George Berkeley, Chancellor of Christ's College Brecknock
1782.

# AN
# HEBREW and ENGLISH
# LEXICON,
## Without POINTS:

IN WHICH
The HEBREW and CHALDEE Words of the OLD TESTAMENT are explained in their Leading and Derived Senſes,
The DERIVATIVE WORDS are ranged under their reſpective PRIMITIVES,
AND
The MEANINGS aſſigned to each,
Authorized by References to Paſſages of SCRIPTURE, and frequently illuſtrated and confirmed by Citations from VARIOUS AUTHORS, ancient and modern.

To this Work are prefixed
## An HEBREW and a CHALDEE GRAMMAR,
Without POINTS.

The SECOND EDITION, greatly enlarged and improved.

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By *JOHN PARKHURST*, M. A.
Formerly Fellow of CLARE-HALL, CAMBRIDGE.

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ISAIAH XL. 8.
יבש חציר נבל ציץ ודבר־אלהינו יקום לעלם:

> *The ſame Things uttered in* Hebrew, *and tranſlated into* another Tongue, *have not the ſame* FORCE *in them: and not only theſe Things, but the* Law *itſelf, and the* Prophets, *and the* Reſt of the Books *have* NO SMALL DIFFERENCE *when they are ſpoken in their own Language.*
>
> Prologue to Eccleſiaſticus.

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*LONDON:*
Printed for B. LAW, No. 13, Ave-Maria-Lane, in Ludgate-Street; and W. FADEN, the Corner of St. Martin's Lane, Charing-Croſs.
MDCCLXXVIII.

Jude Turton M. M. S. Wych Street
Indr Temple Bar

BRITISH MUSEUM

# PREFACE.

THE want of a *Chaldee Grammar*, in the former Edition of this Work, ſeemed a real deficiency. This I have now endeavoured to ſupply in the following pages; with which however I would by no means adviſe the Learner to concern himſelf, till in his courſe of reading the Original Scriptures he comes to ſuch parts of them as are written in *Chaldee*, or, at ſooneſt, till he has well maſtered the *Hebrew*; and then he may be aſſured that the enſuing Grammar will be found, though conciſe, yet extremely eaſy, and ſufficiently copious to inſtruct him in the *Grammatical Inflexions* of the *Chaldee*, as extant in the ſacred Writings, and even (ſpeaking generally) in the earlieſt *Targums* or *Chaldee* Paraphraſes; I mean thoſe of *Onkelos* and *Jonathan*. For the Biblical and more ancient *Chaldee*, (*as to it's external form*) differs not more from the *Hebrew* than the modern *Spaniſh* from the *Latin*, or even than the *Doric* from he *Attic* or *Ionic Dialect* in *Greek*.

In compoſing this little Tract, I have been chiefly indebted to *Maſclef's* Grammatica Chaldæa; but as upon a cloſe inſpection that work appeared not to have been drawn up with the accuracy that might have been wiſhed, ſuch miſtakes and overſights as were ob-erved in it have been carefully corrected.

Beſides ſome *Chaldee* Words occaſionally inſerted in the hiſtorical and prophetical Books fter the Iſraelites became acquainted with the *Aſſyrians* and *Babylonians*, the following Parts of Scripture are written in the *Chaldaic Dialect*, namely

*Jeremiah*, Chap. X. ver. 11.

*Daniel*, from ver. 4. of the ſecond to the end of the ſeventh Chapter.

*Ezra*, Chap. IV. from ver. 8. to Chap. VI. ver. 19. and Chap. VII. from ver. 12, to ver. 27.

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# PREFACE

IT is not from an affected Humility, but from the real ſentiments of my Heart, that I begin this Preface with remarking, that perhaps a ſtronger inſtance of public candour was never ſhewn, than in the reception given to the former Edition of this Lexicon. For notwithſtanding it's numerous defects and errours, which I am deſirous of acknowledging in the plaineſt and moſt explicit terms, yet in a few years the whole impreſſion was diſperſed, and the Work itſelf has ſince been frequently inquired after by perſons deſirous of procuring it. Theſe circumſtances are at leaſt good ſigns of an increaſing regard to the *Original Hebrew Scriptures*, and I can with the ſtricteſt veracity affirm, that they have been a very great and conſtant encouragement to me for exerting my beſt endeavours to improve the HEBREW and ENGLISH LEXICON, ſo far as near twenty years advance in life, and a careful peruſal, or an attentive conſultation of many writers, ancient and modern, in various branches of learning, have enabled me. For it muſt be obſerved, that though in the Title-page this Volume is ſet forth as a Second Edition, yet it might with equal propriety and truth have been introduced as a new performance; ſince the greater part of the explanations of the Hebrew words have been compoſed anew, and there are very few of them in which conſiderable additions or corrections have not been made: and whereas the firſt edition, together with the Supplement, conſiſted only of 422 quarto pages, this, with the Appendix, contains no leſs than 758. Theſe obſervations will, I hope, ſufficiently apologize to the purchaſers of the former publication, for my not printing *ſeparately*, for their uſe, the Alterations and Additions made in this; as indeed I ſhould have been ſtrongly inclined to do, could I have accompliſhed it without reprinting nearly two-thirds of the Lexicon, and after all, producing a Work which muſt have been very far from ſatisfying either them or myſelf.

But to convey the cleareſt notion in my power of what may be expected from the Lexicon in it's preſent form, it may be proper to obſerve, that the Author was ſome years ago much ſtruck with what is related of the celebrated Duke *de Montauſier*, "who was the firſt promoter of what we call the *Dauphin* Edition of the Claſſics.—He uſed often to ſay, that the difficulties which occur to us in reading the Works of the Ancients might all be comprehended under two claſſes; and that they ariſe either from our not knowing in what ſenſe they uſed ſuch *a word* [or *expreſſion*] formerly; or elſe, from our being ignorant now of ſome *opinion*, *cuſtom*, or *thing*, that was familiarly known among them. In the former caſe the commentator ſhould endeavour to determine the meaning of the *word* [or *expreſſion*] in queſtion, by conſulting how it is uſed by the ſame author, in other places, where the meaning of it may be more evident; or by any other of the ſame country, and (as near as may be) of the ſame times. In the ſecond caſe, the *thing*, *cuſtom*, or *opinion* hinted at ſhould be ſubjoined in as few words as is conſiſtent with clearneſs."[*]

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[*] *Spence's* Polymetis, p. 285. *Huetii* Comment. De Rebus Suis. p. 286. edit. *Amſtel.* 1718. and *Huetiana*, § 57. p. 93. edit. *Paris.* 1722.

The good ſenſe and juſtneſs of theſe remarks ſpeak ſufficiently for themſelves; and as in the proſecution of the following Work I have endeavoured to avail myſelf of them, it will be found that not only the [*] Lexicographers and verbal Critics, but the more enlarged philologiſts, the writers of [†] natural and [‡] civil hiſtory, the [||] travellers ancient and modern into the eaſtern countries, and even the [**] poets, have been made to draw water for the ſervice of the Sanctuary, or to have contributed their quotas to the illuſtration of the Hebrew Scriptures. In the Notes below I have named the authors principally made uſe of, but beſides theſe many others have been occaſionally conſulted.

But to be more particular—It appears evident from the *Moſaic* account of the original formation of Man, that *Language was the immediate Gift of God to Adam*, or that God himſelf either taught our firſt parent to ſpeak, or, which comes to the ſame thing, inſpired him with language [††]. And the language thus communicated to the firſt man was, notwithſtanding the objections of ancient or modern cavillers, no other (I mean as to the main and ſtructure of it) than that *Hebrew* in which Moſes wrote. Elſe what meaneth the inſpired hiſtorian when he ſaith, Gen. ii. 19, *Whatſoever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof?* And the names of *Adam, Eve, Cain, Abel, Seth, Noah*, &c. with their etymological reaſons, are as truly *Hebrew* as thoſe of *Peleg, Abraham, Sarah, Iſaac, Jacob, Levi, Moſes, Joſhua*, or even as *David, Solomon*, (Heb. *Shelemah*) *Iſaiah*, and *Malachi*. And whatever difficulty there may be in explaining this or that, or a few particular words in *Hebrew*, yet it will be demonſtratively evident to any one who will attentively examine the ſubject, that *the Hebrew language is ideal*, or that from a certain, and that no great, number of *primitive*, and *apparently* [‡‡] *arbitrary, words*, called *Roots*, and uſually expreſſive of ſome *idea* or *notion taken from nature*, i. e. from the external objects around us, or from our own conſtitutions, *by our ſenſes or feelings*, all the other words of that tongue are derived, or grammatically formed; and that wherever the *radical letters* are the ſame, the *leading idea* or *notion runs through all the deflexions of the word*, however numerous or diverſified; due allowance being made for ſuch radical letters as are dropped, and conſequently are to be ſupplied, by the rules of grammar. Indeed I believe that many other languages, not only the *Greek* and *Latin*, but even our own, and the reſt which are now ſpoken in *Europe*, might, notwithſtanding their apparent confuſion, be, by perſons properly qualified, reduced to their *primitive Roots*, and by conſequence the *Ideality* (if the term may be allowed) *of ſuch languages be recovered.*

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[*] As *Marii De Calaſio*, Concordant. et Lexic. *Kircheri* Concordant. *Caſtelli* Lexic. Heptaglott. *Cocceii* Lexic. *Leigh*'s Critica Sacra, *Robertſon* Theſaurus Ling. Sanctæ, *Stockii* Clavis Vet. Teſt. *Taylor's* Hebrew Concordance. *Noldii* Particul. Heb. *A. Schultens* Origines Hebreæ, &c. *Glaſſii* Philologia Sacra, *Bate*'s Critica Hebræa, *Hutchinſon*'s Works, 12 Volumes, 8vo. which laſt I place under this head, not knowing where more properly to range them; though indeed they abound with much uſeful and entertaining learning on *various* ſubjects, or as Mr. *H*'s *wary* adverſary, Dr. *Sharpe*, choſe to expreſs it (Dedication to *Two Diſſertations on* Elohim and Berith, p. viii.) "There are *in ſome parts* of his Works, things both *uſeful* and *curious*."—Fas eſt et ab HOSTE doceri.

[†] *Pliny* Natural. Hiſt. *Bochart*, Opera, 3 Vol Fol. *Scheuchzer* Phyſica Sacra, *Buffon* Hiſt. Nat. *Brookes*'s Natural Hiſtory; to which I muſt add *Boerhaave*'s Chemiſtry, and Inſtitutiones Medicæ, and *Haller*'s Phyſiology.

[‡] *Herodotus, Diodorus Siculus, Xenophon* Cyropæd. *Joſephus, Plutarch, Uſſerii* Annales, *Prideaux* Connect. *Univerſal Hiſt.*

[||] *Strabo* Geograph. *Shaw*'s Travels, *Ruſſell*'s Nat. Hiſt. of Aleppo, *Haſſelquiſt*'s Voyages and Travels, *Hanway*'s Travels and Revolutions of Perſia, Sir *James Porter*'s Obſervations on the Turks; Lady *M. W. Montague*'s Letters, 3 Vols. *Complete Syſtem of Geography*, 2 Vo's. Fol. *Niebuhr*, Deſcription de l'Arabie, & Voyage, II. Tomes.

[**] Of the Greeks, *Orpheus, Homer, Theocritus, Callimachus*; of the Latins, *Lucretius, Virgil, Ovid, Horace, Lucan, Juvenal, Perſius.*

[††] See more on this intereſting ſubject in the Lexicon under Root קרא III. and in the authors there quoted.

[‡‡] But here I would be underſtood to except ſuch as are formed by an *onomatopœia*, or immediately *from the ſound*, of which many inſtances are given in the Lexicon; and indeed ſuch words are common in all languages.

And this, with regard to the *Greek* in particular, has, I hope, been in a good meaſure performed in the Greek and English Lexicon *to the New Teſtament*; and I will venture to prognoſticate good ſucceſs to thoſe learned and ingenious men who will heartily attempt the like in ſuch other languages as they are well acquainted with. But to return to the Work before us.——

*To aſſign the primary idea* or *notion of each Hebrew Root* is one of the points *principally laboured* in this, as in the former edition; and may I be permitted to add, that I truſt it is here brought *nearer to a completion*. At leaſt, I can ſafely aſſert, that in ſtating theſe *primary notions* or *ſenſes* I have *earneſtly ſtriven* to lay aſide all prejudices and partiality to the preconceived opinions, whether of any other man, or of myſelf; and accordingly the reader, upon comparing this with the former Work, will obſerve many alterations in this reſpect. Now in fixing the *leading ſenſe* of each Root, after carefully and conſtantly conſulting the ancient verſions, (I mean thoſe of the LXX. and Vulg. together with the Chaldee Targums, and the fragments of the Hexaplar verſions of *Aquila, Symmachus, Theodotion*, &c. publiſhed by *Montfaucon*) I have endeavoured as much as poſſible to let the Holy Scriptures, on a diligent and cloſe examination and compariſon of the ſeveral texts, ſpeak for themſelves, well knowing that *nothing cuts a diamond like a diamond*. But for the explanation of ſuch words as occur in the Bible but once, or very rarely, as alſo of thoſe which are evidently uſed, not in their *primitive*, but only in a *ſecondary* or *derivative* ſenſe, recourſe hath been had to the eaſtern *dialectical* languages, particularly to the *Chaldee*, *Syriac*, and *Arabic*, which, it is hoped, will in ſuch inſtances be found to have frequently illuſtrated the true meaning of the *Hebrew*. And in applying the *Arabic* language in particular to theſe purpoſes, I have been much aſſiſted not only by the printed Works of the celebrated *Albert Schultens*, formerly Profeſſor of the Oriental Languages in the Univerſity of *Leyden*, but by a * *Manuſcript Hebrew Lexicon* of the ſame author, kindly communicated to me by the Rev. and Learned Mr. *Woide*, Chaplain of his Majeſty's *Dutch* Chapel at St. James's.

That *Schultens* has from the *Arabic* happily and ſatisfactorily illuſtrated ſome very obſcure and difficult words of the *Hebrew* text, muſt, I think, be acknowledged by every impartial enquirer after truth. But it ſeems equally evident, on the other hand, that this great man carried his regard to the *Alcoraniſh Arabic*, which is manifeſtly a corrupt dialect, or rather a hodge-podge or jumble of ſeveral corrupt dialects of the Hebrew, much too far, and that being continually converſant with the florid and highly figurative, not to ſay bombaſt, ſtyle of the *Arabian* writers, he has reſolved ſome ſtrictly juſt, proper, or philoſophical expreſſions of the *Hebrew* Bible into tropes and figures, and has often called in his favourite *Arabic* to explain (or ſhall I ſay perplex?) the meaning of the *Hebrew*, where it's aid was by no means wanted, but the import of the word or expreſſion might have been clearly aſcertained by the ancient verſions, and an attentive compariſon of the ſeveral texts wherein it occurred. But though I thought myſelf, on a ſubject of ſuch importance, obliged to ſpeak thus plainly concerning this very learned and reſpectable writer, yet it is with pleaſure I add, that in this he is hardly enough to be commended that he conſtantly (I think) aims at giving *a clear leading* or *primary idea* or *ſenſe to each Hebrew Root*, which no doubt is the *fundamental principle* of explaining the ſacred language.

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* Entitled Alberti Schultens *Origines Hebraicæ in Collegio publico dictatæ*. It is contained in two moderate volumes in quarto. The copy I was favoured with is imperfect, containing from the beginning of the letter א to Root חפש under ח incluſive. The Roots under the letter ט are all wanting, but thoſe under י are explained from the beginning of that letter to Root יעה, from which to the end of the letter ל the copy is again deficient. The Second Volume contains from the beginning of מ to Root ספה under ס; and to this volume is prefixed the following Note: "Origines *Cl. Viri* Alberti Schultens, *a literâ* מ *ad* ספה *uſque, ubi ante morbum et mortem dein ſecu'am ſubſtiterat.*"

But I have called the *Alcoraniſh Arabic* a hodge-podge or jumble of ſeveral corrupt dialects of the Hebrew; and as this may be diſputed, I add, that the fact is ſufficiently proved even from it's *boaſted copiouſneſs*. [*] "It ſo far excels other languages in *copiouſneſs* (ſays Biſhop *Walton*, Prolegom. XIV. 6.) that *the various appellations of one ſingle thing, and their explanations, afford matter for a complete volume*. It has *five hundred* names for a lion, *two hundred* for a ſerpent, *eighty* for honey, on which laſt *Firauzabadius* ſays that he had written a whole book. The ſame writer teſtifies that the names for a ſword are *above a thouſand*, which he has enumerated in a work compoſed by him." [†] Thus ſay thoſe who are beſt ſkilled in *Arabic*. And here it may be ſafely left to the determination of any conſiderate man, who is at all acquainted with the nature of language, whether this could poſſibly be the caſe in any *one* dialect or language upon earth; or whether it is poſſible to imagine a ſtronger internal proof that a language anſwering this character *muſt* in fact be made up of *ſeveral various languages* or *dialects*. And if the *Alcoraniſh Arabic* be indeed ſo copious (I had almoſt ſaid infinite) as above declared, I believe no man of ſenſe will be inclined to conteſt what the [‡] *Arabs* themſelves affirm concerning it, namely, that "none can comprehend it's whole compaſs *unleſs illuminated by the prophetic ſpirit*, and that no one was ever yet able to exhauſt all it's treaſures." Thus much for the *Alcoraniſh Arabic*. And for ever to obviate the extravagant aſſertions which *Schultens* and ſome other learned men have advanced concerning the *unvaried purity* and *high antiquity* of the *Arabic*, as now ſpoken in *Arabia Felix*, I ſhall ſubjoin what Mr. *Niebuhr*, one of the gentlemen who lately travelled into that country at the expenſe of the King of Denmark, ſays of this language, in his *Deſcription de l'Arabie*, p. 72, &c. and this the rather becauſe the very ſenſible and accurate author had no turn to ſerve, no ſyſtem to ſupport, in what he relates, and becauſe I do not know that his account has yet appeared in Engliſh.

"On voit, &c. One ſees, ſays he, in *Pococke's* Obſervations on *Abul Faraje*, p. 151, that *the ancient Arabians had different dialects*. The King of the *Hamjares* at *Dhafar* ſaid to a foreign Arab, *Theb*, meaning that he ſhould ſit down. But as this word ſignified in the language of the latter, Leap, he leaped from a high place, and hurt himſelf. When they had explained to the King the occaſion of the miſtake, he ſaid, Let the *Arab* who comes to *Dhafar* learn the *Hamjare* dialect. *Arrian* likewiſe remarks that the Arabs had not only *different dialects* but *different languages* [‖]. Il n'y a peut-être point de langue où l'on trouve aujourd'hui tant de dialectes, que dans l'Arabe. *There is not perhaps any language where one finds at preſent ſo many dialects as in the Arabic*. Not only they ſpeak *quite differently* (tout autrement) in the mountains of the little diſtrict governed by the *Imam* of *Yemen*, from what they do in the *Tehama* or low country on the coaſt of the Red Sea; but perſons of diſtinction have a pronunciation different from that of the peaſants, and other words to expreſs many things; and theſe dialects have not much reſemblance to that of the *Bedoweens*. The difference is ſtill greater in the diſtant provinces. Since then for a very long time there have been in different provinces of *Arabia many dialects* (pluſieurs dialectes) in uſe, and ſince the Arabic language has changed, or cauſed the neighbouring people to forget, languages of which probably ſome words have been adopted and preſerved in the modern *Arabic*, *it is no wonder that this language is more rich or copious than any other*. At this time the pronunciation of certain letters is very various; for inſtance, the *Kaf* and *Kef* which the northern and weſtern Arabs uſe for a *K* or a *Q*, is pronounced at *Maſkât*, and near the Perſian gulph, as *tſch* [Eng. *ch*] and this is the reaſon why in ſome countries they ſay *Bukkra*, *Kiâb*, whilſt in others they ſay, *Bâtſcher*, *Tſchiâb*, and ſo of the reſt."———

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[*] "Tantâ copiâ *alias linguas ſuperat, ut* unius rei appellationes variæ, earumque explicationes voluminis integri materiam præbeant. *Leonis nomina habet* quingenta, *ſerpentis* ducenta, *mellis* octoginta, *de quibus integrum libellum ſcripſit* Firauzabadius. *Enſis vero appellationes teſtatur idem eſſe* ſupra mille, *quas in libro à ſe compoſito enumeravit*."

[†] Comp. *Michaelis* Recueil de Queſtions, p. 249, 250.

[‡] "*Cl.* Pocokius *in dictis notis*, p. 133, *dicit* Arabes *immenſam ſuæ linguæ latitudinem prædicare, quam tantum eſſe volunt ut nullus* niſi ſpiritu prophetico illuſtratus *univerſum ejus ambitum comprehendat, nec quiſquam eò unquam perveniret ut omnes ejus theſauros exhauriret*." *Walton* Proleg. XIV. 5.

[‖] "Navigationi & Viaggi racolte da Ramuſio, fol. 284. Periplus Maris Erythræi, p. 12."

" As the *Arabians* profeſs being of the *Mahometan* Religion, they believe that the language in which the Book of their Law, i. e. the *Koran*, is written, and by conſequence * the dialect in uſe at *Mecca* in the time of *Mahomet*, is the pureſt of all. *This dialect differs ſo greatly from the modern, that they teach at* Mecca *itſelf, and that only in the Colleges, the language of the* Koran, *as they teach Latin at* Rome. *And as the dialect uſed in* Yemen, [i. e. *the interior parts of* Arabia Felix,] *eleven hundred years ago, did in thoſe days differ from that of* Mecca, *and is ſtill more altered by intercourſes with ſtrangers, and by length of time, they teach in* Yemen *likewiſe the language of the* Koran *as a learned language*."

Thus far Mr. *Niebuhr*, and this *authentic evidence* from an *ear-witneſs* ‖ entirely overthrows all ſuch raſh aſſertions as that of *Schultens*, Orig. Heb. Lib. I. cap. IV. § XXIII. entitled † *The Language of the Arabians unvaried*, where he ſays, " *In the province of* Hisjas, [by *Niebuhr* called Hedsjâs,] *where are the Holy Cities* Mecca *and* Medina, *and alſo in* Arabia Felix, *the higheſt purity of the* Arabic *dialect ſtill flouriſhes, even the ſame as flouriſhed when* Mahomet *aroſe*."

But to return from this digreſſion (if ſuch it ſhould be deemed) concerning the *Arabic* language,—I would remark, that as *Words in general* expreſs or explain *Things*, ſo a knowledge of *Things* will frequently explain or illuſtrate *particular Words*, eſpecially in the ancient and leſs known languages; and of this obſervation there will, I hope, be found numerous and convincing proofs in the courſe of the following pages. And (this Work being profeſſedly deſigned for ſomewhat more than a mere Vocabulary or Word-book) although I will by no means preſume to call it a Comment, yet I hope the reader will be continually meeting with ſatisfactory expoſitions of *many difficult* or *obſcure texts of the* Hebrew *Bible*, derived not merely from verbal criticiſm, but from thoſe other various ſources of information already intimated at p. ii. of this Preface. And here I think I ought to pay my particular acknowledgements (to which, were I properly authorized, I would gladly add thoſe of the Public) to the learned and ingenious Mr. *Harmer*, for his very valuable ‡ *Obſervations on divers Paſſages of Scripture*, which he has very happily illuſtrated from *Circumſtances incidentally mentioned in Books of Voyages and Travels into the Eaſt*; and I do not at all ſcruple to aſſure my readers that they will find this Work a rich treaſury, and, as it were, a library of entertaining and uſeful knowledge; and, as I am an entire ſtranger to the perſon of the excellent author, I hope he will forgive my further mentioning his *Outlines of a New Commentary on Solomon's Song*, as highly deſerving attention and approbation.

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* Here the ingenious author ſuppoſes, 1ſt. that the whole *Koran* was publiſhed at *Mecca*; 2dly. that it was all publiſhed by *Mahomet*; (neither of which ſuppoſitions is true in fact, ſee *Prideaux*'s Life of *Mahomet*, p. 21—23.) and 3dly. That if it had been all publiſhed by *Mahomet*, and that at *Mecca*, it muſt neceſſarily be in the *Meccan* dialect; whereas even on this ſuppoſition it ſhould ſeem more probable that it would be tinctured with foreign dialects, partly from what *Mahomet* himſelf had picked up during his mercantile Travels into *Egypt*, *Paleſtine*, and *Syria*, and partly from what was furniſhed to him by his two aſſiſtants, the *Jew* and the *Syrian Monk*, eſpecially as the Arabs, among whom it was written and publiſhed, were a *very illiterate* people. See *Prideaux*, p. 8, 12, 41, &c. Comp. *Sale*'s Koran, ch. XVI. p. 223. Note *c*.

‖ Comp. *Niebuhr* Voyage, Tom. I. p 329, 330.

† " Arabum Lingua invariata." " In *Hisjazâ* provinciâ, ubi Sacræ Urbes *Mecca* et *Medina*, itemque in *Arabiâ Felice*, ſumma etiamnum viget puritas Dialecti Arabicæ, eademque planè quæ *Mahummede* oriente vigebat."

‡ After a conſiderable part of the enſuing Lexicon had paſſed through the preſs, Mr. *Harmer* favoured the public with a *ſecond*, and much improved, edition of his *Obſervations* in *two* volumes, octavo; and I muſt requeſt my readers to take notice, that when the *Obſervations on divers Paſſages*, &c. are quoted generally, the quotation refers to the *firſt* edition of that Work, but when Vol. I. or II. is cited, it relates to the *ſecond* edition, printed for *J. Johnſon*, No. 72, St. Paul's Church Yard.

If a Root be found in no more than *four* paſſages of the Bible, I have conſtantly cited or referred to them all, that the reader, by conſulting and conſidering them, may judge of the propriety of the interpretation propoſed. So that in ſuch inſtances as theſe, (and they are not a few) where the aſſiſtance of a *Hebrew Concordance* is moſt wanted, this Lexicon may very well ſupply it's place.

And here I muſt, *once for all*, deſire thoſe who wiſh to reap the full benefit of this Work, *conſtantly to examine and compare in the* * Hebrew Bible *thoſe texts which they ſhall find cited for proof or illuſtration*; and I dare promiſe that their labour in this reſpect will be amply repaid by the knowledge they will ſhortly acquire of the ſacred language.

Two principal differences between the preſent and the former edition are, 1ſt. that in this I have, on mature deliberation and clear conviction, with preceding Lexicographers diſtinguiſhed the Roots with ה for the laſt radical, from thoſe which have only the two firſt letters of the Root, as, for inſtance, ברה from בר, נסה from נס: and 2dly. that I have conſidered the Roots with א for the laſt radical, as being diſtinct from both the others, as for example, ברא both from ברה and בר; though I think it muſt be allowed that ſuch Roots are often related in ſenſe to thoſe ending in ה, as בטא to בטה, חבא to חבה, חפא to חפה; and ſometimes to thoſe of only the two former radicals, as בזא to בז, חנא to חנ, צמא to צם.

This ſecond edition being ſo greatly enlarged from the preceding one, it is not only much more diſtinct and copious in explaining the ſeveral derived or ſecondary ſenſes of the Hebrew Roots, but nearly as great a number of the *derivative words* are alſo inſerted, as, for aught I know, in any Lexicon extant. Indeed I am in hopes the reader will hardly meet with any difficulty ariſing from an omiſſion of this kind. And as I have now added *a Chaldee Grammar*, ſo I have been careful to explain ſuch *Chaldee* words, both *Primitive* and *Derivative*, as occur in the Bible, in a much more particular manner than before; but in doing this I ſtill thought that it would beſt ſuit the nature of a Lexicon, and the conveniency of the reader, to place the *Chaldee* words under the *Hebrew* Roots *of the ſame letters*; although the former do frequently far deviate from the ſenſe of the latter, and are even ſometimes, according to the rules of etymology, plainly derived from other *Hebrew* Roots. For inſtances ſee Lexicon under Roots עלע, עמר, פלח, קטר, רעה.

In the former publication were added, at the end of the explanation of many Hebrew Roots, ſuch *Engliſh* words as were either plainly or probably *derived* from them. And though no great ſtreſs was laid on this part of the Work, yet it was apprehended, that it might tend to fix the meaning of the *Hebrew* in the learner's memory, and might at the ſame time entertain him to ſee ſo many words ſtill preſerved in *Engliſh*, from the common mother of all tongues, and ſet him upon new enquiries of this kind, both in our own and other languages: I have now conſiderably enlarged this *etymological* part of my Work, by the addition not only of many *Engliſh*, but of many *Greek*, *Latin*, and *Northern* words, which however I have often judged it more proper to inſert in the body, than at the end of the Expoſitions of the *Hebrew*.

The Pluriliterals, or *Words of more than three radical letters*, whether *Hebrew* or *Chaldee*, are in this, as in moſt other Lexicons, placed in *alphabetical* order, at the end of each *letter*.

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* As ſome of the editions of the Hebrew Bible differ from others in *numbering* the verſes, and ſometimes the chapters, I have, for the convenience of the reader, ſignified ſuch difference by inſerting the word, "or," between ſuch different modes of notation.

And now, conſidering how many years it is ſince the *Hebrew* and *Engliſh Lexicon* was firſt ubliſhed, and what has been above ſaid concerning the improvements in the preſent edition, ny more ſanguine readers may be ſurprized that I have nevertheleſs thought proper to ſub-oin *an Appendix containing Additions and* (O mortifying word to human pride!) *Corrections*. ut for my own part, as long as I remain on this ſide the grave, I expect and deſire to ontinue in the condition of a learner: and as on this occaſion I think it right to be very lain and explicit with all thoſe who ſhall look into this Work, I frankly declare that though othing ſcarcely is eaſier than to acquire the *Rudiments* of the *Hebrew Language*, when unembarraſſed with *Points*; yet that *the Study of it is a Study for Life*; and that the *Hebrew Scriptures*, like ll the other works of *God*, will to the humble and diligent inquirer be continually opening new ſcenes of information and delight. And although ſome truly candid and ingenuous perſons (I ſpeak not of the *ſcoffing infidel, the mercenary ſcribbler*, nor yet of the *ignorant conceited witling*, whoſe applauſe I neither court nor deſire) —though, I ſay, ſome really candid and ingenuous perſons may be inclined to entertain a favourable opinion of the enſuing volume, yet I cannot orbear adding, that ſo *manifold* are the treaſures of *wiſdom* and *knowledge* contained in the nſpired books, that to compoſe a *critical* and *explanatory* Hebrew *Lexicon*, which might with ny propriety be ſtyled *complete*, ſeems to me, notwithſtanding all the helps hitherto publiſhed, o be hardly a work for one man, or one life. Sufficient, abundantly ſufficient honour is it or me, if I have been able, *for the benefit of all who underſtand Engliſh*, to produce a * *tolerable* Hebrew *Lexicon*, and ſuch as may *initiate* my readers in the true knowledge of the original Scriptures. But why ſpeak I of honour or reputation among men? Alas! *The faſhion of his world paſſeth away*; which great and indiſputable truth ſhould remind all of us *to ſeek that onour which cometh of* God *only*. May I then expreſs an humble hope that my labours in this leſſed harveſt will be graciouſly remembered by the Lord of the harveſt, and yield me omfort in that day, which cannot be very far diſtant, when all creature-comforts will, and uſt, fail, and HE *alone who expired upon the Croſs* can, through the conſolations of the *Eternal pirit* ſupport the *pardoned ſinner!*

Before I conclude this Preface, it may not be amiſs to offer ſome directions *concerning the ſt method of acquiring a knowledge of the* Hebrew *language, to thoſe who have not the benefit of a aſter*. In the firſt place then I would adviſe ſuch perſons to acquaint themſelves with the mmon *grammatical rules* and *inflexions*—(a taſk, which by the aſſiſtance of the Grammar ow put into their hands, and particularly of the *Sheet Grammar*, they will, I believe, pon trial, find much eaſier than they could well have imagined;) then to begin reading e firſt chapter of *Geneſis* with the *Grammatical Praxis*, (Gram. Sect. XI.) and after having ell maſtered every word in it, proceed to the following chapters with the help of *Montanus's terlineary verſion*, if they underſtand *Latin*; if not, our † *Engliſh* Tranſlation, with the *arginal readings*, will very well ſupply the place. But as they advance, they ſhould ſtill take care *grammatically to account* for every word in the manner of the *Praxis*, and according either to the longer or the ſhorter Grammar. I would alſo, as a help to memory, recommend to them, at leaſt for the firſt two or three months of their reading, to write down the *Hebrew Roots* (and occaſionally the *derivative words*) which occur, and their *Engliſh* interpretation in oppoſite columns, and to endeavour, by frequent and attentive repetition, thoroughly to connect theſe in their minds. And I can venture to aſſure any perſon of tolerable parts and abilities, that an application, *thus directed*, of two or three hours every day to the *Hebrew* language, *unadulterated with the Rabbinical Points*, will, *in a few months*, enable him to read in the original with eaſe and delight, moſt parts of thoſe *Holy Scriptures*, *all of which*, St. Paul aſſures us, *were given by inſpiration of God*, and *are able to make us wiſe unto ſalvation, through Faith, which is in Chriſt Jeſus.**

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* The good-natured critic will, I am ſure, ſubſcribe to the following ſentiment of *Varro*, De Ling. Lat. "*Si is de* Vocum Originibus *multa commodè dixerit, potius boni conſulendum, quàm ſi aliquid nequiverit, reprehendendum.*"

† Dr. *Anſelm Bayly's* late edition of the *Hebrew Bible*, *with the common Engliſh Tranſlation on the oppoſite page*, ay be of good uſe to the beginner; and in the laſt century the learned *Henry Ainſworth* thought proper o publiſh ſtill more *literal* Tranſlation of the *Pentateuch*, of the *Pſalms* and *Canticles*, in a Work entitled, *Annotations on the e Books of Moſes*, &c. which the reader who has opportunity will, on many accounts, do well to conſult. I ould alſo *particularly recommend* to him the late learned Mr. *Bate's New and Literal Tranſlation of the Pentateuch*, . *with Notes Critical and Explanatory*, in which he will meet with many excellent remarks on the *Philoſophy of ipture*, and the *Spiritual ſenſe of the Law*. But after all, let him not look for *Infallibility* from Man, but endeavour, matters of eternal moment, *to ſee with his own eyes, and judge for himſelf*; let him, as the apoſtle adviſes, 1 Theſſ. 21, PROVE *all things, and* HOLD FAST *that which is good.*

May then the bleſſing of God, and the influence of his Holy Spirit, accompany what is here publiſhed, and may He be pleaſed to proſper it to his own glory, and to the edification of every reader, even to his *growth in grace*, or *in the favour of God, and in the knowledge of ou Lord and Saviour, Jeſus Chriſt*. Amen, and Amen!

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* See 2 Tim. iii. 15, 16.

## ABBREVIATIONS in the LEXICON *EXPLAINED.*

| | |
|---|---|
| & al. *(et alibi)* | and in other paſſages. |
| & al. freq. *(et alibi frequenter)* | and in many other Paſſages. |
| freq. occ. *(frequenter occurrit)* | denotes that the word occurs frequently. |
| inter al. *(inter alia)* | beſides other places. |
| non al. occ. *(non alibi occurrit)* | denotes that the Root occurs no where elſe i the Bible. |
| occ. | prefixed to one or more references, denot that either the Root itſelf, or elſe th Root in the laſt mentioned form or ſenſ occurs *only* in the texts referred to. |
| Once, prefixed to a *ſingle* text, | denotes that the Root occurs in no other te in the Bible. |
| q. d. *(quaſi dicas)* | as if one ſhould ſay. |

# A SHORT
# CHALDEE GRAMMAR
## Without POINTS,
### Deſigned for the Use of thoſe who already underſtand Hebrew.

*Sanè* Chaldæam *aut* Syriacam Linguam *etiam nunc experimur* omnium minimè *ab* Hebræâ Linguâ *differre, ita ut* Dialectus *potius &* variata Elocutio, *quàm* Lingua, ab Hebræâ diverſa, *habenda ſit*.

"In truth we even now find that of *all* Languages the *Chaldee* or *Syrian* differs *the leaſt* from the *Hebrew*, ſo that it is rather to be eſteemed a *Dialect* or *varied Pronunciation* than a different Language."

C. Vitringa Obſervat. Sac. Lib. I. cap. 4.

BRITISH MUSEUM

### A SHORT

# CHALDEE GRAMMAR.

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## SECT. I.

### *Of the* LETTERS *and* READING.

1. THE Letters and manner of reading are the ſame as in *Hebrew*.

2. There is the ſame Diſtinction of the *Chaldee* Letters as of the *Hebrew*, into *Radicals* and *Serviles*.

3. But obſerve that ד, which in *Hebrew* is *radical*, is in *Chaldee ſervile*; and, vice versa, ש, which is in *Hebrew ſervile*, is in *Chaldee radical*.

## SECT. II.

### *Of the* WORDS *in* CHALDEE.

1. Many of the Words in *Chaldee* are exactly the ſame as in *Hebrew*.

2. Many others are formed either by *adding* ſome letter at the beginning of a *Hebrew* word, as

From { Heb. דם *Blood*, Chald. אדם,
{ Heb. עבר *to ſerve*, Ch. שעבר;

or at the end, as

From { Heb. אם *a mother*, Ch. אמא,
{ Heb. עם *people*, Ch. עמא;

or even in the middle, as

From Heb. אתה *thou*, Ch. אנתה,
Heb. כסא *a throne*, Ch. כרסא,
Heb. פנק *to delight*, Ch. פרנק,
Heb. שבט *a ſceptre*, Ch. שרבט;

or both in the middle and at the end, as

From Heb. יד *a hand*, Ch. אידא,
Heb. יקר *glory*, Ch. איקרא;

3. Some *Chaldee* words are formed by *dropping* a letter from the *Hebrew*, as

From Heb. אחד *one*, Ch. חד,
Heb. אנש *a man*, Ch. נש.

4. Some by *tranſpoſing* a letter, as

From Heb. חלק *a portion*, as of land, Ch. חקל *a field*.

5. Many by *changing* ſome letter, thus

ב in Heb. is in Chald. *changed* into פ, as

From Heb. ברזל *iron*, Ch. פרזל,
Heb. בקע *to break*, Ch. פקע,
Heb. בקעה *a valley*, Ch. * פקתא;

צ into ע, as

From Heb. ארץ *the earth*, Ch. ארע,
Heb. צאן *ſheep*, Ch. עאן,
Heb. ביצה *an egg*, Ch. ביעא;

ש into ס, as

From Heb. שמר *to keep*, Ch. סמר,
Heb. בשר *fleſh*, Ch. בסר,
Heb. עשר *ten*, Ch. עסר;

6. But the moſt frequent changes of Letters are of the Heb. *ſibilant* or *hiſſing* Letters, into the Chaldee *Dentals* or *Teeth-letters*, thus

ז is often changed into ד, as

From Heb. זהב *gold*, Ch. דהב,
Heb. זבח *to ſacrifice*, Ch. דבח,
Heb. זכר *to remember*, Ch. דכר;

צ into ט, as

From Heb. קיץ *ſummer*, Ch. קיט,
Heb. יעץ *to conſult*, Ch. יעט,
Heb. צבי *an antelope*, Ch. טביא;

ש into ת, as

From Heb. שוב *to return*, Ch. תוב,
Heb. שבר *to break*, Ch. תבר,
Heb. עשר *to be rich*, Ch. עתר;

7. There are ſome other, but leſs uſual, changes of the *Conſonants* in *Chaldee* Words derived from the *Hebrew*, as of נ into כ, ד into ט, כ into ק, ל into ר, &c.

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* This Word moreover drops the ע.

8. Of the *Vowels*, א, is often changed into י, as

From { Heb. ראש *a head*, Ch. ריש
Heb. שאול *the grave*, Ch. שיול
Heb. מאמר *a word*, Ch. מימר.

ה into א, as

in forming Nouns feminine and the *Aphel* (*Hiphil*), and *Ithpehal* (*Hithpael*), Conjugations of Verbs;

ה into י or א, as

in Chaldee Verbs derived from Hebrew ones ending in ה, thus from Heb. אבה *to be willing*, Ch. אבי and אבא.

ו into א, as

From Heb. טוב *good*, Ch. טאב, &c.

ו into י, as

in the *Pehil* or participle paſſive of Verbs.

## S E C T. III.

## *Of the* DIVISION *of* WORDS, *and firſt of* NOUNS.

1. Words in *Chaldee* as in *Hebrew*, may be divided into *Nouns* or *Names*, *Verbs* and *Particles*.

2. *Chaldee* Nouns are likewiſe diſtinguiſhed into *Subſtantives* and *Adjectives*, and have two *Genders*, *maſculine* and *feminine*, and two *Numbers*, *ſingular* and *plural*.

3. The *Gender* of Chaldee Nouns is known either by their *ſignification*, as in Hebrew and other Languages; or by their *Termination*.

4. * *Chaldee* Nouns ending in א, ו and י *ſervile* are *feminine*; moſt others are *maſculine*.

5. *Chaldee* Nouns *feminine* ending in א, are plainly formed by imitation of Hebrew ones ending in ה, as Ch. חכמא *wiſdom*, of Heb. חכמה.

6. Thoſe in ו or י are formed by dropping a final ſervile ת, as מלכו *a kingdom*, from מלכות; נולו or נולי *a gift*, from נולות or נולית.

7. The *plural* of *maſculine* Nouns is formed by adding ין to the ſingular, as מלך *a king*, plur. מלכין *kings*.

8. The *plural* of *feminine* Nouns is formed by adding ן to the ſingular, as ארע *a land*, plur. ארען *lands*; or by changing א final into ן, as שפירא fem. *beautiful*, plur. שפירן; or תא, into אן, as מטרתא *a watch*, plur. מטראן *watches*.

9. The above are the moſt uſual forms of *plural* Nouns both *maſculine* and *feminine*; but there are alſo others which may be better learned by uſe and obſervation in reading, than by having the memory loaded with a multiplicity of Rules.

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* I conſider the *feminine* Nouns in Daniel and Ezra, which end in ה, as *Hebrew* ones.

## *Of NOUNS in REGIMINE or CONSTRUCTION.*

10. Nouns maſculine ſingular *in Regimine* ſuffer no change, but Nouns maſculine plural *in Regimine* drop their final ן, as בנין *ſons*; בני אנשא *ſons of men*, Dan. ii. 38. Comp. *Heb.* Grammar § IV. 15,

11. Nouns feminine ſingular *in Regimine* change their final א into ת, as עבידת בית *the work of the houſe*, for עבידא, Ezra. iv. 23; thoſe ending in תא drop the א, as מלת מלכא *the word of the king*, for מלתא; Comp. *Heb.* Gram. § IV. 16.

12. Feminines plural in ן, do when *in Regimine* change their final ן into ת, as אצבעת רגליא *the toes of the feet*, for אצבען, Dan. ii. 42.

13. Thus far may be obſerved a great reſemblance between the *Chaldee* and *Hebrew* Nouns, we muſt now take notice of a circumſtance wherein they differ, namely,

## *Of the EMPHATIC Form of Chaldee Nouns.*

14. As ה *prefixed* to a *Hebrew* Noun often denotes the *emphatic* or *definite* Article, *The*, ſo does א *poſtfixed* to a *Chaldee* Noun, as מלך *a king*, מלכא The *king*; but in Dan. and Ezra ה is often poſtfixed inſtead of א, as מלכה The *king*, Dan. ii. 11.

15. Nouns maſculine ſingular *emphatic* only poſtfix א; but Nouns maſculine plural *emphatic* moreover drop their ן, as מלכין *kings*, emphat. מלכיא The *kings*.

16. Nouns feminine ſingular ending in א do in the *emphatic* form change א into תא; as חכמא *wiſdom*, emphat. חכמתא The *wiſdom*; (or in Dan. into תה); but Nouns feminine ſingular in תא ſuffer no change, when *emphatic*.

17. In Nouns feminine plural the *emphatic* form is made from the abſolute by changing ן into תא, as from אצבען *toes*, emphat. אצבעתא The *toes*, Dan. ii. 41.

## S E C T. IV.

## *Of PRONOUNS.*

1. The *primitive Pronouns* in Chaldee are,
Of the Firſt Perſon, אנא, and אנה ſingular, *I*; אנחנא, and נחנא, and ſometimes אנגהנה and נהנה, and ſometimes even אנן and הנן plural, *We*;
Of the Second, אנת את, and אנתה ſingular, *Thou*; אתון and אנתון (maſc.) and אתין and אנגתין, (fem.) plural, *Ye*;
Of the Third, הוא *He*, and היא *She*, ſingular; אנון, and, ſometimes אינון, הנון, הם, הום and המון plural maſc. *They*; אנין and ſometimes אינין and הנין plural fem. *They*.

2. The *Pronoun Suffixes* to Nouns and Verbs in Chaldee are very like thoſe in Hebrew, thus we have,

| | | |
|---|---|---|
| Of the Firſt Perſon | ſingular, | ני *me* poſtfixed to a Verb, י *my*, to a Noun, |
| | plural, | נא *us* and *our*. |
| Of the Second | ſingular, | ך *thee* and *thy* generally maſc. יך and יכי *thee* and *thy*, generally fem. |
| | plural, | כון *you* and *your* maſc. כן *you* and *your* fem. |
| Of the Third | ſingular, | יה *him* and *his*, ה *her* and *hers*, |
| | plural, | נון *them*, maſc. and fem. הון *their*, maſc. הן *their*, fem. |

3. The above are the moſt uſual *Pronoun Suffixes*, but obſerve that for י *my*, is ſometimes uſed א, as Targ. Joſh. ii. 13, ית אבא וית אמא my *father and* my *mother*; for נא *our*, often נן and ין; for כון ſometimes כום and כם; for כן, often כין; for יה very often ה, הי, והי, and וי; for ה ſometimes הא; for הון often הום and הם, and ſometimes ון, and ן.

4. The *Perſonal Affixes* to Verbs have a great reſemblance to thoſe in Hebrew as will be evident from the *Example* of a *Regular Verb* in the enſuing Section.

## SECT. V.

## *Of VERBS, and firſt of the Conjugation* KAL.

1. Verbs in Chaldee have three Conjugations, *Kal*, *Hiphil* or *Aphel*, and *Hithpael* or *Ithpehal*.

2. *Kal* denotes ſimply *to do*, as פקר *he viſited*, סלק *he went up*.

3. *Aphel* generally ſignifies *to cauſe to do*, or *to be done*, as Hiphil in Heb. as אפקר *he cauſed to viſit*; but ſometimes *Aphel* retains only the ſimple ſignification of the Verb.

4. *Ithpehal* is paſſive or ſignifies *to be done*, as אתפקר *he was viſited*, אתסלק *he was lifted up*; but *Ithpehal* ſometimes denotes *reflected action* as in Hebrew. Here follows

5. An *Example* of a *Regular Chaldee Verb* in *Kal*, with the *Perſonal Affixes* and *other Serviles* printed in *hollow* Letters.

פקר *Viſit.*

*KAL.*

### INDICATIVE MOOD.

*Preter* or *Paſt Tenſe.*

*Sing.*

| | | | | |
|---|---|---|---|---|
| She | פקרת | פקר | He | *viſited* |
| Thou (fem.) | פקרת | פקרתא | Thou | |
| | | פקרית | I | |

*Plur.*

| | | | | |
|---|---|---|---|---|
| | | פקרו | They | *viſited.* |
| Ye (fem.) | פקרתין | פקרתון | Ye | |
| | | פקרנא | We | |

*Future Tenſe.*

*Sing.*

| | | | | |
|---|---|---|---|---|
| | תפקר | יפקר | He | *ſhall* or *will viſit.* |
| Thou (fem.) | תפקרי | תפקר | Thou | |
| | | אפקר | I | |

*Plur.*

| | | | | |
|---|---|---|---|---|
| They (fem.) | יפקרן | יפקרון | They | *ſhall* or *will viſit.* |
| Ye (fem.) | תפקרן | תפקון | Ye | |
| | | נפקר | We | |

### IMPERATIVE MOOD.

| | | | |
|---|---|---|---|
| Thou (fem.) | פקדי | פקד | *Viſit* Thou |
| Ye (fem.) | פקרנא | פקדו | Ye. |

### INFINITIVE MOOD.

מפקד

#### *Participle active* or Benoni.

| | | | | |
|---|---|---|---|---|
| fem. ſing. | פקדא | פקד | maſc. ſing. | *Viſiting*. |
| fem. plur. | פקדן | פקדין | maſc. plur. | |

#### *Participle paſſive* or Pehil.

| | | | | |
|---|---|---|---|---|
| fem. ſing. | פקידא | פקיד | maſc. ſing. | *Viſited*. |
| fem. plur. | פקידן | פקידין | maſc. plur. | |

Comp. § VII. 9.

### OBSERVATIONS *on the above* Example *of a* Regular Verb *in* Kal, *and firſt on the* Preter Tenſe.

6. In the third Perſon maſc. ſing. י is often inſerted before the laſt radical, as פקיד for פקד.

7. The third Perſon fem. ſing. ſometimes poſtfixes ית, frequently א, and in Dan. and Ezra the Heb. ה, inſtead of ת.

8. The ſecond Perſon ſing. maſc. in Dan. and Ezra often poſtfixes תה and ת inſtead of תא.

9. The ſecond Perſon ſing. fem. ſometimes poſtfixes תי for ת.

10. The firſt Perſon ſing. fem. often poſtfixes only ת for ית, particularly in Dan. and Ezra; and ſometimes תי after the *Hebrew* form.

11. The third Perſon plur. often aſſumes ן paragogic after ו, and ſometimes dropping ו retains only the ן; and in Dan. often ends in ין. *

12. The third Perſon plur. *fem.* ſometimes poſtfixes א inſtead of ן.

13. The ſecond Perſon plur. maſc. as alſo all others regularly ending in ן, drop that letter before a *Pronoun Suffix*.

14. The ſecond Perſon plur. fem. ſometimes ends in תון or תן inſtead of תין.

15. The firſt Perſon plural ſometimes poſtfixes נן (from אנן) inſtead of נא, and before Pronoun affixes drops it's א, or changes it into ו or י.

### OBSERVATIONS *on the* Future Tenſe.

16. In the future Tenſe of Verbs, ו is often inſerted before the laſt radical as in *Hebrew*.

17. The third Perſon plur. fem. inſtead of the affix י ſometimes aſſumes ת.

18. The ſecond Perſon fem. ſing. often ends in ין, and ſometimes dropping the י in ן.

19. The third Perſon maſc. plur. ſometimes ends in ין inſtead of ון.

20. The ſecond and third Perſon plur. fem. often end like the maſc. in ון, eſpecially in Dan. and Ezra, and, with *Pronoun Suffixes* following, in ו.

21. After א of the firſt Perſon ſing. fut. י is often inſerted.

### OBSERVATIONS *on the IMPERATIVE.*

22. In the ſing. fem. א is ſometimes poſtfixed inſtead of י.

23. The plur. fem. ſometimes drops it's final א, and ends in ן.

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* If words of this form ſhould not rather be regarded as Participles *Benoni* maſc. plur. uſed for Verbs as in Ith. מתקטלין Dan. ii. 13.

### OBSERVATIONS *on the INFINITIVE.*

24. In Dan. Ezra and the Targums we meet with ſeveral Infinitives without the formative מ prefixed.

25. In Infinitives ו is ſometimes inſerted before the laſt radical.

26. א is often poſtfixed to the Infinitive, and in Dan. and Ezra, ה.

27. Some Infinitives as well of regular as of defective Verbs are formed in ות, or, the ו being dropped, in ת.

## SECT. VI.

## *Of the Conjugation* APHEL.

1. The Conjugation *Aphel* prefixes א to the Preter, Imperative and Infinitive, and מ to the Participle.

2. The Perſons of *Aphel* are formed, and the Participle declined, in the ſame manner as in *Kal*,

3. It will be ſufficient therefore to ſet down
The firſt word of every Tenſe and Mood in the Conjugation *Aphel*,

אפקר Pret. *He cauſed to viſit.*
יפקר Fut.
אפקר *IMPERAT.*
אפקרא *INFINIT*,
מפקר *Participle* Benoni.

4. *Aphel* ſometimes inſerts י before rhe laſt radical, as *Hiphil* in *Hebrew*.

5. In Dan. and Ezra the *Hebrew* characteriſtic ה is generally uſed for א, both in *Aphel* and *Ithpehal*.

6. This characteriſtic ה is ſometimes in Chaldee retained after a ſervile, both in the *Future* and in the *Participle*, as in יהשפל *he ſhall humble*, Dan. vii. 24; מהחצפה *urging*, Dan. ii, 15.

7. The Infinitive often occurs without the final א.

8. In Dan. and Ezra ה is often both prefixed and poſtfixed to Infinitives in *Aphel* and *Ithpehal*, as in להשמדה *for to deſtroy*, Dan. vii. 26.

9. Sometimes the Infinitive of *Aphel* ends in ות, as of *Kal*. Comp. § V. 27.

## SECT. VII.

## *Of the Conjugation* ITHPEHAL.

1. The Conjugation *Ithpehal* prefixes את to the *Preter*, *Imperative* and *Infinitive*, מת to the *Participle*, and in the *Future* the formative א is dropped.

2. The Perſons are formed, and the Participle declined, as in *Kal*.

אתפקר Pret. *He was viſited.*
יתפקר Fut.
אתפקר *IMPERAT.*
אתפקרא *INFINIT.*
מתפקר *Participle.*

3. In *Ithpehal* the Characteriſtic ת is generally tranſpoſed and placed after the firſt radical in Verbs beginning with ש and ס, as in אשתכח *he was found*, for אתשכח, from שכח *to find*; אסתכר *he was ſhut*, for אתסכר, from סכר *to ſhut*.

4. In the *Ithpehal* of Verbs beginning with ז, the ת is not only tranſpoſed but changed into ד; ſo in thoſe beginning with צ into ט; as in הזדמנתון (Marg. and *Complut.*) from זמן, Dan. ii. 9; יצטבע *he ſhall be wetted*, from צבע, Dan. iv. 12.

5. In the *Ithpehal* of Verbs beginning with ת, ט or ד, the characteriſtic ת is generally dropped.

6. In *Ithpehal* אית is often prefixed inſtead of את, as in איתעקרו *were plucked up*, Dan. vii. 8. Comp. § V. 21.

7. In Dan. and Ezra the *Hebrew* הת is more frequently uſed than את for the characteriſtic of *Ithpehal*.

8. In Dan. and Ezra occur many *paſſive* Verbs exactly of the ſame form as the Hebrew *Niphal* and *Huphal*.

9. In Dan. and Ezra there is alſo another paſſive Verb, formed as it were from the participle paſſive *Pehil*, as follows,

| | | | |
|---|---|---|---|
| She | פקידת | פקיד | He |
| Thou (fem.) | פקידת | פקידתא | Thou *was viſited*, |
| | | פקידית | I |
| | | פקידו | They |
| Ye (fem.) | פקידתין | פקידתון | Ye *were viſited*. |
| | | פקידנא | We |

10. The characteriſtic of this Conjugation is י inſerted before the laſt radical.

11. This י is ſometimes dropped, as in כפתו *they were bound*, Dan. iii. 21.

## S E C T. VIII.

## Of DEFECTIVE and REDUPLICATE Verbs.

1. *Defective* Verbs in *Chaldee* greatly reſemble thoſe in *Hebrew*.

2. Verbs *Defective in the firſt radical* are thoſe beginning with י, נ or א; hence called, as in Hebrew, *Defective Pe Yod*, — *Pe Nun*, or — *Pe Aleph*.

3. An Example of a Verb *Defective Pe Yod*.

ידע *To know.*

| | KAL. | APHEL. | ITHPEHAL. |
|---|---|---|---|
| *Preter.* | ידע | אוּדע | אתודע |
| *Future* | ידע | יוּדע | יתודע |
| *IMPERAT.* | דע | אוּדע | אתודע |
| *INFINIT* | מִידע & מדע | אוּדעא | אתודעא |
| *Benoni* | ידע | מוּדע | מתודע |
| *Pehil.* | ידיע | | |

4. Obſerve that in this and likewiſe in the following Examples of *defective* Verbs, the firſt word only of each Mood, Tenſe, &c. is given whence the other words are formed regularly as in פקר, after the *Chaldee* manner.

5. Verbs *defective Pe Yod*, in Aphel or Hiphil generally change their י into ו, but not always; thus in Ezra v. 14, we have היבל *he carried away*; in Ezra vii. 15, להיבלה *for to carry away*. Comp. § VI. 5, 8.

6. The Infinitive of theſe Verbs is often formed in ות or ת, as להוערת *to ſhew*, Dan. ii. 26.

7. Throughout the *Ithpehal* of theſe Verbs the י is generally changed into ו, but not always; thus in Ezra iv. 20, we have מתיהב *given*; and in Targ. Deut. xxiii. 8, יתילדון *were born*.

8. An Example of a Verb *defective Pe Nun*.

נסב *To take.*

| ITHPEHAL. | APHEL. | KAL. | |
|---|---|---|---|
| regular throughout, retaining the נ. | אסב | נסב | *Preter* |
| | יסיב | יסב | *Future* |
| | אסב | סב | *IMPERAT.* |
| | אסבא | מסב | *INFINIT.* |
| | מסב | נסב | *Benoni* |
| | | נסיב | *Pehil.* |

9. In theſe Verbs נ is ſometimes retained in the future and Infinitive of *Kal*, as in ינתן *he ſhall give*, Dan. ii. 16; in לנסכה *for to pour out*, Dan. ii. 46; and in *Aphel*, as in הנפיקו *they had brought out*, Dan. v. 3; הנפק *he had brought out*, Ezra v. 14. Comp. § VI. 5.

10. In *Ithpehal*, the נ is ſometimes dropped, as in Targ. Gen. xxxviii. 25, היא מתפקא *ſhe (was) brought out*, for מתנפקא.

11. Verbs with א for the firſt radical are in Chaldee much more frequently defective than in *Hebrew*. (Comp. *Hebrew Grammar* § VII. 14.) Here follows therefore

12. An Example of a Verb *defective Pe Aleph*.

אבד *To deſtroy.*

| ITHPEHAL. | APHEL. | KAL. | |
|---|---|---|---|
| regular throughout, retaining the א. | אובד | אבד | *Preter* |
| | יובד | ייבד | *Future* |
| | אובד | אבד | *IMPERAT.* |
| | אובדא | מיבד | *INFINIT.* |
| | מובד | אבד | *Benoni* |
| | | אביד | *Pehil.* |

13. In the future and Infinitive in *Kal* of theſe Verbs א is generally changed in י, but not always; thus we have יאמר *he ſhall ſpeak*, or *let him ſpeak*, Dan. ii. 7; נאמר *we will ſpeak*, Dan. ii. 36; למאמר *for to ſpeak*, Dan. ii. 9.

14. In Dan. and Ezra ה is often uſed for the formative א of Aphel, as in להובדה *for to deſtroy*, Dan. ii. 12.

15. From the Root אמן *to be ſteady* is formed in Hiph. or Aph. הימין.

16. Verbs of but *two radical Letters*, commonly called *defective Oin Vau*, and *Oin Yod* are thus declined,

קם *To ſtand.*

| ITHPEHAL. | APHEL. | KAL. | |
|---|---|---|---|
| אתקם | אקים | קם | *Preter* |
| יתקם | יקים | יקום or יקם | *Future* |
| אתקם | אקים | קום or קם | *IMPERAT.* |
| אתקמא | אקמא | מקום or מקם | *INFINIT.* |
| מתקם | מקים | קם | *Benoni* |
| | | קים | *Pehil.* |

17. The Participle *Benoni* in *Kal* of theſe verbs ſometimes inſerts א and ſometimes י, as קאם or קים, ſee Dan. ii. 31. iv. 23.

18. Theſe Verbs ſometimes take י after the formative מ of the Infinitive *Kal*, as Targ. Gen. viii. 21, למילט *for to curſe*, from לט *to curſe*.

19. The Verbs called *defective Oin Yod*, are ſuch as ſometimes aſſume a י in all forms where the preceding Example has a ו.

20. Verbs which have א, ה, and י for the laſt radical, and are called *defective Lamed Aleph*, — *Lamed He*, and —*Lamed Yod*, often interchange thoſe letters without at all varying the ſignification, as גלא, גלה, and גלי *to migrate*.

21. They are generally declined as in the following

### Example of a Verb *defective Lamed Aleph*.

### קרא *To call.*

### *KAL.*

### INDICATIVE MOOD.

*Preter* or *Paſt Tenſe*.

*Sing.*

| | | | | |
|---|---|---|---|---|
| She | קרת | קרא | He | *called* |
| Thou (fem.) | קרית | קריתא | Thou | |
| | | קרית | I | |

*Plur.*

| | | | | |
|---|---|---|---|---|
| | | קריו | They | *called.* |
| Ye (fem.) | קריתין | קריתון | Ye | |
| | | קרינא | We | |

*Future Tenſe.*

*Sing.*

| | | | | |
|---|---|---|---|---|
| She | תקרי | יקרא | He | *ſhall* or *will call* |
| Thou (fem.) | תקרין | תקרא | Thou | |
| | | אקרא | I | |

*Plur.*

| | | | | |
|---|---|---|---|---|
| They (fem.) | תקרין | יקרון | They | *ſhall* or *will call.* |
| Ye (fem.) | תקרין | תקרון | Ye | |
| | | נקרא | We | |

### IMPERATIVE MOOD.

| | | | |
|---|---|---|---|
| Thou (fem.) | קרי | קרי | *Call* Thou |
| Ye (fem.) | קרנא | קרו | *Call* Ye. |

### INFINITIVE MOOD.

מקרא

*Participle active* or Benoni.

| | | | | |
|---|---|---|---|---|
| fem. ſing. | קריא | קרי | maſc. ſing. | *Calling.* |
| fem. plur. | קרין | קרין | maſc. plur. | |

The *Participle paſſive* or Pehil differs not from Benoni.

22. The third Perſon ſing. fem. preter of theſe verbs often ends in א, or קרא *ſhe called*, Targ. Gen. xxxviii. 3; ſometimes in ית, as כהית *was darkened*, Targ. Job xvii. 7. So in *Ithpehal*, אתכרית *it* (fem.) *was grieved*, Dan. vii. 15.

23. The ſecond perſon ſing. maſc. preter ſometimes ends in ית, as הוית *thou waſt*, Dan. iv. 19; רבית *thou waſt grown*, Dan. iv. 19.

24. The firſt perſon ſing. preter often ends in תי, as בראתי I *have created*, Targ. Gen. vi. 7; הויתי *I was*, Targ. Gen. xxviii. 16.

25. The third perſon plur. preter ſometimes has only ו poſtfixed, as שנו *were changed*, Dan. iii. 27; and ſometimes ends in יאו, as בליאו *grew old*, Targ. Iſa. lxiv. 4; חדיאו *they rejoiced*.

26. The third perſon plur. preter when conſtrued with a Noun fem. ſometimes ends in אן; as in חזאן *have ſeen* (fem.) Deut. iv. 3.

27. The third perſon fut. maſc. is terminated indifferently in א, ה, or י; and ſo the Participle *Benoni*.

28. The Infinitive in *Kal* of theſe Verbs are not only of the form מקרא, but alſo of קרא, מקרי, קרי and קראה (as לאסאה Targ. Hoſ. v. 13.) and ſometimes they end in יה, as Dan. iii. 19. למזיה *to heat*; (Q) ſo in Hiph. or Aph. Dan. ii. 10, להחויה *to tell*.

29. APHEL.

| | |
|---|---|
| אקרי | *Preter* |
| יקרי | *Future* |
| אקרי | *IMPERAT.* |
| אקראה | *INFINIT.* |
| מקרי | *Benoni.* |

30. *Ithpehal* is declined as *Kal* prefixing it's characteriſtic את.

31. Verbs *doubly defective* are ſuch as have י, נ or א for their firſt radical letter, and א, ה or י for their laſt.

32. Theſe Verbs as to their firſt radical follow the rules of Verbs *defective Pe Yod,—Pe Nun*, and *—Pe Aleph*, above given, and as to their laſt, thoſe of Verbs *defective Lamed Aleph,—Lamed He*, and *—Lamed Yod*. Comp. *Hebrew Grammar*. § VII. 25.

33. *Reduplicate* Verbs or ſuch as *double their ſecond radical*, take ו after their firſt radical in *Kal* and *Ithpehal*, after the manner of the *reduplicate Hebrew* Verbs. Comp. *Hebrew Grammar*, § VII. 30.

## SECT. IX.

## *Of the* CHANGES *made in Verbs on account of the* PRONOUN SUFFIXES.

1. The perſons of Verbs ending in ין often drop the ן before the Pronoun Suffix, as Dan. ii. 9. תהודעונני *ye ſhall cauſe me to know*, or *tell me* for תהודעונני; as it is written ver. 5; Dan. iv. 3. יהודעונני *they might tell me* for יהודעונני; ſo ver. 2, יבהלנני; and ver. 16, יבהלנה. Comp. *Hebrew* Grammar, § VI. 28.

2. Verbs *defective Lamed Aleph, —Lamed Ht*, and *—Lamed Yod*, generally drop their laſt letter before a Pronoun Suffix, as Targ. Gen. xxxii. 2, חזנון *he ſaw them*; 2 Sam. i. 7, חזני *he ſaw me*; Iſa. xlv. 18, ברה *he created it*.

3. נ or ין are frequently inſerted between the Pronoun Suffix and a Verb future, and more rarely between the Suffix and a Verb preter; as ישזבנכון *he ſhall deliver you*, Dan. iii. 15; ישזבנך *he will deliver thee*, Dan. vi. 16, or 17.

## SECT. X.

## *Of* SYNTAX, *Of the* USE *of the* SERVILES, *and Of ſinding the* ROOT.

The Rules relating to each of theſe particulars in *Chaldee* are ſo nearly the ſame as in *Hebrew*, that it ſeems ſufficient to refer the Reader, who has carefully peruſed the preceding part of this Grammar, to what is ſaid on theſe points in the *Hebrew Grammar* § VIII. IX. X. I proceed therefore to remove ſuch remaining difficulties as may be moſt apt to puzzle the Learner by

## SECT. XI.

## *A ſhort* GRAMMATICAL PRAXIS *on the* CHALDEE *of Jeremiah and Daniel.*

### JER. X. 11.

perish ſhall made have not earth the & heavens the who Aleim the them to ſay ſhall ye Thus
כרנה תאמרון להום אלהיא די שמיא וארקא לא עבדו יאבדו
.theſe heavens under from & earth the from
מארעא ומן תחות שמיא אלה:

כרנה *Thus*, a compound particle from כ *like*, *as*, and דנה *this*.
תאמרון A Verb ſecond perſon maſc. plur. fut. from Root אמר by § V. 5. and VIII. 13. להום, ל a particle *to*, and הום a Pronoun ſuffix *them*, by § IV. 3. אלהיא a Noun maſc. plur. emphatic by § III. 15. from Root אלה. די the Pron. relative *who*. שמיא a N. maſc. plur. emphatic. ארקא *the earth*, a N. fem. ſing. emphatic by § III. 14. See Lexicon. יאבדו *ſhall periſh*, after the Heb. Form. מארעא, מ *from*, ארעא a N. fem. ſing. emphatic. See Lexicon.

### DANIEL, Chap. II.

Ver. 4. Then ſpake the Chaldeans to the king ארמית (*in*) *Aramitiſh*, *Syrian* or *Chaldee*,
.ſhew will we interpretation the and, ſervants,thy to dream the tell ; live ages for king O
מלכא לעלמין חיי אמר חלמא לעבדיך ופרשא נחוא:

מלכא A N. maſc. ſing. emphatic, the poſtfixed א being here uſed as a ſign of the vocative, as ה prefixed in Heb. לעלמין, ל *for*, עלמין a N. maſc. plur. by § III. 7. from Root עלם. חיי a V. 2d perſ. maſc. ſing. Imperat. in Kal, from Root חיה or היא by § VIII. 21. חלמא a N. maſc. ſing. emphatic from Root חלם. נחוא a V. 1ſt perſ. maſc. plur. fut. in Kal. from Root חוה or חוא, by § VIII. 21.

not If : gone is me from thing the Chaldeans the to ſaid and king the Anſwered
5. ענה מלכא ואמר לכשדיא מלתה מני אזדא הן לא
confiſcate houſes your and, made be ſhall ye pieces, interpretation it's & dream the me tell ſhall ye
תהודעונני חלמא ופרשה הדמין תתעבדון ובתיכון נולי
.made be ſhall
יתשמון:

מלתה A N. fem. emphatic for מלתא (ſee § III. 14. and comp. ver. 8.) from Root מל *to* *to ſpeak*, ſo properly *a word*, uſed for *a thing* as Heb. דבר. אזדא a V. 3d perſ. ſing. preter by § V. 7. from Root אזד. תהודעננני, ני a Pron. ſuffix *me* by § IV. 2. תהודעון a V. 2d perſ. maſc. plur. fut. in Hiph. or Aph. from Root ידע by § V. 5. VI. 6. VIII. 3. פרשה, ה a Pron. ſuffix *it's* (maſc.) for the more uſual יה by § IV. 3. הדמין a N. maſc. plur. by § III. 7. תתעבדון a V. 2d perſ. maſc. plur, fut. in Ith. from Root עבד. בתיכון, כון a Pron. ſuffix maſc. plur. *your* by § IV. 2. בתי a N. maſc. plur. in Reg. by § III. 10. נולי a N. fem. See Lexicon under נול. יתשמון a V. 3d perſon maſc. plur. fut. in Ith. from the Root שם, and obſerve this is an inſtance where ש and ת are not tranſpoſed, as they uſually are according to § VII. 3.

great honour & reward a & gifts tell ſhall ye interpretation it's & dream the if And
6. והן חלמא ופרשה תהחון מתנן ונבזבה ויקר שגיא
me ye tell interpretation it's & dream the therefore ,me before from receive ſhall ye
תקבלון מן קדמי להן חלמא ופרשה החוני :

תהחון a V. 2d perſ. maſc. plur. fut. in Hiph. or Aph. from Root חוא or חוה by § VI. 6. VIII. 21. for תהחוון, the two ן's coaleſcing into one, as החוני at the end of the verſe. מתנן a N. fem. plur. from ſing. מתן by § III. 8, of Root נתן. נבזבה a N. fem. after the Heb. form. See Note on § III. 4. and Lexicon. החוני, ני a Pron. ſuffix *me*, החו a V. 2d perſ. plur. Imperat. in Hiph. or Aph. from Root חוה or חוא, for החוו, the two ו's coaleſcing into one.

ſervants his to tell will dream the king the ,ſaid & (time) ſecond a anſwered They
7. ענו תנינות ואמרין מלכא חלמא יאמר לעבדוהי
.tell will we interpretation it's and
ופרשה נחוה :

אמרין 3d perſ. maſc. plur. preter, or rather the Participle *Benoni* maſc. plur. uſed for the V. from Root אמר, ſee § V. 11. and Note. לעבדוהי, ל *to* עבדוהי *his ſervants*, והי here denoting both the N. maſc. *plur*. and the Pron. *his*.

gaining (are) ye time that I know truth a of ſaid & king the Anſwered
8. ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתון זבנין
.the thing from me gone is that ſee ye as for as much
כל קבל די חזתון די אזדא מני מלתא :

ידע a Participle maſc. ſing. Benoni in Kal of Root ידע uſed for the preſent Tenſe. See *Hebrew Grammar* § VI. 7. עדנא a N. fem. חזיתון a V. 2d perſ. maſc. plur. preter in Kal from Root חזא or חזה, by § VIII. 21.

Ver. 9. תהודענני, *ye ſhall tell me*, for תהודע ונני by § IX. 1. מלה כדבה *a deceit-ful word*. See Note on § III, 4, הזמנתון *ye have prepared*, a V. 2d perſ. maſc. plur. preter in Hiph, or Aph. from Root זמן. למאמר *for to ſpeak*, ל *for* מאמר a V. Infinitive in Kal from Root אמר by § VIII. 13. ישתנא *ſhould be changed*, a V. 3d perſ. maſc. ſing. fut. in Ith. from Root שנה or שנא, ש and ת being tranſpoſed by § VII. 3. אנדע *I ſhall knew*. See Lexicon in ידע VII.

Ver. 10. איתי *is are*, a V. impersonal, like Heb. יש, ſee Lexicon under ית II. יבשתא *he (dry) land*, a N. fem. ſing. emphatic by § III. 16. מלת *the Word*, a N. fem, ſing. in Reg. after the Hebrew form.

Ver. 11. מלכה *the king*, a N. maſc. ſing. emphatic for מלכא by § III. 14. איתוהי *t is*, from the imperſonal Verb, אית and והי poſtfixed *him*, comp. איתי ver. 10.

Ver. 12. להובדה *for to deſtroy*, ל a Particle *for*, הובדה, a V. Infinitive Hiph. or Aph. from Root אבד by § V. 26. and VIII. 14. לכל *all*, ל is often expletive in *Chal-ee* as it is ſometimes in *Hebrew*, or it may be regarded only as the ſign of the accuſative aſe.

Ver. 13. מתקטלין *ſlain*, a Participle maſc. plur. Ith. from Root קטל, for 3d perſ. plur. preter *were ſlain.* להתקטלה, ל *for*, התקטלה *to be ſlain*, a V. Infin. Ith. for אתקטלא by § VI. 5, 8.

Ver. 14. באדין *then*, from ב *in* and אדין *then.* התיב *cauſed to return*, a V. 3d perſ. ſing. preter in Hiph. or Aph. by § VIII. 16. VI. 5.

Ver. 15 מהחצפה *urging*, a Participle fem. ſing. in Aph. or Hiph. by § VI. 6. with ה poſtfixed, after the Heb. form, for א.

Ver. 16. להחויה, an Infinitive V. by § VIII. 28. with ל uſed elliptically, ſee Lexicon under ל 20.

Ver. 18. יהובדון, a V. 3d perſ. maſc. plur. fut. in Hiph. or Aph. from Root אבד ſee § VIII. 12. VI. 5, 6.

Ver. 20. די הכמתא for, or on account of, *the wiſdom*, for this ſeems the force of די in this place.

Ver. 23. עמיקתא *the deep things*, a participial N. fem. plur. emphatic by § III. 17. So מסרתא.

Ver. 23. אבהתי *of* my *fathers*; אבהת a N. maſc. plur. with a fem. *Heb.* termination, like the Heb. אבות or אבת and the radical ה retained from Root אבה *to deſire.* בעינא, a V. 1ſt perſon plur. preter in Kal from Root, בעא or בעה by § VIII. 21.

Ver. 25. בהתבהלה, ב *in*, התבהלה *haſtening*; which word may be conſidered either as a V. Infin. in Ith. or as a N. fem. ſing. from Root בהל *to haſten.* לדניאל *Daniel*, with the ל redundant, as very uſual in Chaldee. Comp. ver. 12, 48, and לצלמא ver. 35; and Lexicon under ל 21.

Ver. 26. להודעתני *for to tell me*, הודעת a V. Infinitive Hiph. or Aph. from Root ידע by § VI. 5. VIII. 6.

Ver. 31. דכן *this.* See Lexicon in דך. קאם a Participle *Benoni* maſc. ſing. in Kal from Root קם by § VIII. 17.

Ver. 34. המון *them*, by § IV. 1.

Ver. 35. השתכח *was found*, a V. 3d perſ. maſc. ſing. preter in Ith. from Root שכח, ש and ת being tranſpoſed by § VII. 3.

Ver. 39. מלכו אחרי, two fem. Nouns ſing. by § III. 4, 6.

Ver. 41. חזיתה a V. 2d perſ. maſc. ſing. from Root חזא or חזה *to ſee*, by § VIII. 21, and V. 8. אצבעתא *the toes*, a N. fem. plur. *emphatic* from ſing. אצבע by § III. 17. להוא *for, to be*, הוא a V. Infinitive from Root הוא by § VIII. 28.

Ver. 43. להון, ל *for*, ן *them* and הו *to be*, Infin. from הוא or הוה by § VIII. 28. IX. 2. Comp. alſo Lexicon under ל 20. כדי from כ *like, as*, and די *that.*

Ver. 45. מהימן *faithful*, a participial N. in the Hiph. or Aph. form from the Root אמן *to be ſteady*, by § VI. 6. VIII. 15.

*The END.*

*The Reader, before he uſes this* LEXICON, *is requeſted to correct and excuſe the following*

# ERRATA.

| Page | Col. | Lin. | For | Read |
|---|---|---|---|---|
| ✓ 7 | 2 | 21 | מאו | מאז |
| ✓10 | 2 | 4 | *Egypt* | *Paleſtine at large* |
| ✓22 | 1 | 36 | Teſt | Text |
| ✓28 | 1 | 3 | פן | פנה |
| ✓— | 2 | 36 | βραχοσιν | βραχιοσιν |
| ✓34 | 2 | 10 | *Spencer's* | *Spence's* |
| ✓— | - | laſt | שר | שרה |
| ✓37 | 2 | 25 | Deut. xvi. 2. | Deut. xvi, 21. |
| ✓39 | 1 | 34 | נבע | בעה |
| ✓40 | 2 | 23 | Αμμωι | Αμμωνι |
| ✓41 | 2 | 1 | אסטרנא | אספרנא |
| ✓44 | 2 | 40 | בג | חג |
| ✓48 | 1 | laſt | 714 | 713 |
| ✓51 | 2 | 9 | *Kings* | by *Kings* |
| ✓56 | 1 | 34 | 2 Sam. xvii. 6, | 2 Sam. xvii. 16. |
| ✓74 | 1 | 17 | איון | אביון |
| ✓79 | 2 | 33 | p. 210 | p. 910 |
| ✓81 | 1 | 1 | call | called |
| ✓87 | 1 | 42 | diminiſh | diminiſhes |
| ✓98 | 1 | 2 | יגבה | יגרה |
| ✓98 | 2 | 1 | after אררא add, ſee the | |
| ✓109 | 1 | 22 | naſeous | nauſeous |
| ✓119 | 1 | 24 | Iſa. lxiii. 23, | Iſa. lxiii. 2, 3. |
| ✓126 | 1 | laſt | Hoſ. iv, 12, | Hoſ. xii, 5, or 6. |
| ✓130 | 2 | 15<br>28 | הליל | הילל |
| ✓142 | 2 | 16 | 28, xxviii. | xxviii. 17. |
| 144 | 1 | 36 | αϛῳ | αϛυ |
| 145 | 1 | 3 | הזרמן | הזמן ✓ |
| 152 | 2 | 12 | זר | זרה ✓ |
| 157 | 2 | 21 | animals | animal ✓ |
| 160 | 2 | 17 | 1 Sam. | 2 Sam. ✓ |
| 161 | 1 | 3 (Not.) | more | more than ✓ |
| 168 | 1 | 8 | oppoſed | oppoſed to ✓ |
| 170 | 1 | 34 | vitate | violate ✓ |
| 184 | 2 | 19 | *beaſts* | *bulls* ✓ |
| 186 | 2 | 24 | Mat. xxvi. 10, | Mat. xxvi. 12. ✓ |
| 222 | 2 | 38 | looſe | loſe ✓ |
| 238 | 2 | 2 | מוסת | מוסר ✓ |
| 253 | 1 | 18 | ſaved | ;—ſaved ✓ |
| 255 | 1 | 21 | כה V. | כהה VI. ✓ |
| 260 | 1 | 43 | ΠΕΡΙΦΕΡΟΜΕΝΟΨ | ΠΕΡΙΦΕΡΟΜΕΝΟΥ |
| 294 | 2 | 36 | viii. 3. | viii. 1. ✓ |
| 321 | 1 | 41 | החזיקו, | החזיקי ✓ |
| 326 | 1 | 25 | *diveſted* | *diverted* ✓ |
| 359 | 2 | 6 | קל | קלה ✓ |
| 394 | 1 | 17 | *tribunal* | *tribual* ✓ |
| 411 | 2 | 42 | Χεϛην | Ξεϛην |
| 459 | 1 | 36 | היעבר | העביר ✓ |
| — | - | 39 | עבגר | העביר ✓ |
| 531 | 2 | 21 | יעל | יבל ✓ |
| 557 | 1 | 20 | Iſa. xl, 6. | Iſa. xl, 26. ✓ |
| 625 | 1 | 14 | dele, than ✓ | |

Errata Corrected

J. Turton

# The Hebrew Grammar, at One View.

## I. *Of the* LETTERS *and* READING.

| *Name.* | *Form.* | *Finals.* | *Sound.* |
|---|---|---|---|
| Aleph | א | | a in *all* |
| Beth | ב | | b |
| Gimel | ג | | g hard |
| Daleth | ד | | d |
| He | ה | | a, *or* e in *where* |
| Vau | ו | | u (as *oo*) or *w* |
| Zain | ז | | z |
| Heth | ח | | h aſpirate |
| Teth | ט | | th |
| Yod | י | | ee *or* y |
| Caph | כ | ך | k |
| Lamed | ל | | l |
| Mem | מ | ם | m |
| Nun | נ | ן | n |
| Samech | ס | | ſh |
| Oin | ע | | o long |
| Pe | פ | ף | p |
| Jaddi | צ | ץ | j ſoft |
| Koph | ק | | q *or* qu |
| Reſh | ר | | r |
| Shin | ש | | ſ |
| Tau | ת | | t |

1 *Hebrew* is read from the right-hand to the left.

2. Of the Letters theſe five, א, ה, ו, י, ע, are Vowels, all the reſt are Conſonants.

3. Where there is no vowel between two Conſonants, ſupply in reading a ſhort *e* or *a*, as דבר pronounce *dĕbĕr*, פקד, *pĕquĕd*.

4 Always pronounce the written vowels *long* and *ſtrong*, the ſupplied ones *ſhort* and *quick*.

5. A *Root* or *Radix* is a word *uſually* of *three* Letters, whence others are formed.

6. The eleven letters forming the words איתן משה וכלב are *ſervile* or *ſerve* for the grammatical Inflexions, Particles, &c.

7. The other eleven are *radical*, or *always* make part of the *root*.

8. *Servile* letters are *often radical*, but *radical* ones *never ſervile*.

9. Except ט when uſed for ת, ſee § IV. 9.

## II. *Of* NOUNS.

1, *Nouns* or *Names* are of two kinds, *Subſtantive*, which denote a *ſubſtance* or *thing*, as איש *a Man*, בר *Purity*; and *Adjective*, which denote ſome *Quality* of the *Subſtantive*, as טוב *good*, גדל *great*.

2. *Nouns* in *Hebrew* have two Genders, maſculine and feminine, and two Numbers, ſingular (denoting *one*) and plural (denoting *more than one*.)

3. *Moſt* feminine Nouns end in ה or ת *ſervile*, moſt others are maſculine.

4. Feminine Nouns are formed by adding ה, and ſometimes ת, to the maſculine, as טוב *good*, טובה fem. מצרי *an Egyptian man*, מצרית *an Egyptian woman*.

5. The plural maſculine is formed by adding ים, and ſometimes times only ם, to the ſingular; as מלך *a king*, מלכים, or מלכם *kings*.

6. The plural feminine is formed by adding ות to the ſingular, as ארץ *a land*, ארצות *lands*; or by changing ה or ת into ות, as תורה *a law*, תורות *laws*; or ית into יות, as מצרית, plur. מצריות; but in feminine plurals the ו is often dropt.

7. Feminine Nouns have another plural formed by changing ה into תים, as רחמה *a damſel*, plur. רחמתים: This plural hath often a *dual* ſignification, or denotes *only two*.

8. Nouns feminine ſingular *in Regimine* change ה into ת, as תורה *a law*, תורת יהוה *the law of Jehovah*, אשה *a woman*, אשתו *his wife*.

9. Nouns maſculine plural *in Regimine* drop their ם, as מלכים *kings*, מלכי ארץ *kings of the earth*, מלכינו *our kings*. So Nouns fem. plur. in תים, when *in Regimine*, drop their ם.

## III. *Of* PRONOUNS.

1. *Pronouns* ſtand *inſtead of Nouns*, and are of three *Perſons*,

Iſt. אני, אתי ſing. *I*, whence א prefixed forms firſt perſon ſing. fut. of verbs
תי poſtfixed firſt perſ. ſing. preter.
י or ני poſtfixed *me* and *mine*.
אנו plur. *We*, whence נ prefixed forms firſt perſ. plur. fut.
נו poſtfixed firſt perſ. plur. preter.
נו poſtfixed *us* and *our*.

IId. את, אתי, ſing. *Thou*, whence ת prefixed forms 2d perſ. ſing. fut.
ת poſtfixed 2d perſ. ſing. preter.
י poſtfixed to 2d perſ. fem. ſing. fut.
י poſtfixed forms 2d perſ. fem. ſing. imper.
אתך ſing. *Thee*, whence ך poſtfixed *thee* and *thy*.
אתם m. plur. *Ye*, whence ת prefixed to 2d perſ. maſc. plur. fut.
תם poſtfixed forms 2d perſ. maſc. plur. pret.
אתן, אתנה f. plur. *Ye*, whence ת prefixed and נה poſtfixed form 2d perſ. fem. plur. fut.
תן poſtfixed 2d perſ. fem. plur. pret.
אתכם m. plur. *You*, whence כם poſtfixed *you* and *your* maſc.
אתכן f. plur. *You*, whence כן poſtfixed *you* and *your* fem.

IIId. הוא, היא ſing. *He*, *ſhe*, whence י prefixed forms 3d perſ. maſc. ſing. fut.
ו, הו, נו poſtfixed *him* and *his*.
ה poſtfixed forms 3d perſ. fem. ſing. preter.
ה, נה poſtfixed *her*.
הם, מו m. plur. *They*, whence ו poſtfixed to 3d perſon plur. pret. and fut.
ם, הם, מו, poſtfixed, *them*, *their*, maſc.
הנה, הן, f. plur. *They*, whence נה poſtfixed, to third perſon fem. plur. fut.
הן, ן or נה poſtfixed *them* and *their* fem.

2. The Parts of *Pronouns poſtfixed* to Nouns, and Verbs, and denoting *my*, *me*, *thy*, *thee*, *his*, *him*, and their plurals are called *Pronoun Suffixes*.

3. The Parts of Pronouns forming the *Perſons*, &c. of Verbs are called *Perſonal Affixes*.

*N. B.* Compare this Table of the Pronouns with the following Example of a Regular Verb in *Kal*, § IV. 4.

## IV. *Of* VERBS.

1. *Verbs* ſignify *to do* or *to be*.

2. In *Hebrew* they have three Conjugations, *Kal*, *Hiphil*, and *Hithpael*.

3. *Kal* denotes ſimply *to do*, as פקד, *he viſited*; it's paſſive is *Niphal*, which prefixes נ in the Preter-tenſe, (ſee below 4.) and ſignifies *to be done*, as נפקד, *he was viſited*. *Hiphil* prefixes ה in the Preter, and inſerts י before the laſt radical, and ſignifies, *to cauſe another to do*, as הפקיד, *he cauſed to viſit*; it's paſſive *Huphal* generally drops the י. *Hithpael* is formed from *Kal* by prefixing הת in the *Preter*, and ſignifies *to act upon oneſelf*, as התפקד, *he viſited himſelf*; but is often *paſſive*.

4. Verbs in each Conjugation have three moods, two tenſes or times, one participle, (*Kal* has two) two numbers, three perſons, two genders, as in the following

EXAMPLE of the Regular Verb פקד *To viſit*, in *Kal*, with the Perſonal Affixes and other Serviles printed in *hollow* Letters, and the Word פקד to be ſupplied for the *Daſh*.

### INDICATIVE MOOD.

*Preter* or *Paſt Tenſe*.

| *Plur.* | *Sing.* | *Perſon.* |
|---|---|---|
| פקדו They | She ה—פקד He | 3. |
| Fem. פקדתם—תן Ye | פקדת Thou | 2. |
| פקדנו We | פקדתי I | 1. |

*Future Tenſe*.

| *Plur.* | *Sing.* | *Perſ.* |
|---|---|---|
| Fem. יפקדו ת—נה They | She—ת יפקד He | 3. |
| Fem. תפקדו ת—נה Ye | Fem. י--ת תפקד Thou | 2. |
| נפקד We | אפקד I | 1. |

### IMPERATIVE MOOD.

| *Plur.* | *Sing.* |
|---|---|
| Fem. פקדו—נה Ye | Fem. י—פקד Viſit thou, 2*d Perſ.* |

### INFINITIVE MOOD.

פקוד and פקד To viſit.

*Participle active*, or Benoni.

| *Plur.* | *Sing.* |
|---|---|
| Fem. פוקדים—ות | Fem. ת—and ה—פוקד Viſiting. |

*Participle paſſive*, or Paoul.

| *Plur.* | *Sing.* |
|---|---|
| Fem. פקודים—ות | Fem. ת—and ה—פקוד Viſited. |

5. Throughout all the Conjugations the Perſonal Affixes are added, and the Participles declined, as in *Kal*.

6. In *Niphal*. the נ is prefixed only to the Preter and to the Participle, but ה to the Imperative and Infinitive.

7. In *Hiph*. *Huph*. and *Hith*. the Formative ה is always dropt after another ſervile, ſo throughout the future, and מ is prefixed to the Participles of each.

8. *Huph*. is the ſame as *Hiph*. the Formative י being dropped, as it alſo often is in *Hiph*.

9. In the *Hith*. of Verbs beginning with ש or ס, ת is tranſpoſed, as in השתמר for התשמר; and in thoſe with צ ת is moreover changed into ט, as in נצטדק for נתצדק.

## V. *Of* IRREGULAR VERBS.

1. *Irregular* Verbs are either *Defective*, which ſometimes *drop* a radical Letter; or *Reduplicate*, which *double* one or more Radicals.

2. *Defectives* have either but two Radicals, or י or נ for their firſt Radical, or ה for their laſt.

3. Verbs of but two Radicals oftentimes take ו before the latter, as ישום from שם, and in *Huph*. before the former, as הוקם from קם.

4. Verbs with י for the firſt Radical, often dropt it in the future, Imperative and Infinitive of *Kal*, to which laſt they poſtfix ת, (לקח *to take*, follows this form) and in *Niph*. and *Hiph*. they change their י into ו.

5. Verbs with נ for their firſt Radical, drop it in the future, Imperative and Infinitive of *Kal*, (to which laſt they poſtfix ת) and in the Preter of *Niph*. and throughout *Hiph*. and *Huph*.

6. In *Hith*. the two latter kinds of verbs are generally regular.

7. Verbs with ה for their laſt Radical, often drop it, or change it into י, and before a ה ſervile into ת, and generally form the Infinitive by changing ה into ות.

8. Verbs that have י or נ for the firſt Radical, and ה for the laſt, are *doubly defective*, i. e. *ſometimes* drop *both* the firſt and the laſt Radical.

9. The verb נתן *to give*, often drops both it's נ's.

10. In verbs א is often dropt after a ſervile א; and נ and ת, before נ and ת ſervile.

11. *Reduplicate* Verbs are declined regularly.

12. Except that thoſe reſembling גלל, in ſome Forms uſe ו in of the laſt letter, as סבותי, for סבבתי, and in *Hith.* ſometimes in other Conjugations, take ו after the firſt Ra as in התבונן from בנן, in יעופף from עפף.

## VI. *Of* SYNTAX.

1. The Adjective *generally* agrees with it's Subſtantive in g and number, as איש טוב, *a good man*, מכות גדלת *great ſ*

2. A Verb *generally* agrees with it's Noun in gender, number perſon, as הנחש היה, *the ſerpent was*.

3. ו *and*, prefixed to Verbs in the future, denotes *ſucceſſio*

4. ו *and*, prefixed to Verbs often ſupplies the ſigns of the matical Inflexions, as וכבשה, *and ſubdue* (*ye*) *it*, Gen. i.

5. Infinitive Verbs have ſometimes the particles ב, כ, prefixed, of which particles ſee § VII. 2, 6, 7, 8, Lexicon.

## VII. *Of the* USE *of the* SERVILES.

1. א prefixed, forms firſt perſon ſingular future of verbs Nouns.

2. ב prefixed, *In*, &c.

3. ה prefixed, ſign of Conjugation *Hiph*. or *Huph*.
alſo emphatical, pathetic, or interrogativ
poſtfixed, denotes a N. feminine; alſo third perſon nine preter of verbs; likewiſe *her*, *to*, *towards*.

4. ו prefixed; *and*.
inſerted after firſt radical forms participle active.
after ſecond radical, participle paſſive.
poſtfixed, *him*, *his*; third perſon plural of verbs; alſo Nouns.

5. י prefixed, third perſon maſculine future ſing. and p verbs; alſo forms Nouns.
inſerted forms Conjugation *Hiph*. and Nouns.
poſtfixed, denotes names of people; maſcul. plur. *gimine*; alſo *me*, *mine*.

6. כ prefixed, *like*, *as*.
poſtfixed, *thee*, *thine*.

7. ל prefixed, *To*, *for*.

8. מ prefixed, participle *Hiph*. and *Huph*. whence it forms alſo *from*.
poſtfixed, *them*, *their*, maſculine.

9. נ prefixed, to preter and participle *Niph*. alſo forms ſon future plural of verbs; and Nouns.
poſtfixed, *them*, *their*, feminine.

10. ש prefixed, *who*, *which*, alſo the particle, *that*.

11. ת prefixed, denotes ſecond Perſons future ſing. and plur. of verbs; alſo forms Nouns.
poſtfixed, ſecond Perſon ſing. preter of verbs, alſo uſed *in Regim*. for ה; (ſee § II. 8.) and forms Nouns.

## VIII. *Of finding the* ROOT.

1. Reject all Affixes and formative Letters. If *three* Letters remain, that is the Root.

2. Except that ו and י inſerted, (unleſs before ה,) muſt alſo be rejected.

3. If after rejecting the affixes and formative Letters, only *two* Letters remain, that is *frequently* the Root.

4. But if you find it not in this two-lettered-form, add י or נ to the beginning, (and to the deflexions of לקח *to take* ל) or ה to the end.

5. If only *one* Letter remain, add י or נ to the beginning, and ה to the End.

*This* Epitome *not only ſhews in how narrow a Compaſs the moſt neceſſary Rules of the* Hebrew *Language may be compriſed, but alſo may* well *ſerve as a Grammar to be learned* by heart (*except* § III. *and* VII. *which however ſhould be attentively peruſed, and continually conſulted*) *by the younger* Hebreans, *and perhaps may not be unprofitable as a conſtant Companion to more advanced Students.*

A METHODICAL

# HEBREW GRAMMAR,

Without POINTS,

Adapted to the USE of LEARNERS,

And even of thoſe who have not the BENEFIT of a MASTER.

To which is ſubjoined,

The HEBREW GARMMAR at ONE VIEW.

The THIRD EDITION corrected and improved.

Ει εκ του Νομου Ιωτα ἓν, η μια Κεραια ου παρελευσεται, πως αν ἡμιν
ασφαλες ὑπερβαινειν και τα σμικροτατα;

" *If one Jot, or one Tittle ſhall not paſs from the Law, how can it be ſafe for us to neglect
even the ſmalleſt Things?*" BASIL Procem. De Spiritu Sancto.

BRITISH MUSEUM

# PREFACE.

THE enſuing GRAMMAR being deſigned for the Uſe of Learners, and even of thoſe who are unacquainted with the very Rudiments of all Grammar, I have endeavoured to make it as plain and eaſy as poſſible. To this end I have not only arranged the Rules and Obſervations in the cleareſt and moſt natural method I could deviſe, but have alſo taken care not to uſe a ſingle grammatical term, without explaining it, either by an Example or a Definition.

There is no difficulty in the *Hebrew* Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs*; and with regard to theſe it will be ſufficient for the *adult* Reader, if he only commit to memory the Tables of *Pronouns*, which he will find § V. 4, 5, and the Example of a Regular Verb in *Kal* § VI. 12. A careful and attentive peruſal of the other parts of the Grammar in order, and a frequent conſultation of them, as occaſion may require, will ſoon enable a perſon of ordinary abilities and capacity, to analyſe grammatically almoſt any word in the *Hebrew* Bible: I ſay *almoſt*, becauſe there are ſome few words of *uncommon forms*, which are taken Notice of under their proper Roots in the *Lexicon*. So eaſy is the taſk, ſo ſhort the labour of acquiring the Elements of the ſacred Language even from the *larger Grammar* here publiſhed! But there is a ſtill ſhorter and eaſier Method, which I would rather recommend to the Learner, namely at firſt to concern himſelf only with *The Hebrew Grammar at One View*; for this being properly attended to, according to the Note ſubjoined to it, I know from repeated and ſucceſsful experience, will ſufficiently enable him to enter upon the *Grammatical Praxis* in § XI. of the larger Grammar, and after maſtering this he will be qualified to proceed in reading the Hebrew Bible with the help of a Tranſlation; the larger Grammar being at preſent regarded as a *Comment* on the ſmaller, and occaſionally conſulted on particular difficulties.

The learned Reader will indulge me with one reflexion on the great facility of the *Hebrew* Grammar—a reflexion indiſputably true, and which I would eſpecially recommend to the conſideration of all thoſe who are intruſted with that important charge, the education of youth, It is this: Since the *Hebrew* Grammar, unſophiſticated by *Rabbinical* Points, is ſo very eaſy, ſimple and conciſe, and thoſe of other languages, of the *Greek* and *Latin* in particular, ſo difficult, complex, and tedious, ſo clogged with numerous Rules and Exceptions, (as every School-boy to his ſorrow knows) it is evident that the moſt natural and rational method of teaching the learned languages would be to begin with the *Hebrew*. I now argue only from the greater eaſineſs of the grammatical part, and do not urge, that *Hebrew* is certainly the common Mother of *Greek* and *Latin*, if not of all other languages, all of whieh that I have any knowledge of carry manifeſt reſemblance to their *original* Parent: And the nearer the fountain, the purer the ſtream; the more ancient and uncompounded the language, the more ſimilar it is to the *Hebrew*.

And I beg it may be ſeriouſly and impartially weighed on this occaſion, eſpecially by the Inſtructors of our Youth, whether to begin with teaching that Original and Sacred Language, and then to deſcend to the *Greek* or *Latin*, would not be a moſt likely method of making thoſe, who have the benefit of a learned education, not only better Grammarians and better Scholars, but, what is of infinitely greater conſequence, *ſounder Divines*, and *better Chriſtians*. And though it be perhaps no eaſy matter to determine whether of the two Languages, *Greek* or *Latin*, moſt reſembles the *Hebrew*; yet it will ſcarcely admit a doubt with the *rational* and *Chriſtian* Teacher which of theſe ſhould be taught next after the *Hebrew*; ſince not only the Idiom of *Greek* is much more ſimilar to the *Engliſh*, than that of *Latin*, but alſo the *lively Oracles* of the New Teſtament, were by the Holy Spirit, indited in the *Greek* Language.

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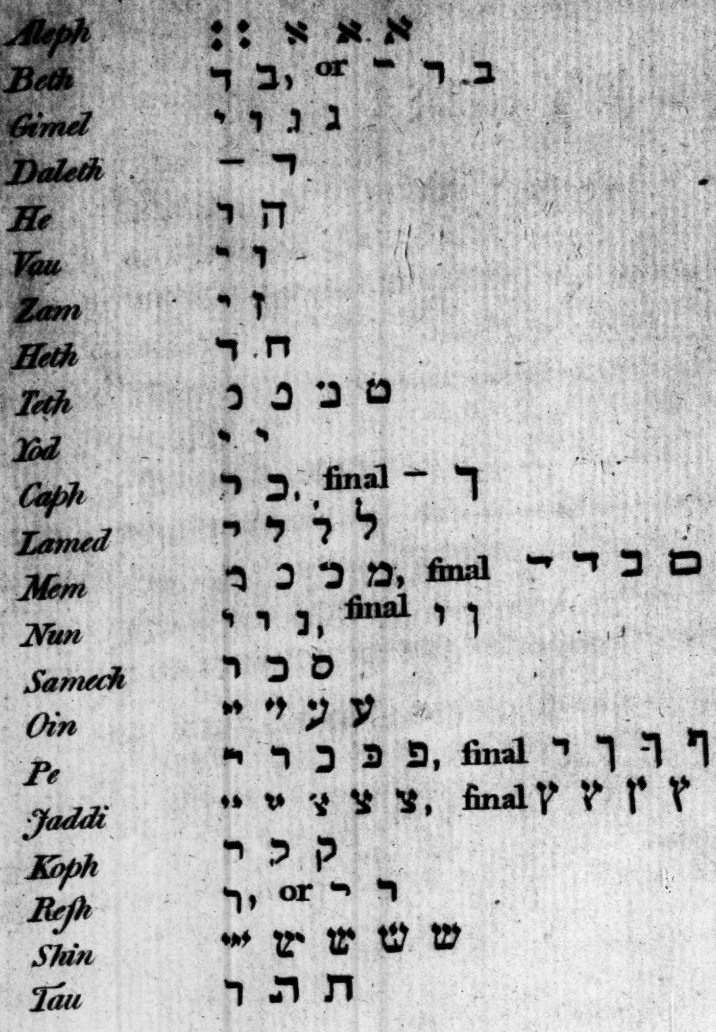
*The* HEBREW GRAMMAR *at One View.*

29 OC62

*To front Page 1 of the* Grammar.

## *The Manner of* forming *the* Hebrew *Letters in* Writing.

N.B. Hebrew *is always written* broad *and* ſtrong.


Aleph
Beth
or
Gimel
Daleth
He
Vau
Zain
Heth
Teth
Yod
Caph
final
Lamed
Mem
final
Nun
final
Samech
Oin
Pe
final
Jaddi
final
Koph
Reſh
or
Shin
Tau

# A METHODICAL HEBREW GRAMMAR WITHOUT POINTS.

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## SECT. I.

## *Of the* LETTERS *and* READING.

THE Elements of all Language are certain ſimple Sounds, which in writing are expreſſed by certain Marks or Characters, called *Letters*.

2. The Letters in *Hebrew* are twenty two, of which the following Table ſhews

| The *Name.* | *Number | Form | † Finals | Similars | *Sound* or *Power.* |
|---|---|---|---|---|---|
| Aleph | 1 | א | | | a broad, as in *all*, *war* |
| Beth | 2 | ב | | כ | b |
| Gimel | 3 | ג | | נ | g hard, as in *give*, *get* |
| Daleth | 4 | ד | | ר ך | d |
| He | 5 | ה | | ת ח | e as in *where*, *there* |
| Vau | 6 | ו | | ן ז י | u, pronounced as *oo*, or as the French *ou*, or (before a vowel) w |
| Zain | 7 | ז | | | z |
| Heth | 8 | ח | | ת | h hard aſpirate |
| Teth | 9 | ט | | ם מ | th Saxon ð, or Greek Θ |
| Yod | 10 | י | | | i French, or ee Engliſh, before a conſonant, y before a vowel |
| Caph | 20 | כ | ך 500 | | k, or c hard, as in *come* |
| Lamed | 30 | ל | | | l |
| Mem | 40 | מ | ם 600 | | m |
| Nun | 50 | נ | ן 700 | | n |
| Samech | 60 | ס | | ם | ſh |
| Oin | 70 | ע | | ץ צ | o ‡ long, as in *whole*, *cold* |
| Pe | 80 | פ | ף 800 | | p |
| Jaddi | 90 | צ | ץ 900 | | j ſoft, as in the French *jour*, *jamais*, or as the Engliſh *ſ*, in *treaſure*, *pleaſure* |
| Koph, *or* Quoph | 100 | ק | | | q or qu |
| Reſh | 200 | ר | | | r |
| Shin *or* Sin | 300 | ש | | | ſ |
| Tau | 400 | ת | | | t |

---

* That is, *Numeral* Power or Import as an *arithmetical* mark.

† Letters thus written at the *end* of a word.

‡ ע ſeems alſo to have had in ſome words ſomewhat of the ſound of the guttural *n*, or *ng*, like the French *on*. See Lexicon under רע IV.

3. The Order of the *Hebrew* Alphabet ſeems juſtifiable by Scripture, eſpecially by Pſ. xxxiv. cxi. cxii. [*]cxix. cxlv. Lam. i. ii. iv[†].

4. *Writing* over the Characters ſeveral times, is the beſt way to make them familiar to the Learner. See *the manner* fronting page 1.

5. *Hebrew* is read from the right hand to the left, and not from the left to the right, as the *Engliſh* and other weſtern languages.

6. Of the *Hebrew* Letters five are Vowels, namely א, ה, ו, י, ע; all the reſt are Conſonants.

7. When two Conſonants occur without any of the five Vowels between them, you *may*[‡] pronounce them as if a ſhort *ĕ* or *ă* ſtood between them; as, דבר, pronounce *dĕbĕr* or *dăbăr*; פקד *pĕqĕd* (*pĕquĕd*) or *păqăd*,

8. Always obſerve to pronounce the Textual Vowels long and ſtrong, the Supplied ones ſhort and quick; as, אשר, pronounce *āsĕr*; דביר, *dĕbīr*.

9. A Full Stop is expreſſed thus ׃, as ׃א; a Colon thus ‸ as א֑, a Semicolon thus ׃ as א֔, a Comma thus ˙ as א֗.

10. The firſt only of theſe ſtops is uſed in moſt unpointed books.

11. To exerciſe the learner in reading[‖], here follows, in *Engliſh* characters, part of the firſt chapter of *Geneſis*, which is printed in *Hebrew* at the end of the Grammar. The *Greek* ε ſtands for the Supplied Vowel; the Textual ones are to be pronounced broad, like the *French*, as in the Table of the Alphabet; and when ſeveral *Hebrew* Vowels come together, they are not to be run into Diphthongs, but ſounded diſtinctly, as בהו pronounce *be-u* in two ſyllables, not *beu* in one.

1. Bεraſit bεra aleim at eſεmim uat εarεj.
2. Uearεj eïte teu ubeu, uheſεk ol pεni teum, uruh aleim mεrhepet ol pεni emim.
3. Uyamεr aleim yei aur, uyei aur.
4. Uira aleim at eaur ki thub, uibεdεl aleim bin eaur ubin eheſεk.
5. Uiqra aleim laur yum ulεheſεk qra lile, uyei orεb uyei bεqεr yum ahεd.
6. Uyamer aleim yei rεqio bεtuk emim, uyei mεbdil (*or* mεbεdil) bin mim lεmim.
7. Uyos aleim at erεqio, uibεdεl bin emim aſεr metεhεt lεrεqio ubin emim aſεr mol lεrεqio, uyei kεn.
8. Uiqra aleim lεrεqio ſεmim, uyei orεb uyei bεqεr yum ſεni.
9. Uyamεr aleim iquu (*or* iqwu) emim, *&c.*

## SECT. II.

## *Of the* DIVISION *of* LETTERS.

1. Beſides that common Diviſion of Letters into Vowels and Conſonants, they are in *Hebrew* moreover diſtinguiſhed into *Radicals* and *Serviles*.

---

[*] Obſerve that in the cxith and cxiith Pſalms there are two, and ſometimes three *Hebrew* verſes in one of the *Engliſh* tranſlation.

[†] It is remarkable that in theſe two laſt chapters the initial letters ע and פ are tranſpoſed.

[‡] I do not ſay *muſt*, becauſe where two Conſonants, if joined with a vowel either preceding or following, would form an *eaſy* ſound, it may be moſt eligible (yea *neceſſary* in the poetic parts of Scripture) to run them into one ſyllable; for inſtance, you may pronounce ערב in one ſyllable, *orb*; and ברא, *bra*: and indeed this is much the ſame as ſounding the ſupplied vowel *very ſhort*.

[‖] The method of reading here recommended is the ſame as that propoſed by Dr. *Robertſon*, in his *True and ancient Method of reading Hebrew*, &c. in which ingenious treatiſe may be found an ample and ſatisfactory vindication of it, from a compariſon of the *Hebrew* with the ancient *Greek* Alphabet.

2. A *Radix* or Root in *Hebrew,* is a ſimple word, conſiſting of *two,* or, more uſually of *three, Letters,* from which other words are formed by the grammatical inflexions or variations; as, פקד, *viſit;* דבר, *ſpeak.*

3. *Radical* Letters are thoſe which *always* make part of a *Radix* or Root.

4. *Servile* Letters are thoſe which *ſerve* for the Variation of the Root, by Gender, Number, Perſon, *&c.* and for Particles.

5. The *ſervile* Letters are *eleven,* and may be compriſed in theſe three *technical* words, איתן משה וכלב.

6. The other *eleven* Letters are *radical.*

7. Except ט when uſed for ת, as in * § VI. 25.

8. Obſerve, that although the *radical* Letters, (except ט, as in Rule 7.) are *never ſervile,* yet the *ſervile* letters are very *often radical,* or *often* make a part of the Root.

## SECT. III.

## *Of WORDS and their DIVISION.*

1. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names, Verbs,* and *Particles.*

2. A *Noun* is the *Name* of a *Subſtance* or *Quality;* as איש *a man,* טוב *good.*

3. A *Verb* denoteth the *Action* or *State* of a Being or Thing; as, ויאמר אלהים, *and God ſaid;* ויעש אלהים, *and God made;* ויכלו השמים, *and the heavens were finiſhed.* In theſe ſentences *ſaid* and *made* expreſs the Action; *were finiſhed,* the State.

4. *Particles* denote the Connexion, Relation, Diſtinction, Emphaſis, Oppoſition, *&c.* or in ſhort the *Circumſtances* of one's Thoughts, or of the Words expreſſive thereof; as, *and, with, or, much, although, but,* &c.

5. Many *Particles* in *Hebrew* are expreſſed by one or other of the *ſervile* letters. See § IX.

## SECT. IV.

## *Of NOUNS.*

1. *Nouns* or *Names* are of two kinds, *Subſtantive* and *Adjective.*

2. A *Noun Subſtantive* is the Name of a *Subſtance;* as איש *a man,* עץ *a tree,* יעקב *Jacob;* of a *Quality,* or of an *Action, Paſſion,* or *State,* conſidered abſtractedly; as, בר *purity,* מוצא *a coming forth,* כלמה *ſhame,* מלחמה *war.*

3. An *Adjective,* ſo called becauſe *adjectitious,* or added to a Subſtantive, denoteth ſome *Quality* or *Accident* of the Subſtantive to which it is joined; as, טוב *good,* טהר (or טהור) *pure:* ſo in the phraſes, איש טוב *a good man,* זהב טהור *pure gold, good* and *pure* are *Adjectives.*

4. *Nouns* in *Hebrew,* as in *Engliſh,* are not declined by *Caſes,* or different *Terminations,* denoting the Particles *of, to, from,* *&c.* as Nouns in *Greek* and *Latin* are.

5. In *Hebrew,* Nouns are of two *Genders, maſculine* and *feminine;* as איש *a man,* אשה *a woman:* of two *Numbers, ſingular,* denoting *one,* as מלך *a king;* and *plural,* denoting *more than one,* מלכים *kings,* i. e. two or more.

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* *N. B.* This Mark § ſtands for *Section* in the Grammar.

6. Moſt *Hebrew* Nouns not ending in ה or ת ſervile are *maſculine*; thoſe that do end in ה or ת ſervile are *feminine*. * ית is ſaid to be a *feminine* Termination.

7. The *Feminine* ſingular is formed from the *Maſculine*, by poſtfixing ה; as, טוב *good*, טובה, feminine.

8. But Nouns ending in י add ת for the feminine inſtead of ה; as from מצרי *an Egyptian man*, מצרית *an Egyptian woman*: ſo when a letter is dropt the feminine ends in ת; as from בן *a ſon*, בת, *a daughter*, נ being dropt; from אחד *one*, אחת feminine, ד being dropt.

9. The *plural* of *maſculine* Nouns is formed by adding ים, and ſometimes only ם, to the *ſingular*; as from מלך, *a king*, מלכים, or מלכם, *kings*.

10. The *plural maſculine* of *Hebrew* Nouns is alſo *often* formed in † ין, as מלכין *kings*, Prov. xxxi. 3.; מלין *words*, Job iv. 2; חיין *lives*, Job xxiv. 22.

11. The *plural* of *feminine* Nouns is formed by adding ות to the *ſingular*, as ארץ *a land*, plural ארצות *lands*; or by changing ה or ת into ות, as תורה *a law*, plural תורות *laws*; אגרת *a letter*, plural אגרות *letters*; or ית or ות into יות, as עברית *an Hebrew woman*, plural עבריות *Hebrew women*; מלכות *a kingdom*, plural מלכיות *kingdoms*: but in feminines plural the ו is often dropt, as in ארצת for ארצות, in תורת for תורות &c. &c.

12. Some *feminine* Nouns have moreover another plural, formed by changing ה into תים ‡; as from רחמה *a damſel*, רחמתים *ſeveral damſels*, Jud. v. 30; from עצלה *idleneſs*, עצלתים, Eccleſ. x. 18.

13. Several *maſculine* Nouns *plural* end in ות, as אב *a father*, plural אבות; אריות *lions*, 1 K. x. 19. 2 Chron. ix. 19. ‖ and many feminine Nouns plur. in ** ים, as גמלים *ſhe-camels*, נשים *wives*, פלגשים *concubines*, עזים *ſhe-goats*, (Gen. xxx. 35.) רחלים *ewes*, (Gen. xxxii. 15.) דבים *ſhe-bears*, (2 K. ii. 24.)

14. A Noun is ſaid to be *in Regimine*, or *in Conſtruction*, when it is in a particular relation to a Noun following it, or has a Pronoun Suffix, (of which ſee § V. 5.) as, מלך ארץ *king of a country*, מלכו *his king*: in theſe expreſſions מלך is ſaid to be *in Regimine*, or *Conſtruction*.

15. Nouns maſculine ſingular *in Regimine* ſuffer no change, but plural ones drop their ם, as מלכים *kings*; מלכי ארץ *kings of a country*; מלכינו *our kings*. So Nouns feminine plural in תים. Comp. Rule 12. and Note.

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* But I apprehend there are ſeveral Nouns ending in ית, where the ת is *ſervile*, which are, notwithſtanding, *Maſculine*. בית *A houſe*, from בה *hollow*, and זית *an olive*, from זי *to ſhine*, ſeem plain inſtances of this. The former of theſe is always (except in Prov. ii. 18. Comp. 2 K. x. 26.) conſtructed as a *maſculine* Noun; the latter conſtantly ſo. See inter al. Deut. xxviii. 40. Jud. ix. 8, 9. 1 Sam. viii. 14. Pſ. lii. 10. Jer. xi. 16. Zech. iv. 11, 12. So חנית *a ſpear*, from חנה *to pitch*, tho' *fem.* in 1 Sam. xxvi. 7. 2 Sam. ii. 23, yet takes the *maſculine* termination in the plur. חניתים, 2 Chron. xxiii. 9. Nor can I find any proof, (unleſs the *Ipſe dixit* of the Rabbinical Grammarians be admitted as ſuch) that ברית is *feminine*; (ſee eſpecially Iſa. xlii. 6. xlix. 8.) nor that גוית, לוית, צפית (Iſa. xxi. 5.), שבית, and זכוכית are ſo. Perhaps ית final is either *maſculine* or *feminine*, as in בית, חנית, from את, denoting *ſubſtance*.

† Theſe are by many writers reckoned *Chaldee* or *Syriac* forms, but that they are alſo *Hebrew* ones is ſufficiently manifeſt by their occurring ſo frequently in the *Heb.* Books written before the Babyloniſh Captivity, and even before the *Chaldee* or *Syriac* language was heard of. מלין occurs no leſs than thirteen times in the Book of Job, in which מלים is alſo uſed ten times. See the Concordances, and *Maſclef* Grammat. Heb. p. 243.

‡ Of this *plural* the grammarians in general have made a *dual*; and it muſt be confeſſed, that in the *abſolute* form it often has a *dual* ſignification, as שנתים *two years*, Gen. xi. 10. xli. 1. 1 K. xii. 25; אמתים *two cubits*, Exod. xxv. 10, 17. & al. סאתים *two meaſures*, 1 K. xviii. 32; ירכתים *two ſides*, Exod. xxvi. 27; מאתים *two hundred*, Gen. xi. 19, 32. But in the *conſtruct* form (comp. Rule 15.) many ſuch Nouns have a plural ſignification; as תורתיו *his laws*, Exod. xviii. 16, &c.

‖ So פחות, and פחוות *Governors*, 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. vii. 9. But I much doubt whether theſe be pure *Hebrew* words. See Lexicon under פח.

** See Lexicon, in Root חמה I.

16. Noun

16. Nouns feminine ſingular ending in ה, do, when *in Regimine*, change their ה into ת; as, תורה *a law*, תורת יהוה *the law of Jehovah*, תורתך *thy law*: but other feminine Nouns, as alſo Feminines plural, ſuffer no change *in Regimine*.

## SECT. V.

## *Of PRONOUNS.*

1. Under Nouns are comprehended *Pronouns*, ſo called becauſe they ſtand Pro nominibus, i. e. *For*, or *inſtead of*, *Nouns* or *Names*; as, *I, thou, he*; *that*; *who, which*; *mine, his*, &c.

2. *Pronouns* are by Grammarians diſtinguiſhed into ſeveral kinds; thus, *I*, *thou*, *he*, are called *primitive Pronouns*; *mine*, *thine*, *his*, *poſſeſſive*; *this*, *that*, *demonſtrative*; *who*, *which*, *relative*.

3. In a *Hebrew* Grammar it is neceſſary particularly to conſider only the firſt of theſe, or the *primitive Pronouns*, under which the ſecond, or *poſſeſſive* are included; the *demonſtrative* and *relative* may be regarded nearly as other Nouns. Comp. § VIII. 22, 23.

4. *Primitive Pronouns* are diſtinguiſhed into *three Perſons*.

The Firſt, אני, אנכי, and אתי, ſingular, *I* and *me*: אנו, אנחנו, and נחנו, plural, *we* and *us*.

The Second, אתה, את, אתי, and אתך, ſingular, *thou* and *thee*: אתם and אתכם, plural maſculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you*.

The Third, הוא and היא, ſingular, *he* and *ſhe*: הם and המה, plural (generally) maſculine; הן and הנה, plural (generally) feminine, *they* and *them*.

5. Parts of theſe *primitive Pronouns* are ſuffixed, i. e. poſtfixed, to Verbs and Nouns as follows, and are called *Pronoun Suffixes*.

Of the Iſt Perſon, From
- אני, ſingular, †י or ני, *me* and *my*.
- אנו, plural, נו, *us* and *our*.

Of the IId Perſon, From
- *אתך, ſingular, ך, כה; and (fem.) כי, *thee* and *thy*.
- *אתכם, maſculine plural, כם, *you* and *your*, maſc.
- *אתכן, feminine plural, כן, and ‡כנה, *you* and *your*, fem.

Of the IIId Perſon, From
- הוא and היא, ſingular, ו, ‖הו, נו, *†נהו, *‡מו, *him* and *his*.
  - ה, נה, *her*.
- המה, and הם, plur. maſc. המה, הם, ם, or מו, *‖ *them* and *their*, maſc.
- הנה and הן, plur. fem. הנה, הן, and ן, *them* and *their*, fem.

6. Theſe *Pronoun Suffixes* are alſo often poſtfixed to Nouns of Number, as שניהם, *they two*, or *both of them*, and to ſeveral Particles, as אין, תחת בין, ב, מ, &c. thus איננו *not he*, בם *in them*, &c. &c. &c.

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† When י is thus ſuffixed to a *plural* Noun, that Noun loſes it's own י, or rather the two *Yods* coaleſce into one, as דברי, *my words*, for דבריי. Comp. § IV. 14, 15.

* את in theſe words may be conſidered as an independant Particle. See Lexicon under אתה V. 1.

‡ Ezek. xiii. 18, 20.

‖ See Gen. xxxvii. 20.

*† Exod. xv. 2. Deut. xxxii. 10. and obſerve that in נו, נהו and נה, נ ſeems added for the ſake of ſound.

*‡ Gen. ix. 26. 27. Deut. xxxiii. 2. Iſa. liii. 8.

*‖ Alſo ו, ſee Sect. IX. under ו 4; and נו Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxiii. 11. Pſ. lxiii. 11.

7. Parts of the *primitive Pronouns* prefixed or poſtfixed, form alſo the *Perſons*, and diſtinguiſh the *Tenſes* of Verbs; thus,

Of the Iſt Perſon, From
אני, א prefixed forms the Firſt perſon ſingular future.
אתי, תי poſtfixed, the Firſt perſon ſingular preter or paſt.
אנו, נ prefixed forms the Firſt perſon plural future.
נו poſtfixed, the Firſt perſon plural preter.

Of the IId Perſon, From
את, ת prefixed forms the Second perſon ſingular future.
poſtfixed, the Second perſon ſingular preter.
אתי*, תי poſtfixed is ſometimes uſed for the Second perſon fem. ſing. preter.
י is poſtfixed to the Second perſon fem. ſingular future.
י poſtfixed forms the Second perſ. fem. ſingular imperative.
אתם*, תם poſtfixed forms the Second perſon maſc. plural preter.
ת is prefixed to the Second perſon maſc. plural future.
אתן*, תן poſtfixed forms the Second perſon fem. plural preter.
אתנה*, ת prefixed, and נה poſtfixed form the Second perſon feminine plural future.

Of the IIId Perſon, From
היא, ה poſtfixed forms the Third perſon fem. ſingular pret.
י prefixed forms the Third perſon maſc. ſingular, and (with ו poſtfixed) plural fut.
ו, ו poſtfixed forms the Third perſon plural preter, and with [illegible] poſtfixed, future.
הנה, נה poſtfixed to the Third perſon feminine plural future.

8. A compariſon of this latter table with the enſuing Example of a regular Verb in *Kal* § VI. 12. will remove any little difficulty which may occur to the Learner.

9. The Pronouns forming the *Perſons*, &c. of Verbs, are called *Perſonal Affixes*.

10. From the two tables above given it appears that the former part of Pronouns are generally prefixed, and the latter or middle parts of them poſtfixed; thus of אני and אתי, א is prefixed, and ני, and תי, poſtfixed.

## SECT. VI.

## *Of VERBS.*

1. It hath been already remarked, § III. 3. that the Verb denoteth the *Action* or *State* of a Being or Thing; now an Action may be conſidered either as *done*, *doing*, or *to be done*; ſo a State may be either *paſt*, *preſent*, or *future*. Hence,

2. The moſt ſimple and natural Diviſion of Time, or *Tenſe* (from the Latin *tempus*, or French *temps*, time), is into *paſt*, *preſent*, and *future*.

3. Again, † "A Verb may either *indicate*, i. e. declare an action with certainty and poſitiveneſs,

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* See Note * laſt page.

† See Mr. *Bayly*'s Introduct. to Languages, Part I. p. 53.

ſtiveneſs, as *the ſun is ſet, ſetting,* or *ſhall ſet*; or it may carry a *command*, as *ſun ſtand thou ſtill*; or a Verb may be *indefinite* as to Number, Perſon, or Tenſe, and ſo uſed very much in the ſenſe of a Noun, as *it is pleaſant to ſee the ſun*, i, e. *the ſight of the ſun is pleaſant, for you*, or *me*, or *them, now, at any time.**

4. Hence ariſe the different *Moods* (Modi ſignificandi, *Modes of ſignifying*) of a Verb, as the Grammarians call them,

5. A Being may either *perform an action itſelf*, or *the action may be performed upon it*; it may either *cauſe another to perform the action*, or *be cauſed itſelf to perform it*; or laſtly, *it may perform it on itſelf.*

6. Hence in *Hebrew* Verbs ariſe the *three* (or, as ſome chuſe to conſider them, the *five*) *Conjugations*, ſo called *à conjugando*, becauſe all *conjoined* or united in one Root,

7. *Hebrew Verbs* then have *three Conjugations, Kal, Hiphil,* and *Hithpael*; *three Moods, Indicative, Imperative* (commanding), and *Infinitive* (indefinite, ſee 3, and 4), *two Tenſes, paſt* and *future*—the *paſt Tenſe* or ‡ *Participle active* being often uſed for the *preſent Tenſe* (ſee 1, and 2), and the *future Tenſe* ſupplying the place of the *potential* or *ſubjunctive* Mood of other languages, and ſo it is frequently to be rendered in Engliſh by *may, can, might, would, ſhould, ought, could*, all which words evidently imply ſomewhat *future* in their ſignification.

8. *Hebrew* Verbs are varied by *two Numbers*, ſingular and plural, *three Perſons* (ſee § V, 4,) and *two Genders*, maſculine and feminine.

9. The old example of a *Hebrew* Verb was פעל, whence are taken the following grammatical terms *Niphal* נפעל, *Hiphil* הפעיל, *Huphal* הפעל, *Hithpael* התפעל, and *Paoul* פעול; the *Hebrew* words being pronounced according to the *maſoretical Points*,

10. The Firſt Conjugation *Kal* (קל *light*, ſo called becauſe in the preter it is *burdened with no letter* at the beginning) is generally *active*, or ſignifies ſimply *to do*, as פקד *to viſit*, דבר *to ſpeak*,

11. The *Indicative preter*, and the *Imperative* poſtfix the perſonal Affixes; the *future* prefixes them, and in ſome of its Perſons poſtfixes part.

12. A regular Verb in *Kal* is declined thus, the *Perſonal Affixes* and *other Serviles* being, for the aſſiſtance of the learner, printed in *hollow* letters †,

## פקד *Viſit.*

## K A L.

### INDICATIVE MOOD.

*Preter* or *Paſt Tenſe.*

| | | | | |
|---|---|---|---|---|
| She | פקדה | פקד | He | *viſited.* |
| | | פקדת | Thou | |
| | | פקדתי | I | |
| | | פקדו | They | |
| Ye (fem.) | פקדתן | פקדתם | Ye | |
| | | פקדנו | We | |

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* In *Kal* there are two Participles, active and paſſive, otherwiſe called *Benoni* (ſee Note * in the next Page) d *Paoul*. Other Conjugations have alſo Participles (as in the Example, Rule 17.) Participles are ſo called articipando, becauſe they *participate* of the nature both of a Noun and of a Verb, being *declined* by *Gender* d *Number*, like the former, and denoting an *Action* or *being acted upon* as the latter.

† If the Reader will take the trouble to colour the *hollow* letters with *red* ink, in this and the following examples, he will make the Examples ſtill more clear and diſtinct; and indeed this may be no unprofitable exerciſe Beginner,

*Future*

### *Future Tenſe.*

| | | | | |
|---|---|---|---|---|
| She | תפקד | יפקד | He | *ſhall or will viſit.* |
| Thou (fem.) | תפקדי | תפקד | Thou | |
| | | אפקד | I | |
| They (fem.) | תפקדנה | יפקדו | They | |
| Ye (fem.) | תפקדנה | תפקדו | Ye | |
| | | נפקד | We | |

## IMPERATIVE MOOD.

| | | | |
|---|---|---|---|
| Thou (fem.) | פקדי | פקד | *Viſit* Thou |
| Ye (fem.) | פקדנה | פקדו | Ye |

## INFINITIVE MOOD.

פקוד and פקד *To viſit.*

*Participle active*, or Benoni *.

| | | | | |
|---|---|---|---|---|
| fem. | פוקדה | פוקד | maſc. ſing. | *Viſiting.* |
| fem. plur. | פוקדות | פוקדים | maſc. plur. | |

*Participle paſſive*, or † Paoul.

| | | | | |
|---|---|---|---|---|
| fem. | פקודה | פקוד | maſc. ſing. | *Viſited.* |
| fem. plur. | פקודות | פקודים | maſc. plur. | |

13. The paſſive of *Kal* is *Niphal*, which prefixes נ to the paſt or preter tenſe, and ſignifies *to be done*, as נפקד *he is viſited*, Comp, Rule 5.

14, The *Second Conjugation* is *Hiphil*, which is formed, in the preter, by prefixing ה to th preter of *Kal*, and by inſerting י before the laſt radical; thus פקד, in *Hiphil* forms הפקיד. A Verb in *Hiphil* generally ſignifies ‡ *to cauſe* another perſon or thing *to do*, or *to cauſe* a thing *to be done*, as הפקיד *he cauſed to viſit* ||. The paſſive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteriſtic י, and denotes *to be cauſed to do* or *to be done*,

15, The *Third Conjugation* is *Hithpael*, which is formed, in the preter, by prefixing הת to the preter of *Kal*, and generally ſignifies *reflected action*, or *to act upon oneſelf*, but is often uſed in a paſſive ſenſe, as from פקד, התפקד *he viſited himſelf*, or *was viſited*, *Hithpael* alſo often denotes *to make* or *pretend oneſelf to be* what is denoted by the Root, hence it has by ſome bee called the *hypocritical* Conjugation,

16, To all theſe Conjugations the *perſonal Affixes* are joined nearly as in *Kal*; but the things will appear more clearly by the following

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* בנוני, *intermediate* or *middle*, becauſe expreſſive of the *intermediate* time between the paſt and future, i. e. the *preſent*.

† The Participle *Paoul* in *Kal* differs in ſenſe and application from the Participle *Benoni* in *Niphal* ( Rule 13.) The former denotes that the action expreſſed by the Verb is *done*; the latter, that the action is *be done*, or *going to be done*. Thus in Judg. v. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chro xxii. 19. נבנה *that* is to be, or is going to be, *built*, ædificandam. Gen. ii. 9, נחמד *that* is to be *deſi* now or hereafter. Gen. xlix. 29, נאסף going, or about, to be *gathered*. In ſhort the Participle *Paoul* in nearly anſwers to the Participle preterperfect paſſive in Latin, and the Participle *Benoni* in *Niphal* to the La Participle future paſſive in *dus*. See Mr. *Bayly*'s Introduction to Languages, Part I. p. 71.

‡ We have in ſome *Engliſh* Verbs ſomething very like the *Hebrew* Conjugation in *Hiphil*; thus *to ſet*, is, it were, the *Hiphil* of *ſit*; *raiſe* of *riſe*; *fell* of *fall*; *lay* of *lie*.

|| The Participle *Hiphil* often imports *being about to do* a thing, or *going to do* it *preſently*, and, in ſuch inſta nearly anſwers to the Latin Participle future in *rus*, See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5.

17. Examp

17. Example of a *Regular Hebrew Verb* conjugated

17. EXAMPLE of a *Regular Hebrew Verb* conjugated throughout, the *Perſonal Affixes* and other *Serviles* being printed in *hollow* Letters.

| | | Perſons | FIRST CONJUGATION. | | | | SECOND CONJUGATION. | | | | THIRD CONJUGAT. | | *Paragogic* Letters. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | KAL, | | NIPHAL, | | HIPHIL, | | HUPHAL. | | HITHPAEL. | | |
| | | | Maſcul. | Feminine. | Maſcul. | Feminine. | Maſculine | Feminine. | Maſculine | Feminine. | Maſculine. | Feminine, | |
| INIDCATIVE MOOD. | Preter Tenſe. | 3 ſing. | פקד | פקדה | נפקד | נפקדה | הפקיד | הפקידה | הפקד | הפקדה | התפקד | התפקדה | |
| | | 2 | פקדת | | נפקדת | | הפקדת | | הפקדת | | התפקדת | | ה |
| | | 1 | פקדתי | | נפקדתי | | הפקדתי | | הפקדתי | | התפקדתי | | |
| | | 3 plur. | פקדו | | נפקדו | | הפקידו | | הפקדו | | התפקדו | | ן |
| | | 2 | פקדתם | פקדתן | נפקדתם | נפקדתן | הפקדתם | הפקדתן | הפקדתם | הפקדתן | התפקדתם | התפקדתן | |
| | | 1 | פקדנו | | נפקדנו | | הפקדנו | | הפקדנו | | התפקדנו | | |
| | Future. | 3 ſing. | יפקד | תפקד | יפקד | תפקד | יפקיד | תפקיד | The ſame as the *future* of *Niphal.* | | יתפקד | תתפקד | |
| | | 2 | תפקד | תפקדי | תפקד | תפקדי | תפקיד | תפקידי | | | תתפקד | תתפקדי | f. ן |
| | | 1 | אפקד | | אפקד | | אפקיד | | | | אתפקד | | ה |
| | | 3 plur. | יפקדו | תפקדנה | יפקדו | תפקדנה | יפקידו | תפקידנה | | | יתפקדו | תתפקדנה | m. ן |
| | | 2 | תפקדו | תפקדנה | תפקדו | תפקדנה | תפקידו | תפקידנה | | | תתפקדו | תתפקדנה | m. ה |
| | | 1 | נפקד | | נפקד | | נפקיד | | | | נתפקד | | ה |
| IMPERAT. | | 2 ſing. | פקד | פקדי | הפקד | הפקדי | הפקיד | הפקידי | Hath none, | | התפקד | התפקדי | m. ה |
| | | 2 plur. | פקדו | פקדנה | הפקדו | הפקדנה | הפקידו | הפקידנה | | | התפקדו | התפקדנה | |
| INFINIT. | | | פקד or פקוד | | הפקד | | הפקיד | | The ſame as the *Infinitive* of *Niphal,* | | התפקד | | ה |
| Particip *Benoni.* | | ſing. | פוקד | פוקדה or ־ת | נפקד | נפקדה or ־ת | מפקיד | מפקידה or ־ת | מפקד | מפקדה or ־ת | מתפקד | מתפקדה or ־ת | |
| | | plur. | פוקדים | פוקדות | נפקדים | נפקדות | מפקידים | מפקידות | מפקדים | מפקדות | מתפקדים | מתפקדות | |
| Particip *Paoul.* | | ſing. | פקוד | פקודה or ־ת | | | | | | | | | |
| | | plur. | פקודים | פקודות | | | | | | | | | |

*N. B.* The Learner would do well to copy out this Example of a Regular Verb *in the order of the Conjugations*, Kal, Niphal, &c. ſubſtituting *red* for the *hollow* letters.

## *OBSERVATIONS on the above Example of a Regular Verb.*

18. The final י of the firſt perſon ſingular preter is ſometimes, though rarely, dropt, as in משיתהו, for משיתיהו *I drew him out*, Exod. ii. 10. So in Hiph. הרביתך for הרביתיך *I multiply thee*, Gen. xlviii. 4.

19. In *Kal* ו is often inſerted before the laſt radical of the *future* and *Imperative*, as אפקוד for אפקד, פקוד for פקד.

20. The ו in the *Participle Benoni* in *Kal* is frequently, and in the *Participle Paoul* ſometimes, omitted,

21. In the third perſon maſculine plural future of Verbs, as ן paragogic is often poſtfixed to the ו, ſo the ו is ſometimes dropt, and ן only retained, as in יריבן for יריבון *they ſhall ſtrive*, Exod. xxi. 18; ירשיען for ירשיעון *they ſhall condemn*, Exod. xxii. 8; יאריכן for יאריכון *they may be prolonged*, Deut. v. 16. So more rarely in the ſecond Perſon maſculine plural future, as in תאריכן for תאריכון *ye ſhall prolong*, Deut. iv. 26.

22. In the third perſon feminine plural future of any Conjugation the ה final is often dropt, as in תבלען, Gen. xli. 24; תאמרן, Exod. i. 19. So in irregular Verbs (ſee § VII.) as in תשקין, from שקה, Gen. xix. 33; תהרין, from הרה, Gen. xix. 36; תהיין, from היה, Gen. xxvi. 35; תכהין, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod xv. 20: And more rarely in the *ſecond* perſon feminine plural future, as in תחיין *ye (women) have preſerved alive*, from חיה, Exod. i. 18.

23. In the ſecond perſon feminine plural Imperative the final ה is ſometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; מצאן *find ye (women)*, Ruth i. 9.

24. In *Hiphil* as the *characteriſtic* י is uſed only in three words of the preter, ſo it is often omitted in all words of that conjugation.

25. In *Hithpael* the *characteriſtic* ת is tranſpoſed and placed after the firſt radical in Verbs beginning with ש or ס, as השתמר *he kept himſelf*, for התשמר, from שמר *to keep*; הסתבל *he loaded himſelf*, for התסבל, from סבל *to load*; and in Verbs beginning with צ, ת is not only tranſpoſed but changed into ט, as נצטדק *we will juſtify ourſelves*, for נתצדק, from צדק *to juſtify*, Gen. xliv. 16; יצטירו *they made* (or *feigned*) themſelves *Embaſſadours*, for יתצירו, from ציר *an Embaſſadour*.

26. When the third perſon feminine preter of any Conjugation is followed by a Pronoun ſuffix, it's ה is changed into ת, as גנבתם, Gen. xxxi. 32, *ſhe ſtole them*, not גנבהם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלההו; אהבתהו, 1 Sam. xviii. 28, *ſhe loved him*, not אהבההו; בקשתם, Hoſ. ii. 7, *ſhe ſeeks them*, not בקשהם. Comp. § IV. 16.

27. The ſecond perſon maſculine plural ſometimes drops it's ם before a ſuffix, as in צמתני, *ye have faſted to me*; for צמתמני, Zach. vii, 5; העליתנו, *ye have made us come up*, for העליתמנו, Num. xx. 5.

28. From the firſt perſon plural preter of Verbs the ו is dropt before the Pronoun ſuffix הו *him* or *it*, as in ארלנהו, *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנהו, *we have forſaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third perſon plural preter, and future, as in דקרהו, *they ſtab him*, for דקרוהו, Zech. xiii. 3; הכירהו, *they knew him*, for הכירוהו, Job ii. 12; יבעתהו, *they ſhall terrify*, for יבעתוהו, Job iii. 5.

29. In the fartheſt column to the left hand of the above Example are added the * *paragogic* Letters, that is, ſuch Letters as are ſometimes poſtfixed to the reſpective perſons of all Conjugations againſt which they ſtand, and are always *emphatical*.

30. The above Example ſhould be carefully peruſed by the Learner, and continually conſulted for the forms of *Regular* Verbs.

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* From the Greek παραγωγικος *additional.*

## SECT. VII.

## *Of* IRREGULAR VERBS.

1. Thoſe Verbs, which in their formation are not ſtrictly reducible to the above Example of פקד, are called *irregular*.

2. But obſerve, that moſt *irregular* Verbs are alſo formed *regularly*.

3. *Irregular* Verbs may be comprehended under two kinds, *Defective* and *Reduplicate*.

4. *Defective* Verbs are ſuch as in ſome forms *drop* one or more of their *radical* letters.

5. From the old example פעל, (comp. § VI. 9,) thoſe that drop their firſt letter were called *defective in Pe*, פ; thoſe that were ſuppoſed to drop their ſecond, *defective in Oin* ע; and thoſe that drop their third, *defective in Lamed*, ל.

*Of each of theſe in their order.*

6. *Defective* Verbs, that ſometimes drop their *firſt* letter are chiefly thoſe that begin with י or נ, hence called *defective Pe Yod*, פי; and *defective Pe Nun*, פנ.

7. Verbs *defective Pe Yod*, or *with* י *for the firſt radical*, often drop it in the future, Imperative and Infinitive of *Kal*, to which laſt they poſtfix ת, and in *Niphal* and *Hiphil* they change their י into ו.

8. Here follows an Example of a Verb *defective Pe Yod*, in which (as likewiſe in the ſucceeding Examples) not only the *ſervile letters*, as in פקד, but alſo *thoſe wherein it differs from that Verb*, are for the benefit of the learner, printed in *hollow* letters; the firſt word only of each Tenſe, Mood, &c. being given, whence the other words are formed *regularly*, as in פקד.

### ישב *To dwell.*

| | KAL. | NIPHAL. | HIPHIL. | HUPHAL. | HITHPAEL. |
|---|---|---|---|---|---|
| *Preter.* | ישב | נושב | הושיב | הושב | התישב |
| *Future.* | ישב | יושב | יושיב | יושב | |
| *IMPERAT.* | שב &<br>שבה | הושב | הושיב | not uſed. | regular throughout. |
| *INFINIT.* | שבת | הושב | הושיב | הושב | |
| *Benoni.* | יושב | נושב | מושיב | מושב | |
| *Paoul.* | ישוב | | | | |

9. The formative ו in *Niphal* and *Hiphil* is ſometimes omitted, as in ילדו for יולדו, Gen. vi. 1; in השבתי for הושבתי, Jer. xxxii, 37.

10. Theſe three Verbs ידה, ידע, and יכח, in *Hithpael*, change their י into ו, as התודה, &c.

11. לקח *To take or be taken*, is in *Kal* formed like ישב.

12. Verbs *defective Pe Nun*, or *with* נ *for their firſt radical*, drop it in the future, Imperative and Infinitive of *Kal* (to which laſt they alſo poſtfix ת) in the preter of *Niphal*, and throughout *Hiphil* and *Huphal*.

13. An Example of a Verb *defective Pe Nun.*

נסך *To pour.*

| HITHPAEL. | HUPHAL. | HIPHIL. | NIPHAL. | KAL. | |
|---|---|---|---|---|---|
| התנסך | הסך | הסיך | נסך | נסך | *Preter.* |
| | יסך | יסיך | ינסך | יסך | *Future.* |
| regular | not uſed. | הסיך | הנסך | סך | *IMPERAT.* |
| throughout. | הסך | הסיך | הנסך | סכת | *INFINIT.* |
| | מסך | מסיך | נסך | נוסך | *Benoni.* |
| | | | | נסוך | *Paoul.* |

14. Verbs with ה for their firſt radical often drop it, as הלך, הכר, ſee *Lexicon.*

15. Verbs with א for their firſt radical often drop it in the firſt perſon ſingular future, as אמר for אאמר, *I will ſpeak*, and ſometimes in other forms, as in תפהו, for תאפהו, *ſhe baked it*, 1 Sam. xxviii. 24; תמרו, for תאמרו, *ye ſhall ſay*, 2 Sam. xix. 14; מלפנו, for מאלפנו, *teaching us*, Job xxxv. 11.

16. As for the *ſecond* kind of *defective Verbs* abovementioned (Rule 5.) namely thoſe that are *ſuppoſed* to drop their *ſecond* radical ו or י, (hence called *defective Oin Vau* עו, and *Oin Yod* עי) as שום, קום, איב, בין, the truth ſeems to be this; that the former ſort have, properly ſpeaking, only *two radical* letters, but ſometimes take a ו before the laſt radical, being in other reſpects (except that they are not uſed in the *ſimple* form in *Hithpael*, and in *Huphal* aſſume a ו before the firſt radical, as הוקם, *was ſet up*, Exod. xl. 17,) formed quite regularly; and that the latter ſort of Verbs, namely thoſe with י *Yod* inſerted, are either Verbs in which the י is radical, fixed and immutable, as איב *to infeſt*, in which caſe they are declined regularly; or elſe they are in *Hiphil*, the characteriſtic ה being dropt, as שים for השים, from שם or שום *to place*; בין for הבין, from בן *to diſcern, diſtinguiſh.*

17. Example of a *defective Verb of two radical letters.*

שם or שום *To place.*

| HUPHAL. | HIPHIL. | NIPHAL. | KAL. | |
|---|---|---|---|---|
| הושם | השים | נשום | שם | *Preter.* |
| יושם | ישים | ישום | ישום | *Future.* |
| not uſed. | השים | השום | שום | *IMPERATIVE.* |
| הושם | השים | השום | שום | *INFINITIVE.* |
| מושם | משים | נשום | שום | *Benoni.* |
| | | | שום | *Paoul.* |

18. Verbs of this form frequently in *Kal*, and ſometimes in *Niphal*, drop the ו before the laſt radical.

19. Of the *third* kind of *defective Verbs*, or of thoſe that drop their *third* radical, are the Verbs ending in ה, hence called *defective Lamed He*, לה, as קנה, גלה.

20. Obſerve in general, firſt, that theſe Verbs uſually either drop their ה before a ſervile, as from גלה *to reveal*, גלו *they reveal*; or change it into י *Yod*, as גלית, for גלהת, *thou revealeſt*; תגלינה, for תגלהנה, *they* (women) *ſhall reveal*; or before a ſervile ה, into ת, as גלתה, for גלהה *ſhe revealed*. Secondly, that they often drop their ה final in the *future*, and ſometimes in the *preter* and *Imperative*, as יגל, for יגלה; יעש, for יעשה, *he ſhall make*; צו, for צוה, *he commanded*; Deut. vi. 5, 23; גל for גלה, *reveal*; Pſ. cxix. 18.

21. Example of a Verb *defective Lamed He.*

גלה *To reveal.*

| HITHPAEL. | HUPHAL. | HIPHIL. | NIPHAL. | KAL. | | |
|---|---|---|---|---|---|---|
| התגלה | הגלה | הגלה | נגלה | (fem.) גליה or גלתה | גלה | *Preter.* |
| יתגלה | יגלה | יגלה | יגלה | יגל or | יגלה | *Future.* |
| התגלה | not used. | הגלה | הגלה | (fem.) גלי | גלה | *IMPERAT.* |
| התגלות | הגלות | הגלות | הגלות | גלו or גלת | גלות | *INFINIT.* |
| מתגלה | מגלה | מגלה | נגלה | (fem.) גולה | גולה | *Benoni.* |
| | | | | | גלוי | *Paoul.* |

22. Several Verbs with א for their laſt radical, ſometimes drop it, as בא, חטא, יצא (ſee Lexicon) and others of theſe Verbs form their Infinitive in ות, like Verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21.

23. Verbs ending in נ ſometimes drop their laſt radical before a נ ſervile, as תאמנה, *they* (fem.) *ſhall be ſupported*, for תאמננה, from אמן *to ſupport*, Iſa. lx. 4.

24. So Verbs ending in ת ſometimes drop their laſt radical before a ת ſervile, as מתי, for מתתי, *I die*, Gen. xix. 19; כרתי, for כרתתי, *I have cut off*, Exod. xxxiv. 27.

25. Some Verbs are *doubly defective*, chiefly ſuch as have י and נ for their firſt radical, and ה for their laſt. Thus we have תגיון, ſecond perſon maſculine plural future *Kal*, (with ן paragogic) from יגה *to afflict*, Job xix. 2; הודינו, firſt perſon plural preter *Hiphil*, from ידה *to confeſs*, Pſ. lxxv. 2; יט, third perſon maſculine ſingular future *Kal*, from נטה *to extend*, Gen. xii. 8; אך, firſt perſon ſingular future *Kal*, from נכה *to ſmite*, Exod. ix. 15.

26. The Verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only drops it's initial נ, as נסך (Rule 12.) and it's final one before another נ, (as in Rule 23.) but it alſo generally loſes it's final נ before a ſervile ת, as נתתי *I have given*, for נתנתי; נתתם *ye have given*, for נתנתם; and generally has in the Infinitive תת *to give.*

27. *Reduplicate* Verbs are ſuch as have *the laſt* or *two laſt Radicals doubled*; they are derived from ſimple Verbs, as from גל are derived גלל and גלגל; from אמל, אמלל; from נפל, נפלל; from הפך, הפכפך; from סחר, סחרחר.

28. But in *Reduplicate* Verbs derived from thoſe with ה for the laſt radical, the *reduplication* is made by *doubling the letter*, or *two letters preceding the* ה, as from כלה *to complete*, כלל *to complete entirely*, and כלכל *to nouriſh*; from קלה *to be light, vile*, קלל *to be exceedingly vile*, and קלקל *to be exceedingly light*; from פצה *to open*, פצץ *to burſt open.*

29. *Reduplicate* Verbs are declined regularly.

30. Except that thoſe of the form of גלל ſometimes uſe ו inſtead of the laſt letter, as גלותי Joſh v. 9, for גללתי; סבותי Eccleſ. ii. 20, for סבבתי; and ſometimes in *Hithpael* aſſume נ after the firſt radical, as התבונן from בנן, Iſa. i. 3; and more rarely in other Conjugations, as יעופף third perſon maſculine ſingular future in *Kal*, from עפף, Gen. i. 20; ירופפו Job xxvi. 11, from רפף [*]. Such Verbs alſo prefix מ to the Participles both of *Kal* and *Hithpael*, as in מרומם *lifting up*, 1 Sam. ii. 7. Pſ. ix. 14; מתקומם *raiſing up himſelf*, Job xxvii. 7.

31. *Pluriliteral* Verbs, or Verbs not reduplicate, but conſiſting of *more than three radical letters*, as כרסם, כרבל, &c. are, the few times they are uſed, declined regularly.

## SECT. VIII.

## *Of SYNTAX.*

1. *Syntax* (from the Greek Συνταξις *Compoſition*) is that part of Grammar which teaches to *compoſe* words properly in Sentences.

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[*] This *reduplicate* form of Verbs with ו inſerted in *Kal*, the Hebrew Grammarians have called the Conjugation *Poel*; and they add that Verbs *defective* עו borrow their *Hithpael* from the Conjugation *Poel.*

2. In Hebrew the Adjective generally agrees with it's Subſtantive in gender and number, as בן חכם *a wiſe ſon,* מכות גדלת *great ſtrokes.*

3. Yet we meet with ſuch expreſſions as theſe, ערים גדלת *great cities,* Deut. i. 28. vi. 10. & al. אבנים גדלות *great ſtones,* Deut. xxvii. 2. Joſh. x. 18, 27; תאנים טבות and רעות *good* and *bad figs,* Jer. xxiv. 2, 3; המארת הגדלים *the great lights,* Gen. i. 16. But as to the former phraſes, it has been obſerved § IV. 12. that the termination ים is not always maſculine; and perhaps in ſuch expreſſions as המארת הגדלים, the Adjective with a termination uſually maſculine is joined with a feminine Subſtantive, as a mark of *dignity* or *excellency.*

4. *Participles* follow the ſame Rules of Syntax as Adjectives.

5. When two Subſtantives of a different gender have the ſame Adjective, that Adjective is commonly of the *maſculine* gender, as Job i. 13, בניו ובנתיו אכלים *His ſons and his daughters eating.*

6. When two Subſtantives have one Adjective, that Adjective is put in the *plural* number, as, 1 K. i. 21, אני ובני שלמה חטאים *I and my ſon Solomon* ſhall be) *ſinful.*

7. The ſame rules of Syntax hold good of Pronouns, Gen. i. 27, זכר ונקבה ברא אתם *male and female created he them,* (maſc.)

8. *Collective Nouns* or *Nouns of multitude,* though ſingular, may have an Adjective or Participle plural, as העם רבים *the people* (*are*) *many,* Exod. v. 5; כל יהודה באים *all Judah coming,* Jer. vii. 2; העם מחללים *the people piping,* 1 K. i. 40.

9. An Adjective ſingular is ſometimes joined to a Noun plural in a *diſtributive* ſenſe, as Pſ. cxix. 137, ישר משפטיך *right are thy judgments,* i. e. *every one of them;* Gen. xxvii. 29, ארריך ארור *they that curſe thee* (*are*) *curſed,* i. e. *each one of them.* Comp. Gen. xlvii. 13. Exod. xvii. 12.

10. The *Cardinal* Nouns of Number (as *one, two, three,* &c.) from *one* to *ten,* when maſculine have a feminine termination; when feminine, a maſculine one.

11. *Cardinal* Nouns of Number which have a plural termination are moſt uſually joined to Subſtantives in the ſingular, but thoſe that have a ſingular termination to Subſtantives in the plural: שלשה אנשים *three* (or *a trinity of*) *men,* Gen. xviii. 2; ארבעה מלכים *Four* or *a quaternion of*) *kings,* Gen. xiv. 9; חמש מאות שנה. שבע מאות שנה *Five,—Seven-hundreds of years,* Gen. v. 26, 32, are Examples of both theſe laſt Rules. Comp. Job i. 2.

12. The Plurals in ים—of Nouns of Number from *three* to *ten* incluſive ſignify *ten times* as much as the ſingular. Thus שלש is *three,* but שלשים *thirty;* ארבע *four,* but ארבעים *forty.*

13. The Nominative or Noun to a Verb is known by aſking the queſtion *who* or *what?* with the Verb; thus in the ſentence *God created the heavens,* the word *God* anſwering the Queſtion *who created?* is the Noun to the Verb *created;* ſo in this ſentence *The ſun ſhines, the ſun* is the Noun to the Verb *ſhines.*

14, All Nouns, whether ſingular or plural, are of the *third* Perſon, except ſuch as are joined with the Pronouns of the *firſt* and *ſecond* Perſons, *I, thou, we* or *ye.*

15. The Verb uſually agrees with it's Noun in gender, number, and perſon, as נגלו האלהים *The Aleim were revealed,* Gen. xxxv. 7; הארץ היתה *the earth was,* Gen. i. 2.

16. Yet we find Gen. i. 14, יהי מארת, *there ſhall be lights,* where מארת feminine and plur. is joined with the Verb יהי maſculine, and ſingular. But יהי ſeems here to be uſed *imperſonally* as in other inſtances.

17. When two Nouns of a *different* Gender have or govern the ſame Verb, that Verb is generally put in the *maſculine* gender, as Gen. ii. 1, ויכלו השמים והארץ *and the heavens and the earth were finiſhed.* Comp. above Rule 5.

18. When ſeveral Nouns ſingular have the ſame Verb, that Verb is ſometimes put in the

*plural* number, as Gen. xiv. 1, 2; אריוך — כדרלעמר — ותדעל — עשו מלחמה *Arioch — Chederlaomer—and Tidal—made war.* See Gen. ix. 23. Comp. above Rule 6, and 7.

19. *Nouns of multitude,* though ſingular, *may* have a Verb plural, and though feminine, a Verb maſculine, as Gen. xli. 57, וכל הארץ באו מצרימה *and all the earth came to Egypt*; Deut. ix. 28, פן יאמרו הארץ *leſt the land ſhall ſay*; Job xxx. 12, פרחה יקומו *the youth roſe up.* See Exod. xiii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 3. Comp. above Rule 8.

20. A Verb ſingular joined with a Noun plural, or a Verb plural with a Noun ſingular, often ſignify *diſtributively,* as Joel. i. 20, בהמות השדה תערוג *the beaſts* (i. e. *each of the beaſts*) *of the field ſhall cry*; Prov. xxviii. 1. נסו—רשע *the wicked* (*every wicked man*) *flee.* See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above Rule 9.

21. The Noun maſculine *plural* אלהים, when meaning *the true God, Jehovah the ever-bleſſed Trinity,* is often joined with Verbs ſingular, to expreſs the *Unity* of *Eſſence* and *Operation,* as Gen. i. 1, ברא אלהים *The Aleim created.* But comp. Rule 15. and Lexicon, p. 16, col. 2.

22. The Pronoun relative אשר *who, which,* agrees with it's Subſtantive or Subſtantives in gender, number, and perſon, and governs it's Verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה—*to ſlay the ſouls which ſhould not die.* Here אשר agrees with it's Subſtantive feminine plural נפשות, and accordingly תמותנה, the Verb it governs, is put in the *eminine plural third perſon.* So Iſa. lx. 12. כי הגוי והממלכה אשר לא יעבדוך יאבדו, *for the ation and the kingdom, which ſhall not ſerve thee, ſhall periſh.* Here אשר having two Subſtantives, one maſculine, and the other feminine, it's Verb יעבדו is put in the *maſculine plural third Perſon.* See Rule 17, 18.

23. The Pronoun relative אשר *who, which,* is often underſtood, and that not only when it s governed by the Verb or by a Particle (underſtood) as in Engliſh, but alſo when itſelf governs he Verb; Iſa. xlii. 16, *I will cauſe the blind to go in a way* לא ידעו (*which*) *they knew not*; Exod. vi. 28, *and it was in the day* דבר יהוה (*in which*) *Jehovah ſpake to Moſes*; Lam. iii. 1, *I am the man* ראה ענ (*who*) *hath ſeen affliction.*

24. When the connective Particle ו, *and,* is prefixed to a Verb in the *future* tenſe, that Verb ſignifies future in reſpect to the Time *of* (not to the Time *in*) which the hiſtorian is writing, or the perſon ſpeaking, as Gen. i. 1, *The Aleim* ברא *created the heavens and the earth,* ver 2. ויאמ *and then the Aleim ſaid,* ver. 4. וירא *and then the Aleim ſaw,* &c. Gen. ix. 27, *The Aleim* יפ *ſhall perſuade Japhet,* וישכן *and then he *ſhall dwell*—ויהי *and then Canaan ſhall be a ſervant to hem.* So that when a number of facts are recorded or foretold, the ו with the ſign of the uture prefixed to a *ſeries of Verbs* denotes the *ſucceſſive order* of the facts.

25. The future is ſometimes uſed in this ſenſe, even where the ו is not immediately prexed to the Verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *And thus he fterwards did.*

26. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב כל הימים *thus ſucſſively did Job all the days*; Iſa. vi. 2, בשתים יכסה פניו *with two he then covered his face.* omp. Exod. xix. 19. Job i. 7, 11.

27. ו connective prefixed to Verbs often ſupplies the place of the ſigns of Perſons, Moods, enſes, and Numbers, and makes them take in ſignification thoſe of a preceding Verb, as *and* ften doth in Engliſh; thus Gen. i. 28, *and* מלאו *fill ye the earth,* וכבשה *and ſubdue it,* for כבש *ſubdue ye it.* (Comp. Jud. iv. 6, 7. Ruth iii. 3.) Exod. xii. 23, ועבר יהוה *and Jehovah all paſs* – the tenſe of עבר being here taken from the future לא תצאו *ye ſhall not go out,* in the receding verſe. Jud. i. 16, *and the ſons of Keni* עלו *they came up* וילך *and went,* וישב *and dwelt,*

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* We have no *one* tenſe in Engliſh which will expreſs this *Hebrew future.*

for ילכו *they went*, and ישבו *they dwelt*. Comp. Joſh. x. 4. 1 Sam. ii. 28, where ובחר is for ובחרתי, ſee the preceding verſe.

28. *Verbs Infinitive* are often uſed as our Engliſh *verbal Nouns in—ing*; as Gen. ii. 4, ביום עשות יהוה *in the day of Jehovah's* making, i. e. *when Jehovah* made.

29. *Verbs Infinitive* thus applied admit the ſame *Pronoun Suffixes* as Nouns (comp. Sect. V. 5.) as Gen. iii. 5, ביום אכלכם *in the day* of your eating.

30. *Verbs Infinitive* admit before them the Particles ב, כ, ל, מ, in the ſenſes explained under theſe Particles in Sect. IX. and more fully in the Lexicon.

31. *Hebrew* Verbs are frequently joined with their Infinitives, which latter may then be rendered as Participles active, or as the Latin Gerunds in *do*. This ſort of expreſſions generally, if not always, denote ſucceſſion or continuance, as Gen. xxii. 17, ברך אברכך והרבה ארבה את זרעך *bleſſing* or in *bleſſing* (Lat. benedicendo) *I will bleſs thee, and in multiplying* (Lat. multiplicando) *I will multiply thy ſeed*, i. e. *I will* continually *bleſs thee, and multiply thy ſeed*; Iſa. vi. 9, שמעו שמוע ואל תבינו וראו ראו ואל תדעו *hear ye in hearing*, i. e. *be* continually *hearing, and ye ſhall not perceive; and ſee ye in ſeeing*, i. e. *be* continually *ſeeing, and ye ſhall not know*. So Gen. ii. 16, 17, *of every tree of the garden* אכל תאכל *thou ſhalt* or *mayeſt* continually *eat; but of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof* מות תמות *dying thou ſhalt die*, i. e. *thou ſhalt* begin *to die*, and ſo continue *liable to death temporal and ſpiritual*.

32. The Subſtantive Verb היה *is, was*, &c. is often omitted in Hebrew, as Gen. i. 2, &c.

33. *Particles* in Hebrew have often other Particles prefixed; or ſeveral Particles are joined together in one word.

## S E C T. IX.

## *Of the USE of the SERVILES.*

1. א. 1. Prefixed, from אני *I*, forms the firſt perſon ſingular future of all Verbs, as אפקד *I will viſit*, from פקד.

2. Prefixed, forms many Nouns, as אכזב *a lie*, from כזב *to deceive*; אזרח *a native* tree, from זרח *to ſpread*.

2. ב. Prefixed only. *In, for*, &c. See Lexicon.

3. ה. 1. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.

2. ——— is emphatical, *The, this*.

3. ——— is vocative or pathetic.

4. ——— expreſſes a queſtion or doubt.

For inſtances of the three laſt uſes ſee the Lexicon in ה.

5. Poſtfixed, is the ſign of a *feminine* Noun, as אשה *a woman*; טובה *good* (bon Comp. § IV. 7.

6. ——— denotes the third perſon feminine ſingular preter of Verbs, as פקדה *ſh viſited*.

7. Poſtfixed to a Verb or Noun, from היא, or הוא, *ſhe*, it denotes *her*; as פקדה *h viſited her*, ידה *her hand*: and ſometimes to a Noun, *his*, as Gen. xlix. 11, עירה hi *foal*, סותה his *garment*; Exod. xxii. 3, בעירה his *beaſt*; ver. 26, כסותה hi *covering**.

8. Poſtfixed, *to* or *towards*, of place or time. See Lexicon under ה 5.

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* See *Noldii* Annot. in Partic. 1392.

4. ו. 1. Prefixed, a connective particle, *and*, &c. See Lexicon.

2. Inſerted after the firſt radical, it denotes the action ſignified by the root to be *preſent* and *continued*; hence it forms the *Participle active*, as פוקד *viſiting*, and many Nouns in which ſuch action is implied, as סוחר *a trader*, or *perſon trading*; רוח *the ſpirit* or *air breathing* or *in motion*; יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often with other Serviles to the word; thus מארת Gen. i. 14, are *inſtruments* or *ſconces of light*, but מאורת, ver. 15, *thoſe ſconces actually giving light*.

3. Inſerted after the ſecond radical, it denotes an *action paſt*, and ſo forms the *Participle paſſive*, as פקוד *viſited*, and many Nouns in which ſuch action is implied, as אלוף *a diſciple*, i. e. *a perſon who is* or *hath been inſtructed*.

4. Poſtfixed to a Noun, it ſignifies *his*, as דברו *his word*; to a Verb, *him*, as זכרו *he remembered him*. Alſo ſometimes *their* or *them*.* See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Joſh. ii. 4. Pſ. xlvi. 4. Iſa. v. 26.

5. Poſtfixed, denotes the third, or in the *Imperative Mood*, the ſecond, perſon plural of Verbs.

6. Poſtfixed forms the collective Noun חיתו *beaſts*, from חיה; (Comp. ידו Ezek. i. 8, and פנו in פנואל, for פניאל, Gen. xxxii. 31; comp. ver. 30.; and ſee Lexicon under אנה II.) alſo ſome other Nouns of a paſſive ſignification, as ענו *humble*, *meek*, from ענה; בהו *hollow*, from בה; תהו *waſte*, from תה.

5. י. 1. Prefixed,to the third perſons maſc. future ſing. and plur. of all Verbs.

2. Prefixed, forms ſome appellative Nouns, and many proper Names, as ילקוט *a ſcrip*, from לקט *to collect*; יצחק *Iſaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to ſupplant*.

3. Inſerted, forms many Nouns; and after the firſt radical, denotes the *effect* or *conſequence* of the *Participle active* of the Verb; for inſtance, from רוח *air breathing* or *in motion*, comes ריח *odour* or *exhalation* (ſee רח in the Lexicon.) Inſerted after the ſecond radical, denotes the *effect* or *conſequence* of the *Participle paſſive*, as קציר *harveſt*, from קצור *cut down*.

4. Inſerted before the laſt radical, it denotes the *Hiphil* conjugation.

5. Poſtfixed, denotes a name of a people, as עברי *an Hebrew*, כנעני *a Canaanite*.

6. ——— the ordinal Numbers, שלישי *third*, רביעי *fourth*, &c. And obſerve that in theſe ordinal Nouns of Number, י is not only poſtfixed, but frequently, as here, *inſerted* alſo before the laſt radical.

7. ——— the ſecond perſon feminine future and Imperative, as תפקדי *thou* (woman) *ſhalt viſit*; פקדי *viſit thou* (woman,) and ſometimes the ſecond perſon fem. preter, as שמתי, and ירדתי, Ruth. iii. 3. למדתי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נתתי; ver. 20, ילדתי; ver. 37, קבצתי and גליתי; ver. 43, זכרתי and עשיתי; ſo ver. 47, 51.

8. ——— is the ſign of the maſculine plural *in Regimine*, as מלכי הארץ *kings of the earth*. Comp. § IV. 15.

9. Poſtfixed, is formative in ſome Nouns, both ſubſtantive, as אדני *Lord*; פרי *fruit*; and adjective as חפשי *free*, אכזרי *violent*, עני *afflicted*, *poor*.

10. Poſtfixed to a Noun, *my*, as דברי *my word*; to a Verb, *me*, as פקדי *he viſited me*.

כ. 1. Prefixed, a particle of ſimilitude, *like*, *as*: See Lexicon.

2. Poſtfixed to a Noun, *thy*, as דברך *thy word*; to a Verb, *thee*, as פקדך *he viſited thee*.

7. ל.

* Shou'd it not be forms instead of to

7. ל. Prefixed only. *To, for,* &c. See Lexicon.

8. מ. 1. Prefixed, a Particle, *From,* &c. See Lexicon.

2. Denotes the Participle of *Hiphil* and *Huphal* (and with ת added, of *Hithpael*) whence,

3. It forms many Nouns, ſignifying the *inſtrument,* or *mean,* or *place* of action, as from גן *to protect,* מגן *a ſhield, inſtrument of protection*; from זבח *to ſacrifice,* מזבח *an altar*; ſo with ה or ת poſtfixed, many feminine Nouns, as ממשלה *inſtrument* or *mean of ruling.*

4. Poſtfixed to a Noun, *their,* as דברם *their word*; to a Verb, *them,* as פקדם *he viſited them.*

5. Poſtfixed with ו, forms the Noun פריום *redemption,* from פרה *to redeem.*

6. Poſtfixed forms ſome Adverbs, as יומם *by day,* from יום *day*; חנם *gratis,* from חן *to be kind, gracious*; אמנם *truly,* from אמן *truth.*

9. נ. 1. Prefixed, forms the preter and participle of the conjugation *Niphal.*

2. ——— the firſt perſon plural future of all Verbs.

3. ——— ſome few appellative Nouns, as נמלה *an ant,* from מל *to crop*; נרגן *a mutterer, whiſperer,* from רגן *to whiſper.*

4. Poſtfixed, *them* and *their,* feminine.

5. ——— forms many Nouns, as קרבן *an offering,* from קרב *to approach*; eſpecially with ו preceding, as זכרון *a memorial,* from זכר *to remember*; שכרון *drunkenneſs,* from שכר *to inebriate.*

10. ש. 1. Prefixed only, denotes the relative *who, which.*

2. ——— the Particle *that, becauſe.* See Lexicon in ש.

11. ת. 1. Prefixed, denotes a Noun, as maſc. תלמיד *a diſciple* or *ſcholar,* from למד *to teach*; maſculine plural תרפים *Teraphim,* from רפה *to venerate*; feminine תחנה *a prayer, means of obtaining favour,* from חן *to be gracious*: alſo a Particle, as תחת *under,* from נחת *to deſcend.*

2. Prefixed to the ſecond perſon future of both Numbers and Genders.

3. Poſtfixed, denotes the ſecond perſon preter ſing. of all Verbs.

4. ——— in Regimine for ה fem. See § IV. 16.

5. ——— forms many Nouns feminine, as קטרת *inceſe,* from קטר *to fumigate.*

12. The above Table of the Serviles ſhould be carefully peruſed by the learner, and continually conſulted by him, when in words he meets with letters for which he cannot account.

## SECT. X.

## *Rules for finding the ROOT in the enſuing* * *LEXICON.*

1. Reject all affixes and letters acquired in forming, if *three* letters remain, that is gene

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* As I would wiſh the reader, who has opportunity and abilities, to conſult *other* works of this kind, a particularly the highly valuable Lexicon and Concordance of *Marins de Calaſio,* I here ſubjoin

*Some ſhort Rules for finding the Root in* other *Lexicons.*

1. Reject all affixes, and letters acquired in forming: If *three* letters remain, that is the Root.

2. If only *two,* add י or נ in the beginning (and in the deflections of לקח *to take,* ל) י or ו in the middle or א at the end, or double the ſecond radical letter—for inſtance, if the word סב occurs, סבב is the Root.

3. Obſerve י is to be added at the beginning, ו in the middle, or ה at the end, much more frequently tha the other.

4. If after rejecting the affixes and formative letters, only *one* letter ſhould remain, add י or נ to the beginnin and ה at the end. Thus for תגיון, ſee יגה; for אך, ſee נכה.

rall

rally the Root; thus in the word בראשית, Gen. i. 1, ב is a particle or affix ſignifying *in*, § IX. 2. ית a termination of Nouns, ſee § IV. 6, therefore ראש is the Root.

2. But if after rejecting the affixes and formative letters the word hath ו or י inſerted (unleſs before *ה) you muſt reject them alſo, and then you will †*generally* find it under the *two* remaining letters. (Comp. § VII. 16. Thus in להאיר, Gen. i. 17, ל is a particle *to* or *for*, § IX. 7. ה the ſign of Conjugation Hiph. § IX. 3. איר then remaining, I alſo reject י, and look for Root אר.

3. If after rejecting the affixes and formative letters, only *two* letters remain, that is frequently the Root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, *the*, by § IX. 3. ים is the termination of a noun maſculine plural, by § IV. 9. שם therefore remains for the Root.

4. But if, in this caſe, you cannot find it as a *two-lettered* Root, add י or נ to the beginning of the word, and to the deflexions of לקח *to take*, ל (Comp. § VII. 7, 8, 11, 12, 13.) or ה, and more rarely א to the end. (Comp. § VII. 20, 21, 22.) Thus in הדעת Gen. ii. 9, ה is emphatic, *the*, § IX. 3. ת is a feminine termination, § IX. 11, theſe then being rejected, דע remains, but not finding this in a two lettered form, I add י *Yod* to the beginning, and find it under root ידע. Again, in ויקח *and he took*, Gen. ii. 15, ו is a particle *and*, § IX. 4, י is the ſign of the third perſon maſculine future, § IX. 5; קח then remaining, I add ל to the beginning, and look for לקח. In פני, Gen. i. 2, י is the ſign of the N. maſc. plur. in Regimine, § IV. 15. this therefore being rejected, and not finding the Root פן in a two-lettered form. I add ה to the end, and look for פנה.

5. If after rejecting the affixes and formative letters only *one* letter ſhould remain, add י or נ to the beginning, and ה to the end. Thus Gen. xiv. 15, in ויכם, ו is a connective particle *and*, § IX. 4; י the ſign of the third perſon maſculine future, § IX. 5; and ם a ſuffix, *them*, § V. 5. and IX. 8. there remaining then only the letter כ, prefix נ to the beginning, and ה to the end, and look for the Root נכה. Comp. § VII. 25.

6. Nouns or particles of two letters ending in י muſt uſually be ſought under Roots with ה for the final letter, as for פי *the mouth*, ſee פה; but for כי *that*, ſee כהה; and ſometimes ſuch Nouns belong to Roots with ו for the middle letter, as כי *a burning* to כוה.

7. Reduplicate words muſt be ſought under their ſimple ones, thus for גלל and גלגל, ſee גל, for הפכפך ſee הפך. Comp. § VII. 27, 28.

## SECT. XI.

## *A GRAMMATICAL PRAXIS or EXERCISE on the Firſt Chapter of* GENESIS.

: earth the of ſubſtance the and ,heavens the of ſubſtance the Aleim the created beginning the In
1. בראשית ברא אלהים את השמים ואת הארץ :

בראשית ſee § X. 1. ברא third perſon maſculine ſingular preter in *Kal* of the Verb ברא, and conſequently the ‡ Root itſelf, and joined with the Noun אלהים, though plural, by § VIII. 21. אלהים a noun maſculine plural, § IV. 9. from the root אלה § X. 1. את, a particle. *the*, from root אתה, § X. 4. השמים, ſee § X. 3. ואת, ו a particle § IX. 4. את as before. הארץ, ה is emphatic, ארץ a Noun with a formative א, § IX. 1, from the Root רץ.

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* Obſerve that when ו or י is the middle, and ה the final letter of the Root, the ו or י are retained, as in כוה, היה, רוח.

† In ſome few Verbs the ו in the middle is radical and immutable, as in צוח, שוע.

‡ N. B. The Grammarians and Lexicographers always conſider the third perſon maſc. ſing. preter in *Kal*, as the *Root* in ſuch words as occur in a verbal form.

Aleim the of ſpirit the & ; deep the of faces the upon darkneſs and ,hollow and unformed was earth the And
2. והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים
.waters the of faces the upon motion a cauſing
מרחפת על פני המים ׃

ו *and*, הארץ juſt explained. היתה, third perſon feminine ſingular preter of the verb היה, § VII. 20, 21; and agreeing with ארץ in gender, number, and perſon, § VIII. 14, 15. תהו a noun adjective, § IX. 4. ובהו, ו *and* בהו a noun adjective, § IX. 4. חשך a noun from the Root חשך. על a particle from the Root עלה. פני a noun maſculine plural *in Regimine*, from the Root פנה, ſee § X. 4. תהום a Noun, § IX. 11. from the Root הם, § X. 2. רוח a noun, § IX. 4. of the Root רח, § X. 2, מרחפת a participle feminine in *Hiphil*, from the Root רחף, by § VI. 17, 24, and agreeing in gender and number with רוח, by § VIII. 2, 4. the verb ſubſtantive being omitted by § VIII. 32. המים, מים a noun maſculine plural, from the root ים. See Lexicon.

:Light was there then and ,Light be ſhall there Aleim the ſaid then And
3. ויאמר אלהים יהי אור ויהי אור ׃

ויאמר, ו *and*, יאמר a verb third perſon maſculine ſingular future in Kal, § VI. 12, from Root אמר § X. 1. ſee alſo § VIII. 24. יהי third perſon maſculine ſingular future, from Root היה, for יהיה, § VII. 20, 21. אור a noun, § IX. 4. from the Root אר, § X. 2.

between and Light the between Aleim the divided then and ,good that Light the Aleim the ſaw then And
4. וירא אלהים את האור כי טוב ויבדל אלהים בין האור ובין
.Darkneſs the
החשך ׃

ירא third perſon maſculine ſingular, from Root ראה, for יראה, § VII. 20. 21. כי a particle, from the Root כהה, § X. 6. טוב a noun, § IX. 4. from the Root טב, § X. 2. יבדל third perſon maſculine ſingular of the Root בדל, § X. 1. בין a particle of the Root בן, § X. 2.

was there and ; Night called he Darkneſs the (to) and Day Light the (to) Aleim the called then And
5. ויקרא אלהים לאור יום ולחשך קרא לילה ויהי
.firſt the Day morning was there and Evening
ערב ויהי בקר יום אחד ׃

יקרא third perſon maſculine ſingular future from the Root קרא, § X. 1. לאור, ל a particle following the verb קרא, ſee Lexicon. יום a noun, § IX. 4. from the Root ים, § X. 2. לילה a noun feminine, § IV. 6. from the Root לל. § X. 2. ערב a noun maſculine ſingular from the Root ערב. בקר a noun maſculine ſingular from the Root בקר. אחד a noun maſculine ſingular, from the Root יחד, § X. 4.

diviſion a cauſing be ſhall it and waters the of midſt the in Expanſe an be ſhall there Aleim the ſaid then And
6. ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל
.waters to waters betwee
בין מים למים ׃

רקיע a noun maſculine, § IX, 5. from the Root רקע, § X. 1. בתוך, ב a particle *in*, תוך a noun, § IX. 4, from the Root תך, § X. 2. מבדיל a participle maſculine. ſingular in *Hiphil*, from the Root בדל, § VI. 17.

,Expanſe the (to) under (at) which waters the between divided he and Expanſe the Aleim the made then And
7. ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע
(mechanized or) ſo was it and ,Expanſe the (to) above (at) which waters the between and
ובין המים אשר מעל לרקיע ויהי כן:

יעש third perſon maſculine ſingular future, for יעשה, from the Root עשה, § VII. 20, 21. אשר the pronoun relative, (ſee § V. 2.) *which*, from the Root אשר. מ a particle, *at*, joined by § VIII. 33. with another particle תחת, from the Root נחת, § IX. 11. So מעל compounded of מ, *at*, and על, *upon*, from the Root עלה. כן, ſee Lexicon.

was there and Evening was there and, (placers) Heavens Expanſe the (to) Aleim the called then And
8. ויקרא אלהים לרקיע שמים ויהי ערב ויהי
.ſecond the Day morning
בקר יום שני:

שני an ordinal noun of number, § IX. 5. from the Root שנה, § X. 4.

.(land) dry the appear ſhall then and ,one place to * waters the tend ſhall Aleim the ſaid then And
9. ויאמר אלהים יקוו המים אל מקום אחד ותראה היבשה
.ſo was it and
ויהי כן:

יקוו third perſon maſculine plural future in *Kal* or *Niph.* from the Root קוה, § VII. 20, 21, agreeing with the noun maſculine plural מים. אל a particle, *to*, from the Root אל. מקום a noun, § IX. 8. from the Root קם, § X. 2. תראה third perſon feminine ſingular future in *Niphal*, from the Root ראה, § VII. 21. agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the Root יבש.

called he waters the of tending of place the (to) and ,earth (land) dry the (to) Aleim the called then And
10. ויקרא אלהים ליבשה ארץ ולמקוה המים קרא
.good that Aleim the ſaw then and ſeas
ימים וירא אלהים כי טוב:

ולמקוה, ו *and*, ל a particle, *to*, after the verb קרא, as in ver. 5. מקוה a noun of place, § IX. 8. from the Root קוה, § X. 2, and Note. ימים a noun maſculine plural, § IV. 9, rom the Root ים, § X. 3.

bearing fruit of tree the ,ſeed ſeeding herb of bud the, earth the forth ſhoot ſhall Aleim the ſaid then And
11. ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה
.ſo was it and ,earth the upon it in ſeed it's which, kind it's for fruit
פרי למינו אשר זרעו בו על הארץ ויהי כן:

תדשא third perſon feminine ſingular future in *Kal*, of the Root דשא, § X. 1. agreeing with he noun feminine ארץ. עשב, a noun, from the Root עשב. מזריע a participle maſculine ingular, in *Hiphil*, from the Root זרע, § VI. 17. and § IX. 8. פרי a noun maſculine ſingular IX. 5, from the Root פרה, § X. 4. עשה a participle maſculine *Benoni*, or active, in *Kal*, om the Root עשה, § VI. 17, 20. למינו. ל a Particle *for*, ו an affix, *his*, or *it's* (maſculine) IX. 4. מין a noun maſculine ſingular from Root מנה, ſee § X. 4. בו, ב a particle, *in*, refixed to the pronoun ſuffix ו, *him*, or *it* maſculine, § V. 5, 6.—אשר זרעו בו *which it's ed in it*, an Hebraiſm for *whoſe ſeed in it*.

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* This ſtroke ———— over ſeveral *Engliſh* and *Hebrew* words denotes that you muſt begin to read the gliſh word or words anſwering to thoſe *Hebrew* ones which are placed at the end of the ſtroke towards the left nd; as here, for inſtance, the *Engliſh*, to make ſenſe, muſt be read, *the waters ſhall tend.*

fruit bearing tree the and ,kind it's for ſeed ſeeding herb of bud the earth the forth brought then And
12. ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי
.good that Aleim the ſaw then and kind it's for it in ſeed it's which
אשר זרעו בו למינהו וירא אלהים כי טוב׃

תוצא third perſon feminine ſingular future in *Hiphil* of the Root יצא, ſee § VII. 7, 8. and § VI. 24. agreeing with the noun feminine ארץ. למינהו, למין, before explained הו a pronoun ſuffix, *his*, § V. 5.

.third the day morning was there and evening was there then And
13. ויהי ערב ויהי בקר יום שלישי׃

שלישי an ordinal noun of number. § IX. 5. from the Root שלש, § X. 1.

diviſion a cauſe to for heavens the of Expanſe the in Light of inſtruments be ſhall there Aleim the ſaid then And
14. ויאמר אלהים יהי מארת ברקיע השמים להבדיל
.years and days for and ſeaſons for and ſigns for be ſhall they and, night the between and day the between
בין היום ובין הלילה והיו לאתת ולמועדים ולימים ושנים׃

יהי See § VIII. 16, מארת a noun feminine plural, § IV. 11. from the Root אר, § X. 3. with מ, denoting the inſtrument, § IX. 8. להבדיל, ל *for*, prefixed by § VIII. 31. to הבדיל, Infinitive *Hiphil* of the Root בדל, § VI. 17. והיו See § VIII. 27. לאתת, ל *for*, אתת feminine plural of אות, from the Root אתה, § X. 4. מועדים a noun maſculine plural, § IV 9. from the Root יעד of the form of a participle *Hiphil*, ſee § VII. 7, 8. and § IX. 8. ימים plural of יום, dropping the ו. Comp. § IX. under ו 2. and § VII. 16, 17, 18.

.ſo was it and ,earth the upon light give to for heavens the of Expanſe the in Lights for be ſhall they And
15. והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן

מאורת, ſee § IX. 4. להאיר, ל *for*, joined by § VIII. 31, to האיר infinitive *Hiphil* of the verb אר (or אור) § VII. 16. Comp. § X. 2.

of rule the for great light the great light of inſtruments two the Aleim the made then And
16. ויעש אלהים את שני המארת הגדלים את המאור הגדל לממשלת
.ſtars the and night the of rule the for little light the and ,day the
היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים׃

שני a noun maſculine, from the Root שנה, § X. 4. הגדלים, ה is emphatic, and ſee § VIII. 3. מאור a noun maſculine, from the Root אר, § IX. 8. לממשלת, ל *for*, ממשלת a noun feminine ſingular in Regimine, § IV. 16. from the Root משל, § IX. 8. כוכבים a noun maſculine plural from the Root ככב, § IX. 4.

.earth the upon light give to for heavens the of Expanſe the in Aleim the them placed then And
17. ויתן אתם אלהים ברקיע השמים להאיר על הארץ׃

יתן third perſon maſculine ſingular future in *Kal*, from the verb נתן, § VII. 26.

between and light the between diviſion a cauſe to for and night the over and day the over rule to for And
18. ולמשל ביום ובלילה ולהבדיל בין האור ובין
.good that Aleim the ſaw then and darkneſs the
החשך וירא אלהים כי טוב׃

משל infinitive of the verb משל, with ל prefixed, by § VIII. 30.

.fourth the day morning was there then and evening was there then And
19. ויהי ערב ויהי בקר יום רביעי׃

רביעי an ordinal noun of number, § IX. 5. of the Root רבע, § X. 1.

fowl and living a creature reptile the waters the abundantly produce ſhall Aleim the ſaid then And
20. ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף
heavens the of expanſe the of faces the upon earth the above flutter ſhall
יעופף על הארץ על פני רקיע השמים :

ישרצו third perſon maſculine plural future in *Kal* of the Root שרץ, agreeing with מים, §.VIII. 15. נפש a noun feminine ſingular from the Root נפש. חיה a noun adjective feminine ſingular, agreeing with נפש, from the Root חיה, § X. 4. יעופף third perſon maſculine ſingular future in *Kal*, agreeing with the noun עוף, of the reduplicate verb עפף, § VII. 30. from the Root עף, § VII. 27, and § X. 7.

which creeping living creature every the and great whales the Aleim the created then And
21. ויברא אלהים את התנינם הגדלים ואת כל נפש החיה הרמשת אשר
Aleim the ſaw then and kind his for wing of fowl every the and kind their for waters the abundantly produced
שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים
.good that
כי טוב :

תנינם A noun maſculine plural, § IV. 9. of the reduplicate word תנין from the Root תנה. See § VII. 28. הרמשת, ה emphatic, prefixed to רמשת, the participle feminine *Benoni* in *Kal*, of the Root רמש. § VI. 17. See Lexicon under ה 3.

waters the ye fill and ye multiply and fruitful ye be (ſaying) ſay to Aleim the them bleſſed then And
22. ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים
.earth the in multiply ſhall fowl the and ,ſeas the in
בימים והעוף ירב בארץ :

יברך third perſon maſculine ſingular future in *Kal* of the Root ברך. לאמר, ל prefixed to an infinitive, *to, for to*, ſee Lexicon. פרו ſecond perſon maſculine plural imperative in *Kal*, of the verb פרה, ſo רבו of רבה, § VII. 20. בימים, ב, a particle *in*, prefixed to ימים, maſc. plural of the noun ים. ירב third perſon maſculine future in *Kal* of the Root רבה, § VII. 20, 21. agreeing with the maſculine noun עוף.

.fifth the day morning was there and evening was there then And
23. ויהי ערב ויהי בקד יום חמישי

חמישי an ordinal noun of number. § IX. 5. from the Root חמש § X. 1.

cattle ,kind it's for living creature the earth the forth bring ſhall Aleim the ſaid then And
24. ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה
.ſo was it and ,kind it's for earth the of beaſts wild and reptile and
ורמש חיתו ארץ למינה ויהי כן :

למינה, למין above explained, ה a pronoun ſuffix *her* or *it's* feminine. § IX. 3. בהמה A noun fem. of the Root בהם. ורמש, ו *and*, רמש a noun maſculine ſingular of the Root רמש, וחיתו, ו *and*, חיתו a collective noun ſingular from the Root חיה, ſee § IX. 4.

kind it's for cattle the and ,kind it's for earth the of beaſt wild the Aleim the made then And
25. ויעש אלהים את חית הארץ למינה ואת הבהמה למינה
.good that Aleim the ſaw then and kind it's for ground the of reptile every the and
ואת כל רמש האדמה למינהו וירא אלהים כי טוב :

חית a noun feminine ſingular in *Regimine*, § IV. 16. of the Root חיה, § X. 4.

26. ויאמר

rule ſhall they and ,likeneſs our according to image our in man make will we Aleim the ſaid then And
26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו
every over and earth the all over and cattle the over and heavens the of fowl the over and ſea the of fiſh the over
בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל
.earth the upon creeping reptile the
הרמש הרמש על הארץ׃

נעשה first perſon plural future in *Kal* from the Root עשה. אדם a noun maſculine ſingular from the Root דמה, § X. 4. בצלמנו, ב *in*, נו a pronoun ſuffix *our*, § V. 5. צלם a noun maſculine ſingular, from the Root צלם. כדמותנו, כ a particle *as, according to*, נו a pronoun ſuffix *our*, דמות a noun feminine ſingular, ſee § IV. 6. from Root דמה, § X. 4. ſee Lexicon. וירדו, ו *and*, ירדו third perſon maſculine plural future in *Kal*, of the Root רדה, § X. 4. בדגת, ב *in*, דגת a collective noun feminine ſingular *in Regimine*, § IV. 16. from the Root דג, § X. 3.

male ,him created he Aleim the of image the in ,image his in Man the Aleim the created then And
27. ויברא אלהםי את האדם בצלמו בצלם אלהים ברא אתו זכר
.them created he female and
ונקבה ברא אתם׃

אתו from the particle את, and ו, *him*. זכר a noun maſculine from the Root זכר. נקבה a noun feminine from the Root נקב. אתם from את and ם, *them*. See § VIII. 7.

ye multiply and fruitful ye be Aleim the them to ſaid then and Aleim the them bleſſed then And
28. ויברך אתם אלהים ויאמר להם אלהים פרו ורבו
heavens the of fowl the over and ſea the of fiſh the over ye rule and it ſubdue and earth the ye fill and
ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים
.earth the upon moving beaſt every over and
ובכל חיה הרמשת על הארץ׃

להם, ל a particle *to*, § IX. 7. prefixed to הם *them*. כבשה, ה *it* feminine. See § VIII. 27.

upon which ſeed ſeeding herb every the you to given have I behold Aleim the ſaid then And
29. ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על
you to ,ſeed ſeeding tree a of fruit the it in which tree every the and earth the all of faces the
פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם
.food for be ſhall it
יהיה לאכלה׃

הנה a particle from the Root הנה. נתתי first perſon preter of the verb נתן, § VII. 26. לכם, ל *to*, prefixed to כם *you*, § V. 5. אכלה a noun feminine, § IV. 6. from the Root אכל, § X. 1.

creeping (thing) every to and heavens the of fowl every to and earth the of beaſt every to And
30. ולכל חית הארץ ולכל עוף השמים ולכל רומש
.ſo was it and food, for herb green every the life of breath the it in which earth the upon
על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן׃

ירק a noun from the Root ירק.

was there then and very good behold and made had he which whole the Aleim the ſaw then And
31. וירא אלהים את כל אשר עשה והנה טוב מאד ויהי
.ſixth the day morning was there and evening
ערב ויהי בקר יום הששי׃

מאד a particle from the Root מאד. הששי, ה emphatic prefixed to ששי an ordinal noun of number, § IX. 5.

*The E N D.*

# A N
# HEBREW AND ENGLISH
# LEXICON.

## אב

*To ſwell, heave, diſtend.* It occurs not however as a Verb in this ſenſe, but hence,

I. As a N. fem. plur. אבות *Bottles of ſkin* or *leather*, ſo called from their being capable *of diſtenſion* or *ſwelling*, Sacculi. occ. Job xxxii. 19. It ſeems evident from the context, particularly from the mention of *wine, which has no vent*, in the former part of the verſe, that this is the true ſenſe of the word, accordingly the Vulgate renders it Utres. It is too well known to be inſiſted on, that the antients made uſe of *bottles of ſkin* to hold their *wine*, as is uſual in ſome countries to this day. Thus *Homer* mentions *wine* being brought *ασκῳ εν αιγειῳ in a bottle made of goat-ſkin*, Il. 3. lin. 247. Odyſſ. 6. lin. 78. comp. Joſh. ix. 4, 13. Mat. ix. 17.

From the word in this ſenſe is derived the Latin *Obba*, "a bowl with "a great belly, a bottle, a jug." *Ainſworth.*

II. As a N. maſc. אב *State of ſwelling, greenneſs, viridity*; ſpoken of a plant while growing and *dilating*. occ. Job viii. 12. As a N. maſc. plur. in Regim. אבי *Fruits* when in this *expanding* ſtate. occ. Cant. vi. 10, or 11.

III. As a N. fem. אבה ſeems uſed Job ix. 26. for the *Egyptian Papyrus*, a plant remarkable for its *vigorous thriving*. *My days are paſſed away as the ſhips or veſſels of* Papyrus. Comp. under נמא II.

## אב

IV. As a N. maſc. אוב, and fem. plur. אבות and אבת, are words often uſed in S. S. when ſpeaking of the Heathen *conjurations*. On an attentive review I think the ſingular אוב *muſt*, in the following texts, Lev. xx. 27. Deut. xviii. 11. 1 Sam. xxviii. 7, 8. denote the *evil ſpirit himſelf*, the *πνευμα πυθωνος ſpirit of divination*, as St. Luke calls him, Acts xvi. 16; and that it *may* ſo ſignify in every other paſſage where it occurs, namely 2 K. xxi. 6. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Iſa. xxix. 4. Mr. *Bate*, in his *Critica Hebræa*, places theſe words under אבה *to be willing*, and ſays, "this is a very proper word for a *familiar ſpirit*, from the *affection* he was ſuppoſed to have taken to the perſon he attended." But ſince the fem. plur. אבת or אבות in this view always denotes *the perſons* or *women who had the evil ſpirit*, or who were בעלת אוב *miſtreſſes of the* אוב, as it is expreſſed 1 Sam. xxviii. 7; (ſee Lev. xix. 31. 1 Sam. xxviii. 3, 9. Iſa. xix. 3.) I apprehend that both אוב and אבת may better be referred to the *ſwelling* or *inflation* with which the perſons who had the אוב *in them* בהם (ſee Lev. xx. 27.) were affected. Thus אוב will be literally the *inflater*, and אבות *the women inflated*. *Virgil* has deſcribed an *inflated* Propheteſs of this kind, Æn. vi. 46. & ſeq.

——*Ait, Deus, ecce Deus! Cui talia fanti*
*Ante fores, ſubitò non vultus, non color unus,*
*Non comptæ manſêre comæ, ſed pectus* anhelum,
*Et rabie fera corda* tument, majorque *videri,*
*Nec mortale ſonans:* adflata *eſt numine quando*
*Jam propriore Dei.*

The *Virgin* cries, the God, behold the God!
And ſtraight her viſage and her colour change,
Her hair's diſhevell'd, and her *heaving* breaſt,
And *lab'ring* heart are *ſwol'n* with ſacred rage;
*Larger* ſhe ſeems, her voice no mortal ſound,
As the *inſpiring* God near and more near
Seizes her ſoul. ——

This ſhews what the Heathen meant when they ſpoke of their Diviners being *pleni Deo*, full of the God: "And although in thoſe frantic fits of the Heathen *Diviners* there might frequently be much *affectation* and *impoſture*, yet no doubt in many ſuch inſtances, there was a *real poſſeſſion by an evil ſpirit*. This is too plain to be denied in the caſe of the *divining damſel*, Acts xvi. 16, 18." *

אבב occurs not as a V. but hence,

As a N. maſc. אביב *new corn, ſtill green; corn ſwollen* or *dilated* to its full ſize. Exod. ix. 31. Lev. ii. 14.

חדש האביב *The month of green corn*; LXX. *των νεων of new fruits*. Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. It anſwered nearly to our *March*, O. S. and had this name becauſe in *Egypt* and *Paleſtine* corn, particularly † *barley*, was in *ear* at that time. So *April* among the *Romans* was called ab *aperiendo* terram, *from* opening *the earth*. The Author of the *Ceremonies and religious Cuſtoms of all Nations* obſerves, Vol. iii. p. 108. that the year among the *Hurons*, and ſeveral other nations of *Canada* and *Miſſiſippi* is compoſed of twelve ſynodical lunar months, and that all the lunar months have names *ſuitable* to them. They give the name of the *worm-moon* to the month of *March*, becauſe thoſe inſects begin to diſcover themſelves at that time; that of the *moon of plants* to the month of *April*; the *moon of ſwallows*, to that of *May*, and ſo on. The *Flemings* have the ſame form of ſpeech in their tongue; the month of *February* is by them called ‡ *the month in which they crop* or *prune the trees*; the month of *April*, that § *in which the meadows are fit for mowing*.‖ The *ſigns* of the *Zodiac* alſo received their names in much the ſame manner, as may be ſeen in *Pluche*'s Hiſt. du Ciel. Vol. i. p. 11, & ſeq.

### אבד

*To periſh, periſh utterly, be loſt or deſtroyed*. Exod. x. 7. Num. xvi. 33. & al freq. It is alſo uſed tranſitively both in Kal & Hiph. *To deſtroy utterly*. Deut. xii. 2. Num. xxiv. 19. & al. As a N. fem. אבדה *A thing loſt*. Exod. xxii. 9. & al.

### אבה

I. *To be willing, inclined, deſirous*. Exod. x. 27. ולא אבה *And* he would *not let them go*. "Here, as Mr. *Bate* juſtly remarks, the ה is *not ſervile*, and ſo muſt be *radical*." So Deut. ii. 30. x. 10. and in many other places. It generally occurs with the negative particle לא *not*, as Gen. xxiv. 5, 8; but not always; ſee Job xxxix. 9. Iſa. i. 19. As a N. fem. ſing. תאבה, *deſire*. occ. Pſ. cxix. 20. So in Regim. תאבתי *my deſire*. occ. Pſ. cxix. 40, 174. As a N. fem. in Reg. formed with a prefixed *jod* יאבת *Deſire*. occ. Pſ. cxix. 131.

II. As a N. maſc. ſing. אב

1. *A father*, properly ſo called from his στοργη or *natural affection* to his children. See Pſ. ciii. 13. Prov. iii. 12. Mal. iii. 17. Mat. vii. 9, 10, 11. Hence,
2. *A progenitor, anceſtor*. Gen. xxviii. 13. xlvi. 34. & al, freq.
3. *A firſt author, origin*. Gen. iv. 20, 21.
4. *A father*, in *honour* or *dignity*. *A governor,*

*protector,*

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* *Greek* and *Engliſh* Lexicon to New Teſtament under Μαντευομαι, where ſee more.

† Dr. *Shaw* ſays, that in Egypt *barley* is uſually ripe about the beginning of April, (O. S.) and *in the ear* the beginning of March; (Travels, p. 406, 7.) 2d Edit.—Comp. under אפל.

‡ Snoeimaand. § Graſmaand. ‖ Our *Saxon* Anceſtors, in like manner, gave *deſcriptive* Names to the Months. See *Verſtegan*'s Antiq.

*protector*, or the like. 2 K. v. 13. Iſa. xxii. 21. *An inſtructor*, *teacher*. Jud. xvii. 10. 2 K. ii. 12. vi. 21.

5. This title is aſcribed to God;

1ſt, With reſpect to men, as being their *father* by *creation*, Iſa. lxiv. 8. Mal. i. 6. ii. 10.—by *redemption* and *protection*, ſee Deut. xxxii. 6. Iſa. lxiii. 16.

2dly, With reſpect to the *human nature of Chriſt*. See Pſ. lxxxix. 27.

3dly, It is alſo aſcribed to *Chriſt God-Man*, Iſa. ix. 6. comp. John xiv. 6—11.

To denote that this N. אב *a father* is derived from the root אבה, it is, when in conſtruction, always (except in two paſſages, Gen. xvii. 4, 5.) written אבי (the י being ſubſtituted for the ה) and to diſtinguiſh it from אבים *green fruits*, it always forms its plural in ות־ or ־ת as אבות, or אבת, (never in ים־.

III. As a N. אביון *Craving*, *indigent*, *poor*, *in want*. Exod. xxiii. 11. Deut. xv. 4.

IV. As a N. fem. אביונה *The caper-ſhrub* and *fruit*. So the LXX. καππαρις, & Vulg. *capparis*. "* What we call *capers* are the buds of the flowers before they are opened." And they ſeem to be called in Heb. אביונה from their exciting both *appetite* for food, and *luſt*. On the former account they are now become among us a common pickle. occ. Eccleſ. xii. 5. *The graſshopper* (the old man reſembling a graſshopper; ſee under חגב) *ſhall be a burden to himſelf*, the boney parts ſhall ſtick out and be protuberant, though feeble; ותפר האביונה *and the caper* (the round, ſmooth, ſpungy, ſoft, fleſhy parts) *ſhall fail*, or *ſhrink*. Comp. Job xxxiii. 21; and ſee this interpretation abundantly vindicated and illuſtrated by the learned Dr. *Smith*, in Solomon's *Portraiture of Old Age*, p. 159, &c. 3d edit.

V. אבוי In the form of a participle paoul from אבה. A word expreſſing *deſire*, or *want* of ſomething. *O that! oh! alas!* q. d. *It is to be deſired*. occ. Prov. xxiii. 29. Αιϐοι *Alas!* is almoſt the ſame word in Greek letters, and no doubt derived from it.

Der. Syr. *Abba*, Eng. *Abbot*, *Abbeſs*, *Abbey*.

### אבח

Occurs not as a V. but as a N. fem. in Reg. אבחת is once uſed, Ezek. xxi. 15; and is variouſly rendered *the point*, *the terror*, or *the glittering* of the ſword; perhaps it means *the noiſe* or *rattling* of the ſword againſt the gates, from נבח *to bark* (ſee Mr. *Bate*). The Vulg. renders it conturbationem *the diſturbance*.

### אבך

In Hith. *To mount up*, or according to others, *to be diſperſed*, or *diſſipated*, like ſmoke, once Iſa. ix. 18.

### אבל

I. In Kal. *To be deſolate*, *waſte*. Iſa. xxiv. 7. Jer. iv. 28. & al. Alſo, *To lay waſte*. Lam. ii. 8.

II. In Kal. *To mourn*. Hoſ. x. 5. Joel i. 9. Amos viii. 8. In Hith. *To make* or *pretend one's ſelf a mourner*. See Exod. xxxiii. 4. 2 Sam. xiv. 2. As a N. אבל *A mourning*. Gen. xxvii. 41. l. 11.

III. אבל A particle of *ſorrowful*, and thence of *ſerious* or *earneſt affirmation*.

1. *Alas indeed! oh indeed!* Gen. xlii. 21. 2 Sam. xiv. 5. where the Vulg. heu! *alas!* Comp. 1 K. i. 43. 2 K. iv. 14.

2. *Indeed, in truth*. Gen. xvii. 19. Dan. x. 21.

3. *But indeed, yet indeed*. 2 Chron. i. 4. xix. 3. xxxiii. 17. Ezra x. 13. Dan. x. 7.

The above-cited are all the Texts where אבל occurs as a Particle; and thence plainly the Greek Particle Αϐαλε *Alas! O that!*

### אבן See under בנה

### אבס

*To ſtuff*, *cram*, or *fill with food*. Hence as a Particip. paoul. אבוס *Stuffed*, *crammed*, *fatted*, occ. 1 K. iv. 23. Prov. xv. 17.

As a N. אבוס *A ſtall*, *crib*; a place where cattle are *fed*. Job xxxix. 9. Prov. xiv. 4. Iſa. i. 3.

As a Participial N. maſc. plur. מאבסים, *Storehouſes*, *magazines of proviſions*. occ. Jer. l. 26.

Der. Lat. *Obeſus*, whence in Eng. *Obeſity*. *Booſe*, a Stall. See *Lye's Junius* Etymol. Anglican.

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[*] *Brookes*'s Natural Hiſt. Vol. VI. p. 139.

## אבק

I. *To collide, wreſtle, ſtruggle.* occ. Gen. xxxii. 24, 25.

II. As a N. אבק *Small duſt*, or *powder*, ſuch as is formed by the *colliſion* of larger portions of matter. Exod. ix. 9. & al. As a N. fem. אבקה *the ſmall duſt* or *powder* of aromatics, made by *colliſion* or pounding. occ. Cant. iii. 6.

## אבר

I. As a N. אביר *Strong, ſtout, mighty.* Job xxiv. 22. Jer. xlvi. 15. As a N. maſc. plur. אבירים is uſed for *bulls*, Iſa. xxxiv. 7. Pſ. xxii. 13. l. 13. lxviii. 31.—for *horſes*, Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11. from the great *ſtrength* of thoſe animals.

II. The *material heavens* are called by this name, Pſ. lxxviii. 25; for what is in that verſe expreſſed by לחם אבירים *bread of the* ſtrong ones, is called in the preceding ſentence דגן שמים *corn of the* heavens.

It would be an affront to the reader's underſtanding to go about to perſuade him, that Angels do not eat manna, any more than any thing elſe. But that the *Phœnicians* or *Canaanites* worſhipped their God, the *heavens*, under this name, or attribute of אבירים *the ſtrong ones*, is highly probable from the plain remains of a *Phœnician* temple at *Abiry* (אבירי) in *Wiltſhire*, which ſtill retains the name. For an accurate and ingenious account of which, I refer to the reverend and learned Mr. *Cooke*'s *Enquiry* into the *Patriarchal* and *Druidical Religion, Temple, &c.* tho' I muſt with due deference diſſent from that learned gentleman's ſuppoſition, that this temple was erected to *Jehovah*, the ever bleſſed Trinity, as I believe it was dedicated to the material trinity of the *heavens*, which the *Phœnicians* worſhipped.

III. As Ns. אבר and fem. אברה *The wing* or *pinion* of a bird, in which their *ſtrength* conſiſts. Deut. xxxii. 11. Pſ. lv. 7. It is once uſed as a Verb, Job xxxix. 26. *To wing, move the wings.*

## אגד

Occurs not as a V. in Heb. but in Chaldee ſignifies *to bind, bind together, collect*; and that this is nearly the idea of the Hebrew word appears from the things to which it is applied, for hence,

I. As a N. fem. in Reg. אגדת *A bunch*, or *bundle* of herbs, as of hyſſop. occ. Exod. xii. 22. So LXX. *δεσμην*, and Vulg. faſciculum.

II. As a N. fem. plur. אגדות *The bunches* or *knots* of a yoke formed, I ſuppoſe, by the cords inſerted into the wooden part of it. occ. Iſa. lviii. 6.

III. As a N. fem. אגדה *A cloſe body*, or *knot* of men, Manipulus. occ. 2 Sam. ii. 25. LXX. *Συναντησιν, a collected band.*

IV. As a N. fem. ſing. אגדת occ. Amos ix. 6. *He who buildeth his lofts in the heavens* (ſee Pſ. civ. 3, 13.) ואגדתו על ארץ יסדה *and (as for) his* troop (Eng. tranſlat.) *hath founded* it *upon the earth.* What can אגדתו here mean but as the *Geneva* tranſlation renders it, "*his globe of elements*," or *the celeſtial fluid compreſſing itſelf and the earth on every ſide*, or as it is expreſſed, Job xxxviii. 14. *conforming itſelf as clay to the ſeal*, and ſurrounding *it* (the earth) *as a garment?* Mr. *Bate* queries whether אגדת in Amos ix. 6, may not mean the *mountains*; but as the word is *ſingular*, I think it cannot: let the attentive Reader, however, conſult his *Critica Hebræa*, and judge for himſelf.

אגז See under גז

אגל See under גל

אגם See under גם

אגן See under גן

אגף See under גף

## אגר

I. *To gather, collect.* occ. Deut. xxviii. 39. Prov. vi. 8. x. 5.

II. As a N. fem. אגרת pl. אגרות *An epiſtle, a letter*, "perhaps from its being *rolled* or *folded together*." *Bate.* So when the letter was open, it was proper particularly to expreſs that circumſtance, Neh. vi. 5. freq. occ.

III. Chald. As N. fem. אגרא The ſame. Ezra iv. 8. and in the emphatic form, אגרתא. Ezra iv. 11. v. 6.

IV. As a N. fem. in Reg. אגורת *A ſmall piece* or *coin* of ſilver, (ſo *Montanus* minuto) probably from the root גרה, which therefore ſee.

Der. Gr. *αγειρω*, to gather, Lat. *agger*, a heap, whence Eng. *aggerate*, to heap up, *exaggerate*, &c.

### אד See under ידה

### ארב See under רב

### אדם

In Kal, Hiph. & Hith. *To be red, reddiſh, ruddy.* Lam. iv. 7. Iſa. i. 18. Prov. xxiii. 31. As a N. אדמוני *Red, ruddy*. Gen. xxv. 25. 1 Sam. xvi. 12.

II. As a N. fem. אדמה *Ground, vegetable mould.* Gen. ii. 5. ix. 4. 3 & al. freq. It is thus denominated, ſay ſome, becauſe the beſt vegetable mould is of a *reddiſh* colour. So *Joſephus*, Ant. lib. 1. cap. 2. §. 2. ſpeaking of אדמה, which he calls *πυρρας γης*, *reddiſh earth*, ſays, *τοιαυτη γαρ ἐϛιν ἡ παρθενος γη και αληθινη*, true virgin earth is of this colour." But ſee under דמה.

III. As a N. אדם *A ruby*, a beautiful gem of a *red* colour, with an admixture of purple. Occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

V. אדם *Man*, ſee under דמה.

אדמדם (the doubling of the laſt ſyllable heightening, as uſual, the idea) *Very* or *intenſely red.* Lev. xiii. 19. xxiv. 42.

### אדן

. As a N. *A ruler, ſocket.* See under דן.

I. Chald. As a Particle, אדין, from the Heb. אז, (ז as uſual, being changed into ד, and the ſyllable ין added) *Then, at that time.* Dan. ii. 14, 15. & al. freq.

Der. *Then* (Q ?)

### אדר

In Niph. *To be* or *become magnificent, pompous, illuſtrious, glorious.* occ. Exod. xv. 6, 11. In Hiph. *To magnify, glorify.* occ. Iſa. xlii. 21. As a N. אדיר *Magnificent, pompous, illuſtrious, goodly, glorious.* It is ſpoken of God, 1 Sam. iv. 8.—of Men, Jud. v. 13. of Waters, Exod. xv. 10. of Cattle, Jer. xxv. 34, 35. of Trees, Ezek. xvii. 1, 23. freq. occ.

Hence Gr. *αδρος*, great, rich, ſtrong; and Lat. *adorea*, glory, praiſe, renown.

II. As a N. maſc. אדר and more commonly fem. אדרת *A magnificent mantle* or *robe.* Jonah iii. 6. Theſe were frequently then made of, as they are now adorned with, ſkins, furs, ermine, &c. See Gen. xxv. 25. The prophets uſed to be clothed with them on a religious account. See 2 K. i. 8. Zech. xiii. 4. Matt. iii. 4. This word is uſed for *Elijah*'s hairy garment, 1 K. xix. 13, 19. & al. As the high prieſthood and ſupreme civil authority in the patriarchal times centered in the ſame perſon, (*Rex Anius, Rex idem hominum Phæbique Sacerdos*, Virg. Æn. III. lin. 79.) hence ſkins, furs, &c. which were worn at firſt in a *religious* view, (comp. Gen. iii. 21. Lev. vii. 8.) came to be the *inſignia* of *civil* authority. Mica ii. 8, *Ye ſtrip* אדר the cloak or burnooſe *from off the hyke.* The *burnooſe* or upper garment (ſee 2 K. ii. 13.) was, I ſuppoſe, called אדר, from its being more *ſhewy* than the hyke, as it is among the Moors in Barbary to this day. See *Shaw*'s Trav. p. 225. and *Stewart*'s Journey to Mequinez, ch. 1.

III. Chald. As a N. maſc. plur. in Reg. אדרי *Threſhing-floors*, perhaps ſo called by a ſlight variation from the idea of the Heb. from their *abounding* in corn. So the LXX. *αλωνος*, and Vulg. areæ. occ. Dan. ii. 35. The *Targums* often uſe the word in the ſame ſenſe. Hence the Lat. *Ador*, a kind of corn.

IV. Chald. As a N. אדר *Adar*, the name, after the Babyloniſh captivity, of the twelfth month, nearly anſwering to our *February*, O. S. and perhaps ſo called from the *richneſs* or *exuberance* of the earth in plants and flowers at that ſeaſon in the warm eaſtern countries. Ezra vi. 15. Eſth. iii. 7. & al.

### אהב

*To love.* It denotes the *affection of love* in general, *ϛεργειν, αγαπαν.* See Gen. xxii. 2. xxiv. 67. xxv. 28. xxvii. 4. Lev. xix. 18,

34. As a N. fem. אהבה *Love, affection*, Prov. x. 12. xvii. 9.

## אהה

A natural exclamation in *fear* or *grief*, *Ah!* Jud. vi. 22. Joſh. vii. 7. & al. freq.

## אהל

I. *To pitch* or *ſpread a tent*. Gen. xiii. 12, 18. As for Iſa. xiii. 20. which is uſually placed under this root, Mr. *Bate* juſtly remarks, that "יהל may be regularly from נהל *to drive cattle*," *neither ſhall the Arabian* drive (his cattle) *there*. As a N. אהל *A tent*. Gen. xviii. 1, 2. It particularly denotes the *curtains* or *cloth* of a tent, Exod. xxvi. 7. xxxv. 11. xxxvi. 14. xl. 19. and is often applied to the *tent* or *tabernacle conſecrated to divine worſhip*. Fem. אהלה The ſame. Gen. xii. 8. ix. 21. *Noah was uncovered* or *rolled himſelf* בתוך אהלה *in the midſt of* (not *his* but) *the* tent, i. e. of *the tent* or *tabernacle* conſecrated to God's worſhip, whither, after drinking the wine, he had retired in expectation of a *prophetic dream*, which it appears he had; *and therefore he was not drunk*; for doth God *inſpire* drunkards in their very ſtate of drunkenneſs? As the *Cherubim* were inſtituted at the fall of man, (Gen. iii. 24.) ſo no doubt a *ſacred tabernacle* was then alſo prepared for their reception, and continued in the believing line; and it is plain, from Exod. xxxiii. 7,—9. that the Iſraelites had a *ſacred tabernacle* before that erected by Moſes. See under שכן.

Hence Gr. Αυλη, Lat. Aula, Eng. *Hall*. Alſo Gr. Αυλαια, Lat. *Aulæum*, a curtain, hangings.

II. In Hiph. It is ſpoken of the ירח, or *lunar light*, Job xxv. 5. *Behold even to the light of the moon*, ולא יאהיל *and he*, God, *hath not* fixed it's tent. It is ſaid of שמש the *ſolar light*, Pſ. xix. 5. *In them* (the heavens) *hath he ſet*, לשמש *for the ſolar light*, a tent, or tabernacle, namely the orb or body of the ſun, *fixed* like a *tabernacle* in the centre, from whence the light is on all ſides perpetually ſpringing forth, enlightening and enlivening the univerſe. But as for the *lunar light*, that has no *fixed tabernacle*, but the orb which reflects it, * revolves round the ſun in company with the earth, and, from this complex motion, is to the inhabitants of the earth ſometimes luminous, ſometimes partly dark, and ſometimes totally ſo. If then, to return to our paſſage in Job, the *lunar light*, that beauteous and even idolized object, (ſee Job xxxi. 26.) *thus changeth and decreaſeth in her perfection*, (Ecclus. xliii. 7.) *and the ſtars be not pure in his ſight*, how much leſs ſhall man be *perfect and ſinleſs*? *Man that is a worm, and the ſon of man which is a worm?*

III. As a N. maſc. plur. אהלים *Aloe-trees*, or *lign-aloes*, as our tranſlation rightly renders it. "A ſort of tree, ſays *Calmet*, which comes from the *Indies*, of about eight or ten feet high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower toward the point, and about four feet in length." It is manifeſt that a number of theſe trees growing regularly together, and viewed from an eminence, would look not unlike an *encampment*; and to theſe Balaam compares the *tents* of Iſrael. occ. Num. xxiv. 6. As a N. maſc. plur. אהלים and fem. אהלות are mentioned among other *aromatics* or *perfumes*. Pſ. xlv. 9. Prov. vii. 17. Cant. iv. 14. In which laſt paſſage the LXX. (according to ſome copies) and *Aquila* render it αλωη, as our tranſlation does in all the three, *aloes*, plainly meaning the *lign-aloes*, *aloes wood*, or *agallochum*; the fineſt ſort of which "† is the moſt reſinous of all the woods we are acquainted with.— Its ſcent, while in the maſs is *very fragrant* and *agreeable*. The *ſmell* of the common *Aloe-wood* is alſo *very agreeable*, but not ſo ſtrongly perfumed as the former." The Texts juſt cited are all wherein the word denotes a ſpecies of wood or tree.

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[*] The reader who deſires ſatisfactory information concerning the *motions* of the *Moon*, and their true phyſical cauſe, I with great pleaſure refer to Mr. *Spearman*'s excellent treatiſe, entitled, *An Enquiry after Philoſophy* and *Theology*, &c. pag. 210, &c. Edit. Edinburgh.

[†] New and Complete Dictionary of Arts in *Xyloaloes*, where ſee more.

## אות

With a radical, but mutable or omiſſible ה.

I. In Kal. and Hith. *To deſire, covet, luſt after, chuſe.* Deut. xii. 20. Num. xi. 4. In Niph. *To be deſirable, beautiful, exciting affection.* Iſa. lii. 7. Cant. i. 5, 10. As a participial N. fem. plur. נאות *Pleaſant, deſirable places.* Pſ. xxiii. 2. lxv. 13. Jer. ix. 10. Joel ii. 22. & al. In the three laſt cited paſſages the Vulg. renders it ſpecioſa, *beautiful, pleaſant*, and the LXX. in Pſ. lxv. 13, ὡραια, *beautiful.* As a N. או *Deſire.* occ. Prov. xxxi. 4. *It is not for kings to drink wine, nor for rulers* או the deſire *of ſtrong drink*; or elſe או may be here rendered as a Particle *or.* *It is not for kings to drink wine, or for rulers*; or (to drink) *ſtrong drink.* As a N. fem. in Reg. אות *Deſire, appetite, concupiſcence.* See Deut. xii. 15, 20. xviii. 6. Jer. ii. 24. As a N. תאוה *Somewhat deſired* or *deſirable, an object of deſire.* Gen. iii. 6. xlix. 26. Prov. xiii. 12. Alſo, *deſire* or *luſt.* Num. xi. 4.

From Heb. אוה is plainly derived the Latin *aveo*, to deſire; whence Eng. *avarice*, &c.

II. או A Particle implying *choice*; as the Lat. vel *or*, from the Verb velle *to deſire, chuſe.*

1. *Either, or*, Lev. xxv. 49. Exod. v. 3. xxii. 1. & al. freq.
2. *Whether, or*, Exod. xxi. 31. Lev. v. 1.
3. *Or elſe, otherwiſe.* 2 Sam. xviii. 13.

III. As Particles אוי, and אויה (Pſ. cxx. 5.) A natural exclamation in *threatening* or *grief.* *Oh! ah! woe!* Ουαι, Væ! Num. xxi. 29. xxiv. 23. 1 Sam. iv. 8.

IV. As Particles of *deſiring* or *wanting*, איה and אי *Where?* Gen. xix. 5. Jer. ii. 8. Gen. iv. 9. Exod. ii. 20. אי מזה *From whence?* Gen. xvi. 8. Job ii. 2. Comp. 2 Sam. xv. 2. Jon. i. 8.

V. As an Interjection or natural Exclamation, with ל following. *Ah! alas! woe!* Αι. occ. Eccl. iv. 10. x. 16. So LXX. Ουαι, and Vulg. Væ! And Jer. v. 7. may, I think, be rendered, *Ah! ſhall I pardon thee for this?* Comp. Iſa. i. 24.

VI. As a N. איה A ſpecies of *unclean bird*, remarkable for its ſharp ſight. occ. Job xxviii. 7. Lev. xi. 14. Deut. xiv. 13. In the firſt paſſage the Engliſh tranſlation renders it *a vulture*, in the two latter, *a kite.* I ſhould rather think it means *a vulture*, and that this bird was ſo called either from its *ravenouſneſs*, or from the *cry* it makes.

VII. As a N. maſc. plur. איים. According to *Bochart*, Vol. ii. 842, it ſignifies *jackalls*, in Iſa. xiii. 22. xxxiv. 14. Jer. l. 39; but by the ſeveral contexts, particularly the laſt, it may as well denote a kind of *unclean birds*, and ſo be the plural of the preceding word איה.

VIII. As a N. אי *A country.* See אי.

## אול See under אל and יאל

## אז

Occurs not as a V. but as a Particle, *At that time, then.* Gen. iv. 26. xii. 6. אזי The ſame Pſ. cxxiv. 3, 4, 5. With the Particle מ prefixed, מאו *From that time* (q. d. *from then*, απο τοτε) *ſince.* Gen. xxxix. 5. Exod. iv. 10. Ruth 2, 7.

## אזא, אזה, and אזי.

Chald. *To heat, make hot* with fire. occ. Dan. iii. 19, 22. Hence Gr. αζω, *to dry, dry up.*

## אזב See under זב

## אזד

Chald. *To eſcape, get away.* occ. Dan. ii. 5, 8.

## אזל

*To go away, go off, fail.* Deut. xxxii. 36. 1 Sam. ix. 7. Job xiv. 11. Prov. ii. 14. Ezra iv. 23. As a N. fem. in Regim. אזלת *A failing, failure.* occ. Deut. xxxii. 36.

## און

I. *To weigh, try the weight of* any thing. It occurs not as a Verb ſimply in this ſenſe, but hence as a N. maſc. plur. מאזנים *A pair of ſcales, an inſtrument of weighing*, called likewiſe in Lat. bilanx, (whence Eng. balance) from its *two ſcales* or *baſins.* Lev. xix. 36. Jer. xxxii. 10. Ezek. v. 1.

II. As a N. אזן *The ear*, from its *weighing* ſounds, as it were, or wonderfully accommodating itſelf to their various impreſſions.

freq. occ. Comp. בחן. See Job xii. 11. xxxiv. 3; in both which paſſages, however, it denotes the *ear of the mind*, i. e. the faculty of underſtanding, and *attentively conſidering and diſtinguiſhing*, of which the *bodily ear* is a very proper and inſtructive emblem. Comp. Matt. xi. 15. & al. Hence as V. in Hiph. *To hearken, attend to*. So perhaps our Eng. *to hear*, from *ear*. Gen. iv. 23. & al. freq. The א is dropt, Prov. xvii. 4. Job xxxii. 11.

III. As a V. in Kal. *To weigh mentally, conſider with attention, ponder*. Eccleſ. xii. 9.

### אזק See under זק

### אזר

I. In Kal. and Hiph. *To ſurround, encompaſs*. Pſ. xxx. 12. Iſa. l. 11. מאזרי זיקות encompaſſing, or who encompaſs or go round *the flames*; probably in alluſion to ſome of their idolatrous dances or proceſſions *round* their ſacred fires.

II. *To bind round, to gird*. As a N. אזור *A girdle*. 2 K. i. 8. & al. freq.

III. Becauſe from the length and looſeneſs of the ancient garments, it was neceſſary to bind them cloſe with a girdle, when they wanted to exert ſtrength or activity; hence, *to bind*, or *gird up the loins*, is to prepare oneſelf for action. Job xxxviii. 3. xl. 2. Jer. i. 17. comp. Exod. xii. 11. Epheſ. vi. 14. 1 Pet. i. 13. And

IV. Becauſe this was eſpecially the *military* habit (ſee Iſa. viii. 9. xlv. 5.) *girding* is applied to *warlike ſtrength* and *fortitude*. Pſ. xviii. 33, 40. & al. freq. Comp. *Greek* and *Eng.* Lexicon, in Αναζωννυμι and Περιζωννυμι, and *Shaw*'s Trav. p. 224, 226. 2d. Edit.

### אחד See under יחד

### אחה

Occurs not as a V. in Heb. but in Chaldee denotes *to join, connect, conſociate*. Hence

I. As a N. maſc. אח and in Regim. אחי *A perſon connected* or *conſociated* with us in whatever manner, *a brother by nature*, Gen. iv. 2. *a relation, couſin*, Gen. xiv. 14. *a countryman*, Lev. xxv. 46, 47. Num. xxv. 18. *one conſociated* by a ſimilarity of condition or manners, Job xxx. 29. *one connected* with us by partaking of the ſame nature, Lev. xix. 17. (comp. Luke x. 29, 30. & ſeq.) *Like, ſimilar*, Prov. xviii. 9. Ezek. xviii. 10. Fem. אחות or אחת *A ſiſter*, &c. Gen. iv. 22. Num. xxv. 18. As a N. fem. אחוה *Brotherhood* or *connection*. occ. Zech. xi. 14. The LXX. have in this paſſage given the idea of the word, rendering it by κατασχεσιν, *cloſe connection*.

II. As a N. maſc. אח *A hearth*, or perhaps a kind of *grate*, where fuel was *kept together* to be burned. occ. Jer. xxxvi. 22, 23.

III. As a N. אחו, *A ſpecies of plant, a flag, ſedge*, or *reed*, ſo called from its fitneſs for making *ropes*, or the like, to *connect* or *join* things together. Thus the Latin juncus, *a bull-ruſh*, a jungendo from *joining*, for the ſame reaſon. occ. Gen. xli. 2, 18. Job viii. 11. I ſuſpect אחו to be that ſort of *reed* growing near the Nile, which *Haſſelquiſt* (Travels, p. 97.) deſcribes as "having ſcarce any branches, but numerous leaves, which are narrow, ſmooth, channeled on the upper ſurface, and the plant about eleven feet high. The Egyptians (ſays he) make *ropes* of the leaves. They lay them in water like hemp, and then make *good* and *ſtrong cables* of them."

IV. A particle or natural exclamation of *grief* or *threatening*, *Ah! hah!* occ. Ezek. vi. 11. xxi. 15. Hence,

V. As a compound Particle אחלי from אח *ah! alas!* and לי *to me, Ah me! oh that!* occ. 2 K. v. 3. Pſ. cxix. 5. Hence alſo,

VI. As a N. maſc. plur. אחים. occ. Iſa. xiii. 21. *Bochart* (Vol. ii. 865.) agreeably to the LXX. verſion ηχȣ, interprets it the *howlings* or *yells* of wild beaſts; but by the company they are joined with, the word ſhould rather mean ſome kind of *animals* or *birds* ſo called from their *doleful cry*.

### אחז

I. *To catch, ſeize, lay hold on*. Gen xxii. 13. Exod. iv. 4. 1 K. vi 6.

II. In Niph. *To be poſſeſſed* or *ſeized of* (as we ſay) i. e. *to poſſeſs, have in poſſeſſion*. Gen. xxxiv. 10. Num. xxxii. 30. Joſh. xxii. 9, 19.

## אחר

It denotes *behind*, *after*, either of *place* or *time*.

I. As Particles of *place*, אחר and אחרי,

1. *Behind*. Gen. xxii. 3. xviii. 10. xix. 17, xxii. 13. xxxvii. 17.

2. *After*. Gen. xxxvii. 17. Exod. xiv. 10, 17. Num. xxv. 8.

3. As a N. maſc. plur. אחרים *The hinder* or *back parts*. Exod. xxvi. 12. xxxiii. 23. Ezek. viii. 16.

II. As a Particle אחור,

1. *Behind*. 1 Chron. xix. 10.

2. *Backwards*. Gen. xlix. 17. Jer. xv. 6.

3. אחור, according to ſome as a N. *The Weſt*, Job xxiii. 8. Iſa. ix. 12, but in thoſe paſſages it may perhaps better be rendered *backward* or *behind*, as in our tranſlation.

III. As a Particle אחרנית *Backwards*. Gen. ix. 23. 1 Sam. iv. 18. & al.

IV. As a N. fem. ſing. אחרית *The hindermoſt*, or *extreme part*, Pſ. cxxxix. 9.

V. As a N. אחרון *The hinder* or *hindermoſt*, i. e. ſince the Earth moves from Weſt to Eaſt, *the weſtern*, Deut. xi. 24. xxxiv. 2. So קדם *the foremoſt*, (which ſee) denotes the *Eaſt*. Plur. אחרנים, *After*, *hindermoſt*. Gen. xxxiii. 2.

VI. As Particles of *time*, אחר, and אחרי joined with a N. *After*. Gen. ix. 28. xvii. 7, 8. With a V. *After*, *afterwards*. Exod. v. 1. Alſo *after that*. Gen. v. 4, 7. Lev. xiv. 43. & al.

VII. As a V. *To delay*, *poſtpone*, *defer*, *ſtay*. Gen. xxxii. 4. xxxiv. 19. Jud. v. 28. & al.

VIII. As a N. fem. אחרית *End*, *latter time*, or *ſtate*. Num. xxiii. 10. Deut. xi. 12. Eccleſ. vii. 9. Iſa. ii. 2,

IX. As a N. אחרון *Latter* or *laſt* in time. Exod. iv. 8. Deut. xxiv. 3. Iſa. xliv. 6. Hence *Acheron*, the name of one of the *infernal* rivers, in the Greek and Roman Mythology.

X. As a N. אחר *An other*, i. e. *one*, in ſome reſpect, *after*, or *poſterior*. Gen. iv. 25. xxvi. 21, 22. xli. 3. & al. freq.

XI. As a N. maſc. plur. in Reg. אחרי *Poſterity*, Poſteri. 1 K. xiv. 10. xvi. 3. & al.

DER. *After*, *other*.

## אט

With a formative א, from נטה *to incline.*

I. As a N. or Particle, *In an inclined poſture*, *ſtooping*. occ. 1 K. xxi. 27. *And he lay in ſack-cloth and went* אט ſtooping, looking down, κατηφης, as perſons in grief and ſhame. So LXX. according to ſome editions, κεκλιμενος, & Vulg. *demiſſo* capite. Hoſ. xi. 4. *I drew them with the cords of a man, with the bands of love, and I was to them as thoſe who lift up the yoke on their jaws* or *cheeks*, (as it were to young cattle); ואט אליו אוכיל and gently, or by condeſcenſion, *I got the better of* or *prevailed over him* (Iſrael). Thus Mr. *Bate*, whom ſee.

With ל prefixed, לאט, *Condeſcendingly*, *gently*. occ. 2 Sam. xviii. 5. לאטי With י, perhaps for the radical ה, poſtfixed. *Gently, with the body ſtooping* as a man going ſlowly and attending a flock of ſheep. Gen. xxxiii. 14. Iſa. viii. 6, *Waters of Siloh going* לאט gently; if this does not rather belong to the root לאט, which ſee.

II. As a N. maſc. plur. אטים rendered *charmers*. occ. Iſa. xix. 3. It means ſome kind of *Egyptian conjurers*, probably ſo called "from their creeping, *ſtooping*, and prying about, as diviners and ſoothſayers did, and eſpecially thoſe who *whiſpered out of the duſt*, Iſa. xxix. 4." *Bate*.

## אטד

Occurs not as a V. in Heb. but in Arabic ſignifies *to faſten* or *drive in ſtrongly*, "panxit firmius." *Schultens*.

As a N. אטד *A bramble*, or *thorn*, with *large* and *ſtrong prickles*. So *Dioſcorides*, as cited by *Bochart*, Vol. 1. 752. remarks, that the *Africans* or *Carthaginians* called the *Rhamnus* or *Chriſt's thorn*, Ατadim, which is the plural of אטד. occ. Jud. ix. 14, 15. Pſ. lviii. 10.

## אטם

*To ſhut*, *cloſe*, *ſtop*, applied to the lips, Prov. xvii. 28. to the ears, Pſ. lviii. 5. to windows, 1 K. vi. 4. Ezek. xl. 16.

### אטן

Occurs not as a V. but as a N. אטן is uſually placed under this root, but "is regularly formed from טוה *to ſpin*, with the formatives א and ן." *Bate.* So it ſignifies *ſomewhat ſpun.* occ. Prov. vii. 16. *I have decked my bed—the carved works* (of it with) אטן the ſpinning, fine linen (ſay our tranſlators) *of Egypt*. Every ſcholar knows that *Egypt* was anciently famous for this manufacture. See 1 K. x. 28. Ezek. xxvii. 7.

Hence Gr. Οϑονη and Οϑονιον, a linen cloth.

### אטר

*To ſtop, obſtruct, ſhut cloſe*, as the aperture, or mouth of a pit. occ. Pſ. lxix. 16. אטר יד ימיני occ. Jud. iii. 15. xx. 16. *Deprived of* (the uſe of) *the right hand.* That this is the true ſenſe of the expreſſion appears, becauſe the perſon ſaid to be אטר יד ימיני Jud. iii. 15, made uſe of his *left* hand to take the dagger from his right thigh. Comp. ver. 16, 21. To ſhew the *phyſical* propriety of the expreſſion, I ſhall give the learned *Boerhaave*'s definition of a *Paralyſis* or *Palſy.* Inſtitut. Med. § 861 edit. tert. "Παραλυσις, *immobilitas muſculorum flaccidorum*; *cauſa*, impeditus *influxûs ſpirituum in villos muſculorum, vel cruoris arterioſi in ejus vaſa*; *contingit vitio cerebri, nervi, muſculi ipſius, vel ejus arteriarum.*" "A Palſy is an incapacity of motion in the flaccid muſcles; the cauſe of it is an *obſtruction* of the influx of the animal ſpirits into the ſlender fibres (ſee § 394, 5) of the muſcles, or *an obſtruction* of the influx of the arterial blood into its veſſels. It happens by the fault of the brain, of the nerve, of the muſcle itſelf, or of its arteries."

### אי

Occurs not as a V. in Heb. but the idea ſeems to be *To ſettle, to take up one's habitation*, or the like; for hence the *Arabs* appear to have had their אי or אוי *to take up one's abode*, "manſionem capere." *Caſtell.* Hence alſo the Greek Αια often uſed in *Homer*, for a *country* or *region*, and hence in Heb.

I. As a N. * אי, plur. איים, and Chald. אין, (Ezek. xxvi. 18.) *A ſettlement, habitation.* Iſa. xx. 6. (Where it denotes *Judea* or ×~~*Egypt*~~, and our margin tranſlates it *country.*) Iſa. xlii. 4. where LXX. εθνη, *nations.* The Verſions and Lexicons uſually render this word by *an Iſle*, or *Iſland*, but it may be juſtly doubted whether it ever has ſtrictly this meaning. Even when joined with ים *the ſea*, it ſeems more properly to denote ſuch *countries* or *places* as bordered on the *ſea*, as Iſa. xi. 11. xxiv. 15. Comp. Jer. xxv. 22. Ezek. xxvi. 18. Dan. xi. 18. Eſth. x. 1. In Ezek. xxvii. 6, 7, איי כתים at leaſt includes the country of *Italy*, and איי אלישה that of *Peloponeſus*; (See *Bochart*, Vol. 1. 155, 158.) and neither of theſe are *Iſlands.* In Iſa. xxiii. 2, 6. antient *Tyre*, which was ſituated on the continent, is called אי. But in Iſa. xlii. 15. we read in our tranſlation, *I will make the Rivers* Iſlands, which is abſurd, but איים i. e. *habitable places* the Rivers might be made.

II. As Particles אי and איה ſee under אוה IV.

III. As a N. איה plur. איים. ſee under אוה VI. VII.

### איב

*To be an enemy* or *adverſary to, to infeſt, perſecute*, infenſum, vel infeſtum eſſe. It is more than שנא which denotes the *averſion* or *hatred of the mind*, this rather the *external acts* of enmity. occ. Exod. xxiii. 22. As a Participle or Participial N. אויב, and איב, *An enemy, a foe.* Gen. xxii. 17. xlix. 2. & al. freq. As a N. fem. איבה *Enmity.* occ. Gen. iii. 15. Num. xxxv. 21, 22. In Reg. איבת Ezek. xxv. 15. xxxv. 5. Hence as a Participial N. איוב *Job, the perſecuted one.*

### איך

I. איך As a Particle, compounded of אי a particle of *deſiring* or *aſking* (which ſee under אוה IV.) and ך a particle expreſſing *the means* or *manner.*

× Palestine at Large

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* On this word ſee *Joh. Dav. Michaelis* Spicilegium Geographiæ Hebræorum Exteræ. p. 131, &c.

1. With or without an interrogation. *In what manner*, *By what means*, *How.* See Gen. xxvi. 9. 2 Sam. xi. 5. 1 K. xii. 6. Ruth. iii. 18.

2. *To what a degree, how much?* 2 Sam. i. 25. Prov. v. 12.

II. איכה As a Particle compounded of אי and כה *Thus* or *here*.

1. *How*, *In what manner*. Deut. xviii. 21. 2 K. vi. 15.

2. *To what a degree, bow much.* Jer. xlviii. 17. Lam. i. 1. ii. 1.

3. *Where.* 2 K. vi. 13. Cant. i. 7.

III. As a Particle איככה compounded of אי and ככה *thus. How?* Cant. v. 3. Eſth. viii. 6.

איל See under אל

## אים

Occurs not as a V. but

I. As a N. maſc. אים, fem. אימה *Terrible.* occ. Hab. i. 7. Cant. vi. 3, 9, or 10. As Ns. fem. אימה in Reg. אימת *Terror.* Deut. xxxii. 25. Exod. xxiii. 27. Pſ. lv. 5. And (according to ſome) without the י אמת Job ix. 34. אימתה The ſame. Exod. xv. 16. As a N. maſc. plur. אימים The name of a people, q. d. *Terrible ones.* Gen. xiv. 5. But the *Moabites* called them אמים *common people*, having conquered and driven them out. See Deut. ii. 10, 11. Is not אים formed from, ים or הם *to tumultuate*, by prefixing א, and ſo is it not expreſſive of the *tumult* or *confuſion* both of body and mind occaſioned by *terrour?*

II. Chald. As a N. אמתָּנִי *Terrible.* occ. Dan. vii. 7.

אין See under אן

איש See under יש

איתן See under אתן

## אך

A Particle denoting that the ſpeaker is *very earneſt*, *much moved*, or, as we ſay, *greatly ſtruck*, and accordingly it may be regularly deduced from נכה *to ſtrike*, as אט from נטה. It may be rendered

1. *Indeed, ſurely.* Gen. xliv. 28.

2. *At leaſt.* Exod. x. 17.

3. *Yet indeed, but yet.* 2 K. xxiii. 26.

4. *Indeed only.* Gen. vii. 23. ix. 4.

## אכל

I. *To eat, eat up, devour*, as men or animals do. Gen. ii. 16. xxxvii. 20, 33. xl. 19. Joel i. 4.

II. *To corrode* or *conſume*, by ſeparating the parts from each other, as fire. Lev. ix. 24. 2 K. i. 10, 12, 14. Nahum iii. 15. as a moth. Job xiii. 28. as the ſword. 2 Sam. ii. 26. As a N. אכל *Food.* Gen. xli. 35. Fem. מאכלת *A large knife* or *ſword.* Jud. xix. 29. Gen. xxii. 6, 10.

III. Chald. *To accuſe.* Comp. under קרץ IV.

אכן See under כן

אכף See under כף

אכר See under כרה

## אל

This is one of the moſt difficult Roots in the Hebrew language, and various methods have been taken by learned men to account for it's ſeveral applications. After the moſt attentive conſideration I think the notion of *interpoſition*, *intervention*, or the like, bids the faireſt for the ideal meaning of it, and beſt reconciles it's different uſes.

I. *To interpoſe*, *intervene*, *mediate*, *come* or *be between*, *for protection*, *prevention*, &c. It occurs not ſimply as a V. in this ſenſe unleſs, perhaps, 1 Sam. xiv. 24. be an exception, ויאל את העם *And he (Saul)* interpoſed *with the people*, *ſaying*, &c.

II. As a N. אל. It is uſed as a name or title of the true God, *The Interpoſer*, *Intervener*, or the like, Jehovah under this character. It expreſſes the *omnipreſence* of God, i. e. the *univerſal extenſion*, not of his *ſubſtance* (as ſome profanely talk) but of his *power* and *knowledge.* Matter can only act where it is; it is the privilege of Jehovah to act where he is not. Jer. xxiii. 23, 24. *Am I a God* (מקרב) *at hand, ſaith Jehovah, and not a God* (מרחק) afar off? *Can any hide himſelf in ſecret places, that I ſhall not* ſee *him? ſaith Jehovah: Do not I fill heaven and earth? ſaith Jehovah*, i. e. with my *ſpiritual preſence.* Comp. Pſ. cxxxix. 7—12. The idea of this attribute, however, is to be taken from the *celeſtial fluid*, in it's three conditions of fire, light, and ſpirit, or groſs air, *intervening between* all material ſubſtances and their parts, according to the Orphic verſes cited from *Stobæus* in *Eſchenbachius*'s edit. p. 246. where the *Air* (who is there called alſo Δια or *Jupiter)* is introduced ſpeaking,

> Εγω δ’ ,ȣ Θεȣ εϛιν εϱγον, ειμι πανταχȣ
> Ενλα[illegible] εν Αθηναις κ. τ. λ.
> ———— ———— ȣκ εϛι τοπος
> Ὀυ μη’ ϛιν ΑΗΡ.
>
> *Where e'er the work of God extends, I am;*
> *Nor is there any place, where* **Air** *is not.*

And as it will appear preſently that the Heathen worſhipped the *material* אל, we may perceive the propriety with which the epithet עליון *high*, or *moſt high*, is added to this word, the firſt time it is mentioned as a name of the *true God*, Gen. xiv. 18, 19; we may alſo the better underſtand Job's expreſſion, ch. xxxi. 28. that by ſhewing any religious reſpect to the *light*, (Heb. אור) or to the *moon*, he ſhould have denied or diſowned לאל ממעל *the God that is above.* From what is above ſaid we may further ſee how proper it was in *Abram* to give to *the moſt high* אל the title of *poſſeſſor* קונה *of heaven and earth.* Gen. xiv. 22; and how ſignificantly the Prophets oppoſe *God*, by this name אל, to *man*. See Iſa. xxxi. 3. Ezek. xxviii. 2, 9.

III. The LXX. have in one place, Iſa. xiv. 13. rendered אל by Ουρανȣ *the heaven*; and it is plain from Exod. xv. 11. Deut. iii. 24. Pſ. xliv. 21. lxxvii. 14. Iſa. xliii. 10. xliv. 10, 15, 17. xlv. 20. (comp. Iſa. lvii. 5.) that the Heathen worſhipped their Arch-idol *the Heavens* (comp. שמים under שם) under this attribute אל or plur. אלים. So * *Damaſcius*, in the life of *Iſidorus*, tells us that the *Phenicians* and *Syrians* call *Cronos* or *Saturn*, Ηλ *El*; and *Servius*, ſpeaking of *Belus* the Phenician, affirms, "All in thoſe parts (about *Phænicia)* worſhip the *Sun*, who in their language is called *Hel*;" and again he ſays, "God is called *Hal* in the *Punic* or *Carthaginian tongue.*" It appears from Joſh. xix. 38, that the *Canaanites* had a מגדל *tower* or *temple* to אל. Hence,

בני אלים *Sons of* Alim, Pſ. xxix. 1. lxxxix. 7. ſeem to be thoſe kings who worſhipped theſe *material interpoſers*. It is well known how the heathen princes affected to be reckoned the *Sons of their Gods.* Thus did *Romulus*, *Alexander*, and thus did even the polite *Auguſtus*, elſe his well-bred poet *Horace* would never have called him *Filius Maiæ*, meaning *Jupiter*'s ſon by *Maia*, as he doth Lib. I. Ode 2. lin. 43. No doubt theſe whims aroſe from a perverſion of the true tradition, that the *Son of God* ſhould be the *Univerſal King* and *Conqueror.*

IV. But the kings of the Gentiles not only called themſelves *ſons* of the אלים but ſometimes aſſumed the very title of אל. Thus plainly did the king of *Tyre*, Ezek. xxviii. 2, 9. *Thou haſt ſaid, I am* אל; and Ezek. xxxi. 11. Nebuchadnezzar ſeems to be called the אל *of the nations.* See ch. xxxii. 10, 11, and comp. Iſa. xiv. 4, 12, 14. So in Ezek. xxxii. 21; the אלי *of the mighty* may be underſtood of *kings* in the ſame view. Comp. ver. 27. and Iſa. xiv. 9. Nor is it at all more ſurprizing that theſe eaſtern princes ſhould aſſume the title of אל than that the heathen Emperours of *Rome*, in general, ſhould take thoſe of Deus and Divus, which every learned man knows they did. It were to be wiſhed that all ſuch *blaſphemous* appellations to mortals had ceaſed with *heatheniſm*.

V. As an Article or Pron. denoting ſomewhat *interpoſed*, אל *The* or *that*, ſing. 1 Sam. xiv. 32. Iſa. xxxviii. 19. Jer. x. 2. Pſ. ii. 7. See *Bate*'s Crit. Heb. and comp.

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* See *Bochart*, V. 1. 707, and 736. *Voſſius* De Orig. & Prog. Idol. Lib. 2. cap. 4. *Hutchinſon*'s Works, Vol. III. p. 50.

Jer. xxv. 9. Alſo *Theſe*, plur. Gen. xix. 8. xxvi. 3, 4. 1 Chron. xx. 8. אלה *Theſe*, plur. Gen. ii. 14. & al. freq. *Cocceius* obſerves, that אלה denotes *the nearer*, and הם *the more remote*, as hi and illi in Latin, *theſe* and *thoſe* in Engliſh. אלה and אלה repeated, *Some*, and *ſome*, *ſome* and *others*, alii & alii. Pſ. xx. 8.

VI. אל As a Particle before Verbs, it denotes *interpoſition*, or *prevention*.

1. And moſt generally it imports *prohibiting*, *diſſuading*, *deprecating*, or the like, joined with Verbs future, *Not*, Ne. Gen. xiii. 8. xvi. 1. xxii. 12. & al. freq. Hence אל ſeems uſed as it were τεχνικως, Job. xxiv. 25, as we ſometimes apply *an if*, or *a but*, in Engliſh. *Who will make me a liar* וישם לאל מלתי *and reduce my words to* a not, or a don't, i. e. ſhew them to be ſuch as ought *not* to be utterred, or as ought to be interrupted with *a don't ſay ſo.* Comp. 2 K. iii. 13. and ſee *Guſſet* Comment Ling. Heb. p. 41. אל is ſometimes uſed elliptically, and a V. is to be ſupplied, as Amos v. 14. *Seek good*, ואל רע and not *evil*, i. e. do not ſeek *evil*. So 1 Sam. ii. 24. אל בני (Do) not (ſo) *my ſons*..

2. But rarely it is *negative*, *not*, *no*, Non. 2 K. vi. 27. Prov. xii. 28. Pſ. l. 3. Comp. Ruth i. 13.

VII. As a Particle before Nouns אל and in Regim. אלי (comp. Job xxix. 19.) muſt, agreeably to the genius of the Engliſh language, be rendered differently, according to the context, but ſtill the attentive reader will diſcern the leading ſenſe throughout.

1. *To*, *into*. Gen. i. 9. Exod. iii. 13. Joſh. x. 18. Gen. vi. 19.

2. *Among*. 1 Sam. x. 22. Jer. iv. 3. Ezek. ii. 6.

3. *Within*. Deut. xvii. 5.

4. *At*, *near to*. Gen. xxiv. 11. Exod. xxix. 12.

5. *Towards*. Exod. xxv. 20. Num. xxiv. 1.

6. *Againſt*, *in oppoſition to*. Gen. iv. 8. Joſh. x. 6. Iſa. ii. 4.

7. *As to*, *concerning*, quoad, de. Gen. xx. 2. 1 Sam. i. 27. xv. 35. 2 K. xix. 32. Jer. xl. 16.

8. *For*, *becauſe of*, *on account of*. Jud. xxi. 6. 2 Sam. xxi. 1. Comp. 1 K. xix. 3.

9. אל has ſometimes ל prefixed, and יד *the hand*, *power*, following, as Gen. xxxi. 29. *It is* לאל ידי, literally, *for*, *belonging to*, the interpoſition *of my hand*, i. e. if *I interpoſe* my hand *I can*—LXX. Νυν ισχυει ἡ χειρ μȣ. Vulg. *Valet* manus mea. The phraſe occurs alſo Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Mica ii. 1. And obſerve, that in the two firſt of theſe paſſages the expreſſion is *elliptical*; in the former may be ſupplied, *to prevent*, *help it*, or &c; in the latter, *to redeem them*, as in our tranſlation.

VIII. As a N. fem. אלה A ſpecies of *oak*. 2 Sam. xviii. 9. Iſa. i. 30. & al. freq. plur. maſc. אלים occ. Iſa. lvii. 5. in Regim. אלי occ. Ezek. xxxi. 14. if אלי in this laſt paſſage be not a Particle, ſignifying *by* or *near*, as the LXX. underſtood it. The tree may have this name from its remarkably *interpoſing* and *protecting* men and animals from ſtorms and tempeſts. The LXX. have once rendered it deſcriptively by Δενδρȣ συσκιαζοντος *the* overſhadowing *tree*. Hoſ. iv. 13.

IX. As a N. אלון Another ſpecies of *oak*. So the LXX. generally render it by Δρυς. It is mentioned together with the אלה Iſa. vi. 13. Hoſ. iv. 13; there is therefore ſome particular difference between them, though a general agreement in the idea of *interpoſing*, *protecting*, or &c.

X. As a N. אול *Somewhat interpoſing*, *protection*, *defenſe*. occ. Pſ. lxxiii. 4. (Comp. Job xxi. 9, 13.) Plur. in Regim. אולי *Defenders*, *champions*. occ. 2 K. xxiv. 15.

XI. As a Particle of *Interpoſition* (from אל *interpoſe*, and י *I*, *me*, Q?) אולי *Perhaps*, Gen. xvi. ii. xxiv. 5. q. d. I muſt *interpoſe* that, &c. In Gen. xxiv. 38, it is written without the ו, אלי Num. xxii. 33, ſhould, I apprehend, be conſtrued, Perhaps (or I muſt interpoſe that) *ſhe turned away from me*, *becauſe now I ſhould* (otherwiſe) *have killed thee, and preſerved her alive.* אולי here doth not mean that the *Angel himſelf* had any doubt concerning what he would have done, but it is to make *Balaam* conſider the danger he had been in; q. d. How doſt *thou* know but this was the reaſon that thy aſs turned away from me?

XII. As Ns. אויל *Wilful, mad, fooliſh*, and fem. אולת *ſelf-will, madneſs, folly*. See under יאל.

XIII. As a N. איל *Somewhat interpoſing effectually, defenſe, aid, aſſiſtance.* occ. Pſ. lxxxviii. 5. Thus the LXX. render אין איל by αϐοηθος *unaided*, and Vulg. by ſine adjutorio *without help*. So fem. plur. אילות occ. Pſ. xxii. 20. where the LXX. renders the Heb. אל תרחק אילותי by *μη μακρυνης την* Βοηθειαν *μȣ Do not remove my* help.

XIV. As a N. fem. in Regim. אילת *Interpoſition.* occ. Pſ. xxii. 1. Comp. under שחר.

XV. As a N. איל *A horned animal; an animal furniſhed with horns for his defenſe.*

1. *A ram*, plur. אילים. Gen. xxii. 13. xxxi. 38. & al. freq.

2. *A ſtag, hart*, or *deer*. Deut. xii. 15 Pſ. xlii. 2. Iſa. xxxv. 6. Fem. אילת plur. אילות *A hind* or *doe*. Jer. xiv. 5. 2 Sam. xxii. 34. Pſ. xviii. 34. & al. The LXX. renders the word, whether maſc. or fem. by ελαφος, which denotes both *a ſtag*, and *a hind*. Dr. *Shaw* (Travels, p. 414. 2d edit.) underſtands איל in Deut. xiv. 5. as a name of the *genus*, including *all the ſpecies* of the *deer* kind, whether they are diſtinguiſhed by *round horns*, as the *ſtag*; or by *flat ones*, as the *fallow deer*; or *by the ſmallneſs of the branches*, as the *roe*. But Q?

XVI. As a N. maſc. plur. אילים *Leaders* who go before and conduct the people as *rams* antiently did the flocks. Exod. xv. 15. (LXX. Αρχοντες *Rulers)* Ezek. xvii. 13. (LXX. Ηγεμονας *Leaders*, Vulg. Arietes *Rams)* Comp. Iſa. lx. 7. Thus *Homer* ſpeaking of *Ulyſſes* marſhalling the Greeks, Il. 3. lin. 196, &c.

> Αυτος δε, κτιλος ὡς, επιπωλειται ϛιχας ανδρων.
> Αρνειῳ μιν εγωγε εϊσκω πηγεσιμαλλῳ,
> Ὁς' οϊων μεγα πωϋ διερχεται αργενναων.

Nor yet appear his care and conduct ſmall;
From rank to rank he moves and orders all.
The ſtately *Ram* thus meaſures o'er the ground,
And, maſter of the flocks, ſurveys them round.
Pope.

XVII. As a N. איל, and fem. אילה *Some kind of tree*, perhaps ſo called from its *ſpreading branches* reſembling the *horns* of a *ſtag* or *deer*. The LXX. render it τερεϐινθος *The turpentine-tree*. Gen. xiv. 6. It occurs alſo Iſa. i. 29. lxi. 3. Gen. xlix. 21. which laſt cited verſe may beſt be rendered after the LXX. *Nephtali is a well-ſpread* or *flouriſhing* tree *ſhooting forth goodly branches.* See *Bochart*, Vol. II. 96. *Pearſon*, Præfat. Parænet. in LXX. and *Spearman*'s Letters on the Septuagint, Lett. 3. p. 196. and comp. Pſ. xxix. 9.

XVIII. As a N. איל, and אל is mentioned as *a part of*, or *appendage to, a building.* 1 K. vi. 31. Ezek. xl. 29, & al. freq. Mr. *Bate* ſeems to have beſt explained it of the *coins, ſtone-* or *brick-work*, or *ſmall turrets, on each ſide of the door-frames*, and to his Critica Hebræa, p. 20, I refer the reader for further ſatisfaction.

XIX. אלו and אלי See the diſtinct Roots below.

אלל Occurs not as a V. but hence,

I. As Ns. אליל, and אלול, *Nought, nothing, vain, nothing-worth*, Res nihili. occ. Job xiii. 4. Jer. xiv. 14. Zech. xi. 17. This application of theſe reduplicate words ſeems to be taken from that of אל VI. above.

II. As a N. maſc. plur. אלילים and אללים is ſpoken of Idols, *Vain, worthleſs, things of nought.* Lev. xix. 4. 1 Chron. xvi. 26. Iſa. xxi. 20. & al. So *Montanus* renders it by inutilia & vana.

III. As an exclamation of *grief* or *diſtreſs*. אללי *Wo! alas!* occ. Job x. 15. Mica vii. 1. אללי לי *Wo to me! Wo is me! I am* or *ſhall come to nought!* Heu perii!

IV. As a N. אלול *Elul.* The name of the *ſixth month*, nearly anſwering to our *Auguſt*, at which ſeaſon, in *Judea* and the neighbouring countries, the earth is burnt up and *deſolate* by the ſummer drought. See *Ruſſel*'s Nat. Hiſt. of *Aleppo*, p. 13. occ. Neh. vi. 15.

### אלה

With a radical, but mutable ה.

I. As a V. in Kal, *To curſe, denounce a curſe.* occ.

Jud. xvii. 2. And this is the only *undoubted* inſtance I can find where this word occurs as a Verb. יאל in 1 Sam. xiv. 24. *may* be tranſlated either *Saul* was wilful, ſelf-willed, fooliſh *with*, (from the Root יאל), or he denounced a curſe *on, the people*, or laid *them* under a conditional curſe. The LXX. were dubious which ſenſe was preferable, as appears by their having retained * both, though ſomewhat confuſedly. אלה and אלות Hoſ. iv. 2. x. 4, may better be conſtrued as Nouns than as Verbs. להאלתו 1 K. viii. 31. 2 Chron. vi. 22. may, without any difference in the ſenſe, be rendered either verbally in Hiph. *to cauſe him to ſwear*, or nominally *for his oath*. As for Deut. xxxii. 17, ſee under Senſe II.

As a N. אלה *A denouncing of a curſe, a curſe denounced* either *upon oneſelf* or *others*, or *both*, ſo *an oath taken* or *given*, becauſe *an oath* is a *conditional curſe* or *execration*. See inter. al. Gen. xxiv. 41. (Comp. ver. 9.) Gen. xxvi. 28. Lev. v. 1. Num. 21, 27. Deut. xxix. 19, 20, 21. And here it muſt be obſerved, that the antient manner of *adjuring* ſubjects or inferiours to any conditions, was by their ſuperiours *pronouncing a curſe* on them in caſe they violated thoſe conditions. For proof of this I refer to Gen. xxiv. 41. Deut. xxvii. 14. & ſeq. Jer. xi. 2, &c. Lev. v. 1. Num. v. 19—21. Joſh. vi. 26. Jud. xxi. 18. 1 Sam. xiv. 24. 1 K. viii. 31. xxii. 16. Prov. xxix. 24. (where our Tranſlators very properly render אלה *curſing*.) To this manner of *ſwearing* our bleſſed Lord himſelf ſubmitted, Mat. xxvi. 63, 64.

And, to prevent miſtakes, let it be further remarked, that when the curſe was expreſſed in general terms, as *curſed* be *he*, i. e. *whoſoever*, doth ſo or ſo, the ſuperiour, who pronounced it, was as much bound by it, as the inferiour who heard it; thus there can be no doubt, but the curſes pronounced Deut. xxvii. 14, &c. obliged the *Levites*, who pronounced them, and thoſe alſo, Joſh. vi. 26, and 1 Sam. xiv. 24, obliged *Joſhua* and *Saul*, who pronounced them, as much as the other people. They therefore by pronouncing thoſe curſes *ſware* or *took an oath* themſelves. Hence

II. As a N. maſc. plur. אלהים *The denouncers of a conditional curſe.*

1. A name uſually given in the Hebrew Scriptures to the *Ever-bleſſed Trinity*, by which they repreſent themſelves as under the obligation of an *oath* to perform certain conditions, and as having pronounced *a curſe* on ALL, men or devils, who do not conform to them.

What thoſe terms or conditions were to which the אלהים *ſware*, ſeems evident from Pſ. cx. namely, that the Man *Chriſt Jeſus*, in conſequence of his *humiliation* and *ſufferings* (ver. 7. comp. Phil. ii. 6, 10.) ſhould be *exalted to the right-hand of God* *till* all *his enemies were made his foot-ſtool*, (comp. 1 Cor. xv. 25.) that *the rod of his ſtrength* (his Goſpel) *ſhould be ſent out of* Sion; and that by this *he ſhould rule even in the midſt of his enemies*; that *his people* [true Chriſtians] *ſhould offer themſelves willingly in the ornaments of holineſs*; and that thoſe which ſhould be * *begotten* by him to *a reſurrection from ſin here, and from death hereafter*, ſhould be more numerous than the *drops of morning-dew*. All this I take to be briefly comprehended or ſummed up in that *oath* of *Jehovah* to *Chriſt*, ver. 4. *Thou art a Prieſt* for ever *after the order of* Melchiſedec, *which by interpretation is King of Righteouſneſs*, Heb. vii. 2. As a Prieſt, Chriſt *through the eternal Spirit* offered himſelf *without ſpot to God*, Heb. viii. 3. xi. 14; as a Prieſt for ever, *he is able to ſave them* to the uttermoſt (Marg. evermore) *that come unto God by him, ſeeing he* ever *liveth to make interceſſion for them*; as being *after the order of* Melchiſedec *he is* King as well as *Prieſt*, King *of Righteouſneſs*, and King *of Peace*, Heb. vii. 2.

Hence then we learn, that *Jehovah ſware* to

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* Και Σαυλ ΗΓΝΟΗΣΕΝ ΑΓΝΟΙΑΝ μεγαλην εν τῃ ἡμερᾳ εκεινῃ και ΑΡΑΤΑΙ τῳ λαῳ.—*And Saul* committed a great folly *on that day, and* pronounced a curſe *to the people.*

* ילדתך *Thy progeny.*

*Adoni* or *Chriſt*, (ſee Mat. xxii. 43.) and that this *oath* had reference to the *redemption of man by him*. The Pſalm itſelf does not indeed determine the *time when* this oath was pronounced, but other Scriptures do. For St. *Paul* ſays, that *Chriſt* was *made* a *Prieſt*, i. e. after the order of *Melchiſedec*, *by this very oath*, Heb. vii. 21. But *his inauguration* to the *Prieſthood* and *Kingdom* was *prior* to the *creation of the world*, Prov. viii. 23, &c ſeq. (for the uſe of נסכתי ſee Pſ. ii. 6. and comp. John xvii. 24.) Therefore * *this very oath*, recorded in Pſ. cx. was *prior to the creation*. Accordingly *Jehovah* is at the beginning of the creation called אלהים Gen. i. 1. which implies, that the divine perſons had ſworn *when they created*; it is evident alſo from Gen. iii. 4, 5, that both the ſerpent and the woman knew *Jehovah* by this name (אלהים) *before the fall*; and to cite but two paſſages out of many that might be produced from the *New Teſtament* to this purpoſe, St. *Peter* is expreſs 1 Ep. i. 18—20. that Chriſt was *fore-ordained* to redeem us—προ καταϐολης κοσμȣ, *before the foundation of the world*: and St. *Paul* affirms, Eph. i. 4. that *God even the Father of our Lord Jeſus Chriſt hath choſen us in him*, προ καταϐολης κοσμȣ, *before the foudation of the world*.

By virtue of this *antemundane oath*, the Man *Chriſt Jeſus* was enabled to overcome the Devil and all the enemies of man, and perfect his redemption; and from this oath it was that the *Ever bleſſed* THREE were pleaſed to take that *glorious* and *fearful name*, (Deut. xxviii. 58.) יהוה אלהים *Jehovah Aleim*; *glorious* in as much as the tranſaction, to which it refers, diſplays in the moſt *glorious* manner the attributes of God to men and angels; and *fearful*, in as much as by one part of the oath eternal and infinite *power*, *Jehovah himſelf* is engaged to *make the enemies of Chriſt his footſtool*, Pſ. cx. 1.

Let thoſe, who in theſe days of *Arian*, *Socinian*, and *Rabbinical* blaſphemy, have any doubt whether אלהים when meaning the true God, *Jehovah*, is *plural* or not, conſult the following paſſages, where they will find it joined with Adjectives, Pronouns, and Verbs *plural*, Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 7, 53. xxxv. 7. Deut. iv. 7. v. 23. Joſh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Pſ. lviii. 12. Iſa. vi. 8. Jer. x. 10. xxiii. 36. See alſo Prov. ix. 10. xxx. 3. Pſ. cxlix. 2. Eccleſ. v. 7. xii. 1. Job v. 1. Iſa. vi. 3. liv. 5. lxii. 5. Hoſ. xi. 12. or xii. 1. Mal. i. 6. Dan. v. 18, 20. vii. 18, 22.

O that *the children of Abraham, according to the fleſh*, would attentively conſider and compare the texts above cited from *their own Scriptures!* Could they then help owning a *Plurality* of אלהים in *Jehovah*? When they read, for inſtance, Gen. i. 26, that *the* אלהים *ſaid* נעשה *Let* US, *or* WE *will, make Man in* OUR *image, according to* OUR *likeneſs*—and ver. 27, *So the* אלהים *created* ברא *Man*, &c, and compared theſe words with Eccleſ. xii. 1, וזכר את בוראיך *And remember thy CreatorS*, could they doubt whether אלהים, as applied by *Moſes* in the hiſtory of the creation, denoted a *Plurality* of Agents? And yet ſurely, as ſaith the Prophet Iſaiah, ch. xliv. 24, JEHOVAH *ſtretched forth the heavens* alone (לבדי) *and ſpread abroad the earth* by himſelf, without the aid or concurrence of *any Creature*, how exalted ſoever. Comp. ch. xlii. 5. xlv. 12.

From this name אלהים, of the *true God*, the Greeks had by a perverted tradition their Ζευς Ὁρκιος *Jupiter, who preſided over oaths*. Hence alſo the corrupt tradition of *Jupiter's oath* which over-ruled even *Fate* itſelf, that is, the *fatal* and *neceſſary motions* of the *elements* of *this world*. This truly did *Jehovah Aleim* when they *interpoſed* by *miracles*; this will they again do in the moſt glorious manner at the recalling of our bodies from the grave, when the *heavens* themſelves that are thus *neceſſarily* or *mechanically* moved *ſhall paſs away*, and the elements *melt with fervent heat*.

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* As for the expreſſion concerning the *oath*, Heb. vii. 28, Ὁ λογ☉—της ὁρκωμοσιας της ΜΕΤΑ τον νομον. *The word of the oath which was* AFTER *the law*, that plainly relates not to the time when the Oath was *made*, but to that in which it was to *take effect*, which was to be after the ceſſation of the law. Comp. v. 11, 12, 18. of this chapter.

2. All the ancient Idolaters falſely called *the material heavens*, or their repreſentatives אלהים, and accordingly expected from them, *protection*, *victory*, *happineſs*. Hence this *glorious* and *fearful* title is frequently claimed for *Jehovah* in excluſion of thoſe idols. See inter al. Deut. iv. 35, 39. vii. 9. xxxii. 17. 2 K. xix. 19. Iſa. xlv. 14, 21. Jer. ii. 11. Hoſ. xiii. 4. And although the *heavens* are eminently diſtinguiſhed into *fire*, *light*, and *ſpirit*, and many actions or operations are *immediately* performed by *one* or *two* of theſe, yet as the whole celeſtial fluid acts jointly, or all its three conditions concur in each effect; hence it is that the ancient heathen called not only the whole heavens, but any one of its *three* conditions, denoted by a name expreſſive of ſome eminent operation it performs, אלהים. For they meant not to deny the joint action of the whole *material trinity*, but to give it the glory of that particular attribute. See Jud. viii. 33. xi. 24. 1 K. xi. 33. 2 K. i. 2. xvii. 29, 33. xix. 37. and *Hutchinſon*'s Trinity of the Gentiles, p. 246. and Moſes Sine P. p. 116.

3. אלהים has been ſuppoſed to ſignify *Princes*, *Rulers*, or *Judges*. Exod. xxi. 6. xxii. 8, 9, 28. 1 Sam. ii. 25. Pſ. lxxxii. 1, 6. cxxxviii. 1. But *Guſſet* (Comment. Ling. Heb. p. 48, 9.) more juſtly, I think, rejects this meaning. Let us review the Texts.

Exod. xxi. 6. *Then his Maſter ſhall bring him to* the Aleim, i. e. to *Jehovah Aleim*, to the door of the ſacred tabernacle; ſo the LXX. προς το κριτηριον τȣ Θεȣ *to the tribunal of* God.

Exod. xxii. 8. *Then the Maſter of the houſe ſhall be brought to* the Aleim, (LXX. ενωπιον τȣ Θεȣ) 9. *Even to* the Aleim (עד האלהים LXX. ενωπιον τȣ Θεȣ) *ſhall the affair of them two come*; *whom* the Aleim *ſhall condemn* (LXX. ὁ ἁλους δια του Θεου *he who is condemned* by God) *he ſhall pay double to his neighbour*. But the oath in this caſe was to be brought to the altar of *Jehovah Aleim*, and *Jehovah* himſelf to hear and judge. See 1 K. viii. 31, 2.

Exod. xxii. 28. *Thou ſhall not revile* the Aleim, *nor curſe the Ruler of thy people*. Why ſhould not אלהים here retain its uſual meaning, and the text be underſtood as nearly parallel to that of St. Peter, 1 Ep. ii. 17. *Fear* God, *honour the King*?

1 Sam. ii. 25. *If man ſin againſt man*, the Aleim *ſhall judge him*; *but if a man ſin againſt Jehovah*, *who ſhall intreat for him?* Is not this very good ſenſe, and much to the purpoſe?

Pſ. lxxxii. 1. *The Aleim ſtand in the congregation of God*, (i. e. in the aſſembly of Iſrael, comp. Num. xvi. 3. xx. 4. Joſh. xxii. 16.) בקרב אלהים ישפט *in the midſt* (of this congregation namely) the Aleim *will judge* or *judgeth*.

Pſ. lxxxii. 6. *I have ſaid ye are* Aleim. In this laſt Text the word אלהים is indeed applied to *earthly Magiſtrates* or *Judges*; but that will never prove (as *Guſſet* juſtly remarks) that the word itſelf properly ſignifies *Judges* or *Magiſtrates*; for thus in Iſa. xl. 7, it is ſaid הציר העם *the people is graſs*, yet no one would from hence infer that חציר ſignifies *people*. The truth is, both expreſſions are only *comparative* or *metaphorical*. And as the latter denotes no more than that there is ſome *reſemblance* between the people and graſs, ſo the former imports only that there is a *reſemblance* between earthly Judges, and the ſupreme Aleim, whoſe *Vicegerents* they are, and with whoſe authority they are, in ſome degree, intruſted. So that in Pſ. lxxxii. 6, the Particle כ *like*, *as*, is to be underſtood before אלהים, juſt as it plainly is before חציר, Iſa. xl. 6; *plainly*, I ſay, for though it be omitted in the former member of the ſentence, it is *expreſſed* in the latter; *All fleſh is* חציר *graſs*, *and all the* *goodlineſs thereof* כציץ as *the flower of the field.*

Pſ. cxxxviii. 1. *I will praiſe thee with my whole heart; before* or *in the preſence of* the Aleim, נגד אלהים *I will ſing unto thee. Before the Aleim?* What is that? The Pſalmiſt explains it in the next words; *I will proſtrate myſelf* at thy holy temple—where the Aleim were peculiarly preſent.

4. It may be doubted whether אלה in the *ſingular* be ever in the *Hebrew* (as diſtinct from the *Chaldee*) Scriptures uſed as a name for *Jehovah*, the *true* God. I can find but two paſſages, namely, Deut. xxxii. 17. and Dan. xi. 38, where it may ſeem to be thus applied; and even as to theſe, אלה in Deut. may either be rendered as a Verb, with the Pronoun אשר underſtood before it, *who have not ſworn*; or elſe the Heb. לא אלה אלהים may be tranſlated, Theſe (were) *not Aleim.* In Dan. xi. 38, לאלה may admit of various interpretations, of which ſee the learned Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. II. p. 175. אלה in the *ſingular*, however, is uſed for the *falſe God* of the *Chaldeans*, Hab. i. 11; and (according to the textual reading) of the Sepharvites, 2 K. xvii. 31; and in the *Chaldee* Scriptures we have not only the *plural* אלהין uſed for the *true God*, Dan. ii. 11. iii. 25. iv. 5, 6, 15. but alſo the *ſingular* אלה Ezra v. 1. vi. 9, 10. vii. 15. Dan. ii. 28, 45. & al. and in the emphatic form (*ſing.*) אלהא Ezra iv. 24. v. 8. vi. 7. Dan. ii. 20. iii. 26. & al.

III. As a Participle, or participial N. *paſſive* אלוה *One accurſed* or *ſubject to a curſe*, Επικαταρατος; and ſuch, the Redeemer, condeſcended to become for us. For *Chriſt hath redeemed us from the curſe of the law, being made* a curſe, κατα ρα, *for us. For it is written*, curſed, επικαταρατος, *is every one that hangeth on a tree*, Gal. iii. 13. This, then, is a title of Chriſt, *God-Man.* See Job xix. 25—27. And it is juſtly remarked by Mr. *Bate*, that as "the Scriptures frequently challenge the title of *Aleim* to Jehovah, againſt the Heathen Gods; ſo do they this title of *Aleh*". See Pſ. xviii. 32. Iſa. xliv. 8.

IV. As a N. fem. ſing. in Reg. תאלת, *A curſe.* occ. Lam. iii. 65.

V. As a N. fem. ſing. אליה *The large rump* or *tail* of the eaſtern ſheep. It *might* be ſo called from it's primitive uſe in ſacrifice, which probably was to be *devoted* to, and conſumed by the fire, as we find it always was by the *levitical* law. Mr. *Bate* deduces it from כלה *to finiſh*, dropping the כ as uſual after a formative or ſervile א; for my own part I would rather refer it to לוה *to join, add, adhere*, which therefore ſee.

### אלו

I. A Particle, from אל *interpoſe*, and ו *it*, or from אם *if*, and לו of nearly the ſame import. *If, ſuppoſing*, poſito quod. occ. Eccleſ. vi. 6. Eſth. vii. 4.

II. Chald. the ſame as ארו which ſee, by changing ר into ל, *See, behold, lo.* Dan. ii. 31. & al.

### אלח

In Niph. *To be filthy, putrid.* occ. Job xv. 16. Pſ. xiv. 3. liii. 4.

### אלי

A Particle compounded of א *Ah! hah!* a natural exclamation of *grief*, and לי *to me, Ah me!* Hence, like אוי Prov. xxiii. 29, and הי Ezek. ii. 10, it is once uſed as a N. Joel i. 8. *There ſhall be* ah me! (i. e. lamentation) *as of a virgin*, &c. See more in Mr. *Bate*'s Scripture meaning of *Aleim* and *Berith*, p. 17, 18.

### אלך

Chald. As a Pronoun, the ſame as the Heb. אלה, *Theſe, thoſe.* Dan. iii. 12. & al.

### אלם

I. *To compreſs, conſtringe, preſs*, or *bind cloſe together*. Gen. xxxvii. 7. As a N. אלם *A bundle* or *ſheaf of corn.* Gen. xxxvii. 7. Pſ. cxxvi. 6. Hence by tranſpoſition the Greek Αμαλλα, *a bundle*, and αμαλλευω, &c.

II. As a N. אלם *A band* or *congregation* of men (Comp. אגדה). occ. Pſ. lviii. 1. lvi. 1.

"To the Conqueror concerning the opreſſion of the *congregation* of the eſtranged ones." *Bate.*

III. As a N. אלם *Silent, mute.* Exod. iv. 11. & al. As a V. in Niph. *To be ſilent* or *mute.* We have the idea plainly given Pſ. xxxi. 19, *The lips of falſehood* תאלמנה ſhall be compreſſed, i. e. ſqueezed cloſe together, ſo as not to utter a word. So *Virgil*, *Æn.* 6. lin. 155.

——Preſſoque *obmutuit ore.*
She ceas'd with mouth *compreſt.*

And *Horace*, Lib. 1. ſat. 4. l. 138.

Compreſſis—*labris.*

IV. As Ns. אלם. אולם and אילם, *An arch* or *vault*, *an arched porch*, or *portico*, formed by ſtones cloſely *bound* or *compacted* together. See 1 K. vi. and vii. Ezek. xl.

V. As a N. fem. plur. אלמנות *Vaulted porticoes* or *palaces.* occ. Iſa. xiii. 22. Ezek. xix. 7.

VI. אולם A Particle expreſſive of *firmneſs* or *confidence*, *Yet notwithſtanding*, *but truly.* Gen. xlviii. 19. Job xiii. 3.

VII. As a N. fem. אלמנה *Widowed, a widow, quæ, amiſſo jam viro*, conſtricto *eſt utero*, whoſe womb is *cloſed* by the loſs of her huſband. Gen. xxxviii. 11. 2 Sam. xiv. 5. 1 K. xi. 26. As a N. fem. אלמנות *Widowhood.* Gen. xxxviii. 14, 19. Iſa. liv. 4. As a N. אלמון The ſame. occ. Iſa. xlvii. 9. אלמן is once uſed as a V. ſpeaking of Iſrael and Judah, conſidered as having the Aleim for their huſband. Jer. li. 5. *For Iſrael* לא אלמן is *not* widowed or left as a widow, *nor Judah, of his Aleim.* So LXX. εχηρευσεν and Vulg. fuit viduatus. Comp. Iſa. liv. 4—6. lxii. 4, 5.

VIII. אלמני, from אלם *ſilent*, of the ſame form as ארמני from ארם, *Paſſed over in ſilence, not expreſſed.* It is uſed inſtead of naming the perſon or thing alluded to. *Such an one.* occ. Ruth iv. 1. 1 Sam. xxi. 2. 2 K. vi. 8.

Der. The Latin *Alumen*, and Eng. *Alum*, from it's eminently *aſtringent* quality; ſo *Alum* is called in Greek ςυπτηρια from ςυφω *to aſtringe.*

## אלן

I. *An oak.* See under אל IX.

II. Chald. As a Pron. אלן and אלין from the Heb. אלה, *Theſe, thoſe.* Dan. ii. 44. vi. 6. & al.

## אלף

I. *To direct, guide, teach.* occ. Job xv. 5. xxxiii. 33. xxxv. 11. Alſo, *To be taught, to learn.* Prov. xxii. 25. It occurs without the א, Job xxxv. 11. As a N. אלף *A director, leader, prefect.* Zech. ix. 7. xii. 5, 6. As a participial N. אלוף *One taught, a diſciple*, Pſ. lv. 14. Mic. vii. 5. Alſo, *Inſtruction.* Prov. ii. 17.

II. As a N. אלף *A thouſand.* freq. occ. Probably when mankind were firſt divided under diſtinct leaders, this was the number of men of which each *government* or *ſtate* conſiſted. Thus we find after the Flood, Gen. xxxvi. that ſome of the ſons of *Eſau* were אלופים *heads of thouſands*, before there was a *king.* See *Hutchinſon*'s Data, Pt. I. p. 84. As a Participle in Hiph. מאליפות (q. d. milleficantes) *Increaſing to a thouſand fold, bringing forth thouſands.* occ. Pſ. cxliv. 13.

III. As a N. אלף or אלוף *An ox*, which is *broken* or *taught* to bear the yoke. In like manner an *ox-goad* is called Jud. v. 31. מלמד from the root למד *to teach.* אלף is uſed for the *female* as well as the *male*, Deut. vii. 13. & al. See *Bochart*, Vol. II. 281. and *Bate*'s Critica Hebræa on this whole word.

## אלץ

*To urge, teaze, diſtreſs.* So LXX. εςενοχωρησεν. Once Jud. xvi. 16. The word has the ſame ſenſe in Chaldee and Syriac; and hence the Greek αλυς, *trouble, anxiety*, αλυσσω to *be troubled, anxious*, αλυσθαινω *to be grieved*; hence alſo prefixing מ, the latin *moles*, trouble, difficulty; whence *moleſtus*, troubleſome, and Eng. *moleſt.*

## אם

*To ſupport, ſuſtain, confirm.* It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אמות *Poſts, pillars, ſupporters.* Iſa. vi. 4.

II. As a N. fem. אם *A mother,* either from *ſupporting* the child in her womb, or afterwards in her arms. Gen. ii. 24. & al freq. Hence,

III. *A metropolis,* or *mother city.* 2 Sam. xx. 19. Jer. xv. 8.

IV. *The mother of a way,* the place where a way parts into ſeveral. Ezek. xxi. 21. But this I take to be a *Chaldee* application of the word.

V. As a N. fem. אמה, plur. אמת and אמות, *A family, race,* or *nation,* ſprung from a common *mother,* and whoſe members mutually *ſupport* each other. occ. Gen. xxv. 16. Num. xxv. 15. Plur. maſc. אמים. occ. Pſ. cxvii. 1.

VI. As a N. fem. אמה *The arm,* which *ſupports* a man in leaning or lolling, a poſture much uſed by the Eaſtern nations on their divans or ſophas to this day. See Deut. iii. 11. Job ix. 34. (So the Latin, cubitus, *an arm,* from cubo, *to lie down, recline.*) Hence the Heb. אמה like the Lat. cubitus, is frequently uſed for a *cubit-meaſure,* which is the length of a man's *arm* from the end of his middle finger to his elbow, *i. e.* about twenty-one inches.

VII. As a N. fem. in Regim. אמת.

1. *Confirmation,* or (as Eng. Tranſl.) *eſtabliſhment.* 2 Chron. xxxii. 1. Comp. 2 K. xx. 19.

2. *Firmneſs, ſtability, certainty, truth.* See Gen. xxiv. 27. xlii. 16. Prov. xi. 18. Eccleſ. xii. 10.

VIII. As a Particle, אם, denoting the *ſuppoſition* on which the truth of a propoſition is *ſuſtained,* or the *truth* and *firmneſs* of the propoſition itſelf.

1. *If, ſuppoſing that.* Deut. viii. 19. & al. freq.

2. *Since.* Ezek. xxxv. 6.

3. Affirmative, *In truth, certainly.* Hoſ. xii. 12. Pſ. cxxxix. 19.

4. Of interrogation or doubt, *Whether, if, truly?* Verumne? Gen. xvii. 17. Cant. vii. 12. When there are two members in the queſtion, the former is preceded by ה, the latter by אם, as Gen. xxvii. 21. & al.

5. אם in ſwearing *denieth.* Thus 1 Sam. xxx. 15. *Swear,* השבעה (ſee שבע) *to me by the Aleim* אם תמיתני, if *thou ſhalt put me to death,* or *pledge thy intereſt in the Aleim's favour,* if *thou ſhalt kill me,* i. e. ſwear that thou wilt *not.* So 1 K. i. 51.

—חי יהוה אם *Jehovah liveth,* if ſuch or ſuch a thing be done, *i. e. Jehovah liveth* to witneſs and avenge it or the like, (ſee Jer. xlii. 5.) if it be done; or, As ſure as *Jehovah liveth* it ſhall *not* be done. 1 Sam. xiv. 45. xix. 6. & al. freq. Comp. Ezek. xiv. 20.

6. אם לא *If not,* in ſwearing and ſpeaking, *affirmeth.* As—חי אני נאם יהוה אם לא *I live ſaith Jehovah* if *it ſhall* not happen, i. e. As ſure as I *live* it *ſhall.* Num. xiv. 28. Ezek. xvii. 19. Joſh. xiv. 9. Num. xiv. 35.

IX. This Particle אם is joined with עד, אשר and כי.

עד אם *Until,* q. d. until this *ſuppoſition* may be made. Gen. xxiv. 19, 33.

עד אשר אם *Till (the time that).* Num. xxxii. 17. Gen. xxviii. 15.

כי אם 1. *For* or *becauſe in truth,* or *certainly.* Lam. v. 22.

2. *But in truth, but certainly.* Gen. xxxii. 27. 1 Sam. xxi. 5.

3. *When in truth, when indeed.* Exod. xxii. 22, or 23.

DER. *Mamma,* from אם a mother, Lat. *amo,* to love, whence *amiable, amour,* &c.

### אמה.

Occurs not as a V. and the ideal meaning is uncertain. But as a N. with a radical, though mutable, ה, אמה *A maid-ſervant, a female ſlave, a bond-maid.* Gen. xxi. 10. (Comp. Gal. iv. 30.) Lev. xxv. 44. & al. freq. That the ה is *radical* in this word is evident from it's being conſtantly retained in the plural, which is always written אמהות, or אמהת, as Gen. xx. 17. 2 Sam. vi. 20, never אמות or אמת; and that the ה is *mutable,* appears becauſe in the ſing. in Regim. it is frequently changed into ת, as Gen. xxi. 12. xxx. 3. The Spaniards ſtill retain *Ama*, (I ſuppoſe from the Moors) for *a maid-ſervant*. See *Thomaſſin*. Gloſſar. Heb.

### אמל

*To languiſh*, *be weak*, or *feeble*, *pine away*, as for want of proper ſupplies of *ſupport* or *nouriſhment*. occ. Ezek. xvi. 30. Hence Gr. Αμαλος in the ſenſe of *weak*.

אמלל *To be extremely weak* or *languiſhing*, *to fail*. It is ſpoken of a man, Pſ. vi. 3. of a a woman, 1 Sam. ii. 5. of the terraqueous globe, Iſa. xxiv. 4. of trees, Iſa. xxiv. 7. Joel i. 12. of walls and gates, Jer. xiv. 2. Lam. ii. 8.

### אמן

Denotes *ſteadineſs*, *ſtability*, *conſtancy*.

I. *To make ſteady*. occ. Exod. xvii. 12. ויהי ידיו אמונה *And his hands were* ſteadied, LXX. εϛηριγμεναι, Eng. Tranſl. *ſteady*; in which paſſage obſerve, that יהי is uſed impersonally, as it were, with the *plural* ידי, like the French, *Il y a*, or *Il y avoit*, and that the ſing. אמונה is joined with the plural N. in a *diſtributive* ſenſe, q. d. *Each* of his hands *was ſteadied*. Cant. vii. 1. ידי אמן *Hands* of ſteadineſs; ſteady, or perhaps conſtant, perſevering *hands*. Comp. Senſe III.

II. As a N. fem pl. אמנות *Stays* or *props* in building, LXX. εϛηριγμενα, Targ. סקופיא *Threſholds*, which do indeed keep the doorpoſts *ſteady*, and may be the meaning of the Heb. word. occ. 2 K. xviii. 16.

III. In Niph. *To be ſteady*, *ſtable*, *conſtant*, *ſettled*, *eſtabliſhed*, *confirmed*. Spoken of waters *conſtantly flowing*, Iſa. xxxiii. 16. Jer. xv. 18.—of a houſe or kingdom, 2 Sam. vii. 16. 1 K. xi. 38. Comp. 2 Chron. xx. 20. Iſa. vii. 9.—of words, Gen. xlii. 20.—of a Prophet, 1 Sam. iii. 20.—of plagues, Deut. xxviii. 59. As Ns. fem. אמנה *A ſet*, *ſtated office*. 1 Chron. ix. 26, 31. 2 Chron. xxxi. 15. אמנה *A conſtant*, *ſtated allowance*. occ. Neh. xi. 23. אמון, uſed adverbially, *Steadily*, *conſtantly*. (Q?) Prov. viii. 30.

IV. As a N. אמן *Steadineſs*, *ſtability*, *faithfulneſs*. Deut. xxxii. 20. Iſa. lxv. 16. As a Particle of *affirmation* or *conſent*. *It is true*, *be it ſo*, Amen. Deut. xxvii. 15. Num. v. 22. 1 K. i. 36. As a participial N. אמן *Steady*, *faithful*. occ. Jer. lii. 15, where it is oppoſed to *deſerters*. נאמן Nearly the ſame. See Num. xii. 7. 1 Sam. ii. 35. xxii. 14. Prov. xi. 13. As Ns. fem. אמנה *Faithfulneſs*, *fidelity*. 2 K. xii. 15. אמונה Nearly the ſame. See Iſa. lix. 4. Jer. v. 1, 3. As Particles, אמנה (perhaps ב being underſtood) *In faith*, or *truth*, *truly*. occ. Gen. xx. 12. Joſh. vii. 20. אמנם *Faithfully*, *truly*. Gen. xviii. 13. Num. xxii. 37. & al. freq.

V. It is particularly applied to the *conſtant*, *ſtated care* or *attendance* of a nurſe, or nurſing-father, on a child. *To tend*, *take care of*, in this ſenſe. occ. Eſth. ii. 7; where אמן may be conſidered either as a participle benoni in Kal, or as a N. As a participle paoul maſc. plur. אמנים *Tended*, *nurſed*. So LXX. τιθηνουμενοι, and Vulg. qui nutriebantur. occ. Lam. iv. 5. In Niph. *To be tended*, *nurſed*. Iſa. lx. 4. Comp. Iſa. lxvi. 12. As a N. אמן *A nurſing-* or *foſter-father*. occ. Num. xi. 12. Comp. 2 K. x. 1, 5. Iſa. xlix. 23. Fem אמנת *A nurſe*. occ. Ruth iv. 16. 2 Sam. iv. 4. As a N. fem. אמנה *A nurſing* or *foſtering*, *a being nurſed* or *foſtered*. occ. Eſth. ii. 20.

VI. It denotes the *ſtability* or *ſteady reſting* of the mind on a perſon or thing. So as a V. in Hiph. *To believe*, *truſt*, *rely* or *depend upon*. It is generally followed by the Particles ב or ל, but not always. freq. occ. See Gen. xv. 6. xlv. 26. Exod. iv. 5. Deut. xxviii. 66. Jud. xi. 20.

Der. *Amen*, *omen*, from it's ſuppoſed truth, whence *ominous*.

### אמץ

I. *To fortify*, *ſtrengthen*, *make ſtrong*, or *robuſt*. Pſ. lxxxix. 22. Prov. viii. 28. xxxi. 17. Iſa. xxxv. 3. Alſo, *To be ſtrong*, *robuſt*. Gen. xxv. 23. 2 Sam. xxii. 18.

II. It denotes *a ſtrong*, *lively colour*. occ. Zech. vi. 3, 7; ver. 3, ברדים אמצים ſpotted *red*; for at the 7th verſe אמצים is uſed for ארמים ver. 2. See more in Mr. *Bate*'s Crit. Heb.

### אמר

I. *To branch out*, *ſpread*, or *diffuſe as into branches.* It occurs not as a V. in this ſenſe, but hence as a N. אמיר *A branch*, Iſa. xvii. 6, 9. As a N. plur. maſc. in Regim. אמרי *Branches.* Gen. xlix. 21. See אילה under אל XVII.

II. *To branch out* one or more ſentences in *words*. *To conceive* or *form* in *words*. *To ſay*, freq. occ. *To ſpeak*, Exod. xix. 25. 2 Sam. xiv. 4. Comp. Gen. iv. 8. xxii. 7. As a N. אמר *A word, ſpeech*. Deut. xxxii. 1. Pſ. lxxvii. 9. Iſa. xli. 26. Fem. אמרה Nearly the ſame. Deut. xxxii. 2. 2 Sam. xxii. 31.

III. *To branch out* an opinion, reſolution, or the like in the *mind*, i. e. to *conceive*, *form*, and *diſpoſe* the *diſtinct* parts of it. *To imagine*, *think*. Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.

IV. Chald. As a N. אמר *A lamb*, ſo called perhaps from its *horns* beginning to *ſhoot out*. occ. Ezra vi. 9, 17. vii. 17. The words אמרא and אמרה are by the Chaldee paraphraſts uſed, I ſuppoſe from the primary idea of *ſpreading forth*, for the *ſkirt* or *fringe* of a garment. See Targum on Pſ. cxxxiii. 2.

### אמש

As a N. or Particle, "from מש *to recede*; *Time paſt, lately.*" *Bate.* *Yeſterday* or *yeſternight*. occ. Gen. xix. 34. xxxi. 29, 42. 2 K. ix. 26. The LXX. render it throughout by χθες or εχθες *yeſterday*. "It is applied to place, Job xxx. 3. ſays Mr. *Bate*, אמש *Forſaken places*;" but it may in that paſſage rather refer to time, *yeſterday*, *lately*, ſo LXX. εχθες. See Mr. *Scott* on the Text.

### און

Denotes *labour* of body and mind.

I. As a V. I do not find it applied ſimply to the body; but as a N. און *Labour, pains, activity*. Job xviii. 7. Iſa. xl. 29. Hoſ. xii. 3, or 4. Particularly the *Labour* or *energy of procreation*. Gen. xlix. 3. Deut. xxi. 17. Pſ. lxxviii. 51. cv. 36.

II. As a N. און, or אן, The appellation of an *object of worſhip* in Egypt. The LXX. have rendered it, Gen. xli. 45, 50. xlvi. 20. Ezek. xxx. 17, as the name of a city, by Ηλιουπολεως, the city of the *Sun*, where, according to *Herodotus*, Lib. 2. cap. 59, and 73, there was an annual aſſembly in honour of the *Sun*, and a temple dedicated to him. So *Strabo*, Lib. 17. p. 805, Ἡλιου πολις, το ἱερον εχουσα του ἡλιου, *Heliopolis*, which has the temple of the *Sun*. And it is probable that the Hebrew word און referred to the inceſſant *labour*, and unwearied *activity* of the שמש or *ſolar light*, which *Homer*, Il. 18. lin. 239, 484, calls Ἠελιον ακαμαντα *the unwearied Sun*, and which, in the ſtill nobler language of the Pſalmiſt, Pſ. xix. 6, 7. *rejoiceth as a ſtrong man to run a race*, &c. It appears, however, highly probable, that in the days of Joſeph this title among the Egyptians denoted rather the *Sun of righteouſneſs*, than the *material light*: For by the behaviour of Pharaoh to Joſeph and Jacob, and eſpecially by Joſeph's care to preſerve the land to the Prieſts, Gen. xlvii. 22, 26, it ſeems evident that the true religion prevailed in Egypt in his time; and it is incredible that Joſeph would have married the daughter of the Prieſt of און, or אן, had that name among the Egyptians then denoted *only* the *material light*, which however, no doubt, they like all the reſt of the world, idolized in after times; and to which we find a בית or *Temple*, dedicated among the Canaanites under this name און, Joſh. vii. 2.

III. As a N. maſc. plur. תאנים *Labours*, *pains, fatigues*. occ. Ezek. xxiv. 12. where the Vulg. multo labore *with great labour*.

IV. As a V. in Kal. *To labour*, *grieve*, or *be diſtreſſed in mind*, laborare animo. occ. Iſa. xix. 8. (where the LXX. στεναξουσι *ſhall groan*) Iſa. iii. 26. where it is applied figuratively to the gates of a city. As a participle or participial N. maſc. plur. אנים *Mourners*. Hoſ. ix. 4. Comp. Deut. xxvi. 14. *I have not* eaten thereof (i. e. of the third year's tythe) באני in my grief or mourning: To explain which paſſage, ſee

Lev. xxi. 1, 11, and Deut. xii. 7, 12, 18. As a N. און *Grief*, *affliction*, *diſtreſs*. Gen. xxxv. 18. Job v. 6. Alſo *what occaſions grief* or *affliction*, namely, *wickedneſs*, *iniquity*, *vanity*. Num. xxiii. 21. Job iv. 8. xi. 14. Pſ. v. 6. vi. 9. Zech. x. 2. Particularly, *the wickedneſs of idolatry*, as ſome underſtand it, 1 Sam. xv. 23; where the Vulg. explains און ותרפים by quaſi ſcelus idololatriæ. Alſo *an idol* itſelf, Iſa. lxvi. 3. But in both theſe laſt cited paſſages און may, like תרפים in the former of them, be the *ſpecific* name of an object of worſhip, *Aven*, or *Aun*. Comp. Senſe II.

V. As a Particle of place און, ſee under אנה, IV. 1.

VI. As a Particle, uſed in *grief* or *affliction*, אנה *Oh! alas! I pray*. 2 K. xx. 3. Iſa. xxxviii. 3. Jon. i. 14. iv. 2.

VII. As a N. fem. תאנה A ſpecies of *tree*. *The fig-tree*, q. d. *the grief-tree*, from the roughneſs or prickline ſs of the upper ſide of its leaf; a kind of natural ſackcloth, which, after the fall, (Gen. iii. 7.) our firſt parents girded about the offending parts to expreſs their *contrition*. Whence ſack-cloth about the loins, penitential girdles, &c. deſcended to their poſterity. See *Hutchinſon*'s Introd. to Moſes Sine Princip. p. 175, & Note. freq. occ. Plur. תאנים *Figs*, whether fruit, Jer. xxiv. 1, 2. & al. or trees, Amos iv. 9.

אנן I. In Hith. It is rendered *to complain*, *murmur*, but ſeems rather from the emphatic uſe of the reduplicate ן, to denote *to be exhauſted* or *faint with labour* or *grief*. occ. Num. xi. 1. Lam. iii. 39. On this laſt paſſage comp. Prov. iii. 11. Heb. xii. 5.

II. Chald. As a Pron. maſc. plur. אנון the ſame as the Heb. הם, *They*, *thoſe*, Dan. ii. 44. As a Pron. fem. plur. אנין, the ſame as the Heb. הן, *They*, *thoſe* women, Dan. vii. 17.

אין A negative word, derived from און in the ſenſe of *labour*, *vanity*, as בל *not*, from בלה *to wear away*, *weary*, *conſume*; and לא *not*, from לאה *to tire*, *bring to nought*. It may be rendered,

1. *Not*. Gen. xxxvii. 29.
2. *Without*. Exod. xxi. 11.
3. *None*, *nothing*, *nobody*. Exod. viii. 10. xxii. 10.
4. אין כל *Not any thing*, *nothing at all*. Num. xi. 6.
5. With ב *even as* prefixed, כאין *Within a nothing*, *all but*. Pſ. lxxiii. 2.

From אין may very probably be derived the Iſlandic *Aan* to fail, Saxon *Wanian*, to be diminiſhed, Eng. *wan*, *wane*, *want*, Lat. *vanus*, whence *vain*, *vanity*, *vaniſh*.

### אנא

I. As a Particle. See under נא.

II. Chald. A Pronoun of the firſt perſon, the ſame as the Heb. אני, *I*. occ. Ezra vi. 2. Dan. ii. 8. אנה the ſame. Ezra vii. 21. Dan. ii. 23. & al.

### אנב

Chald. from Heb. נוב, *Fruit*. occ. Dan. iv. 9, 11, 18.

### אנה

Denotes the *occurrence* or *preſence* of an object.

I. As a V. with a radical ה, *To occur*, *happen*. occ. Pſ. xci. 10. *Evil ſhall not* תאנה *happen* (LXX. προσελευσεται come) *to thee*: Prov. xii. 21. *No grief*, *affliction* (i. e. which ſhall, *on the whole*, be ſuch) יאנה ſhall happen *to the juſt*. Alſo in a tranſitive ſenſe, *To cauſe to happen* or *come*. occ. Exod. xxi. 13. *But the Aleim* אנה cauſe to come (LXX. παρεδωκεν Eng. Tranſl. deliver) *to his hand*. In Hith. with ל following. *To put oneſelf*, as it were, *in the way of* another in a bad ſenſe, *to ſeek a quarrel againſt* him. occ. 2 K. v. 7. As a N. fem. תאנה *An occurrence*, *occaſion* (which, by the bye, from ob, & cado *to fall*; ſo *what falls in one's way*) particularly *of quarrel*. occ. Jud. xiv. 4. But in Jer. ii. 24. it is uſed as a decent word for the *libidinous inſtinct* or *impetus* of the wild aſs. As Ns. fem. אניה and תאניה occur together, Iſa. xxix. 2. Lam. ii. 5, and are uſually tranſlated *mourning* and *lamentation*, or the like. But as the י in theſe Nouns (ſubſtituted for ה) ſhews they belong to this Root אנה, I would rather underſtand the words (which however I do not pretend accurately to diſtinguiſh) of *calamitous events* or *occurrences*, (as we generally uſe the word *accidents*) ſuch namely as are recounted in the verſes following the above Texts. And to ſtrengthen this interpretation, we may obſerve that the Verb is likewiſe applied only to *calamitous* occurrences.

II. As a word which a perſon applies to himſelf as *preſent*, אני *I*. A Pronoun of the firſt perſon, freq. occ. the י (as uſual in other inſtances) being ſubſtituted for ה, which however appears again in the *paragogic* or *emphatical* ה, which is frequently poſtfixed to the firſt perſon future of Verbs.

Plur. אנו *We*, the final ו being plural or collective, as in חיתו, ידו (Ezek. i. 8.) יחדו *together*. Once Jer. xlii. 6. From אנו, נו forms the firſt perſon plur. pret. of Verbs; and hence the Greek *νωι*, *νω*, *we two*, Lat. *nos*, Ital. *noi*, French *nous*, we.

III. As a N. maſc. ſing. אני *A ſhip*, or *fleet of ſhips*, ſo called from their fitneſs *to go* or *preſent themſelves* any where, notwithſtanding the ſeparation of countries by the ſea. 1 K. ix. 26. Iſa. xxxiii. 21. & al. freq. Fem. אניה *a ſhip*. Prov. xxx. 19. Jon. i. 3. & al. freq.

IV. As Particles of *place*, and *time*.

1. אנה and (1 Sam. x. 14.) אן *Whither*, *where*. Gen. xvi. 8. Joſ. ii. 5. Ruth ii. 19. Iſa. x. 3. אנה ואנה *Hither*, and *thither*, 1 K. ii. 36.

2. עד אנה, and (Job viii. 2) עד אן *How long? 'till what time?* Exod. xvi. 28. Num. xiv. 11. Alſo, *When, at what time?* Job xviii. 2.

3. אין with מ prefixed, מאין *From whence?* Gen. xxix. 4. Num. xi. 13. & al.

### אנח

I. It is rendered *to ſigh*, *groan*, or the like; but as it does not appear to be uſed as a V. in any other conjugation than Niphal, See Iſa. xxiv. 7. Lam. i. 4, 8. Joel i. 18. & al. I ſuſpect the radical idea to be *oppreſſion*, or the like. So in Niph. *To be oppreſſed*, as the breath of perſons in grief, whence proceeds *ſighing*. As a N. fem. אנחה *Oppreſſion*, *ſighing*. Pſ. vi. 7. xxxi. 11. & al. The LXX. have almoſt conſtantly rendered it, as a V. by *ςενω*, *ςεναζω* or it's compounds, and as a N. by *ςεναγμος*, which words being derivatives from *ςενος*, *ſtrait*, *narrow*, *confined*, come very near the idea of the Heb. here propoſed.

Hence Gr. *Ανια* *Grief*, *ſorrow*, and as a V. *ανιαω*, *to grieve*.

II. אנחנו *We*. It is often uſed as a Pron. plur. of the firſt perſon, but ſee among the Pluriliterals.

### אנך

I. As a N. with a formative א, *A plumb-line*, from נכה *to hit*, becauſe it tries the perpendicularity of a wall or building, by *hitting* the fiducial line, or middle of the board. occ. Amos vii. 7, 8.

II. אנכי A Pron. of the firſt perſon, *I*, from אני *I*, (which ſee under אנה II.) and כי emphatic *indeed*; q. d. *I indeed*, Ego ſanè. So the Attic Greeks uſe *εγωγε*, and the Dorics *εγωνη*, and *εγωνγα* for *εγω*. freq. occ.

### אנס

I. *To preſs*, *urge*. occ. Eſth. i. 8.

II. Chald. *To give trouble*. occ. Dan. iv. 6.

### אנף

*To breathe*, *ſnuff with the noſtrils*; ſo *to be very angry*; becauſe in violent *anger* and rage, animals *breathe ſtronger* and *quicker*, and diſcover their fury by the *ſnuffing*, or ſnorting of their *noſtrils*. Comp. Act. ix. 1. It is uſed abſolutely, Pſ. ii. 12. & al. and with ב following, 1 K. viii. 46. In Hith. nearly the ſame, q. d. "*To put oneſelf in a paſſion.*" *Bate*. Deut. i. 37. & al.

II. As a N. fem. אנפה *A ſpecies of unclean bird*, probably ſo named from it's *angry* diſpoſition, as the *Stork*, with which it is joined, is called חסידה from it's *kindneſs*. occ. Lev. xi. 19. Deut. xiv. 18. *Bochart*, Vol. 3. 337, &c. takes אנפה for a kind of *eagle* or *hawk*, but then I think it would have been reckoned with one or the other of thoſe ſpecies in the preceding verſes. The LXX. render it *χαραδριον*, or according to the *Complutenſian* edition, χαλαδριον or χαλανδριον, but theſe Greek names are full as obſcure as the Hebrew one. Our Engliſh Tranſlators, and ſome others interpret it the *heron*; and as that bird is remarkable for it's *angry* diſpoſition, eſpecially when hurt or wounded, but in other reſpects greatly reſembles the *ſtork*, together with which it is mentioned both in Lev. and Deut. this ſeems as probable an explication as any yet propoſed.

III. Chald. אנף, from Heb. אף, *Face, countenance*. occ. plur. in Reg. Dan. ii. 46. iii. 19.

### אנק

I. *To moan* or *groan*, for pain or ſorrow. Jer. li. 52. Ezek. xxiv. 17. האנק דם "Moan *in ſilence.*" *Bate*. So Vulg. *Ingemiſce* tacens. As a N. fem. אנקה, *A crying out*. Mal. ii. 13. Pſ. xii. 6.

II. As a N. fem. אנקה, "*A kind of lizard* or *newt*, ſo called from its *moan* or *doleful cry*." *Bochart*, Vol. 2. 1066. occ. Lev. xi. 30.

Der. *Anguiſh, anxious.* Q? Comp. under חנק.

### אנש

I. *To be very*, or *mortally, ſick*. 2 Sam. xii. 15. Spoken of a diſeaſe, *To be deſperate, incurable*. Jer. xxx. 12, 15.

II. As a N. אנוש plur. אנשים, *A man, a mortal*, a name of *man* taken from the *mortal miſerable* ſtate he fell into by ſin. This the believing *Seth* acknowledged in the name of his firſt-born, Gen. iv. 26. Comp. Job ix. 2. xv. 14. Pſ. viii. 5. ix. 20, 21. אנשי is applied to *women* as well as *men*. Joſh. viii. 25.

III. As a N. maſc. plur. אנשים *Infirmities*. 1 Sam. xvii. 12. *And the Man in the days of Saul was old*, בא באנשים got into infirmities, "got into the infirmities of nature; as we ſay, got weak and infirm." So Mr. *Bate* renders and happily clears this text. See more in his Crit. Heb.

### אנת

Chald. אנתה A Pron. of the ſecond perſon, from Heb. אתה, נ being inſerted as uſual in Chaldee words, *Thou*. Dan. ii. 29, 31, 37, 38. Plur. אנתון *Ye*. occ. Dan. ii. 8.

אסם See under סם

אסן See under סן

### אסף

*To gather, gather in, withdraw*, congregare, colligere, retrahere.

I. In Kal, *To gather, collect, aſſemble*. Gen. vi. 21. xxix. 22. Exod. iii. 16. In Niph. *To be gathered, collected*. Gen. xxix. 3, 7. Comp. Gen. xxv. 8, 17. In Hith. *To gather, aſſemble themſelves*. Deut. xxxiii. 5.

II. In Kal, *To gather in*, as the fruits or produce of the land. Exod. xxiii. 10. Lev. xxiii. 39. As Ns. אסף and אסיף *A gathering* or *ingathering* of fruits. Iſa. xxxii. 10. Exod. xxiii. 16. xxxiv. 22.

III. In Kal, *To gather, take* or *receive to oneſelf, to take in*. Deut. xxii. 2. Joſh. xx. 4. Jud. xix. 15. 2 Sam. xi. 27. Comp. Pſ. xxvii. 10.

IV. In Kal, *To gather in*, or *up*, *to draw back, withdraw*, as the feet, Gen. xlix. 33. or hand, 1 Sam. xiv. 19.

V. In Hiph. *To gather in* or *up*, as the rear does an army. Num. x. 25. As a participial N. מאסף *The rear* or *rear-guard*. Joſh. vi. 9, 12.

VI. *To withdraw, take away, take off*. Gen. xxx. 23. Pſ. lxxxv. 4. Iſa. iv. 1. Joel ii. 10.

VII. In Kal, *To take off, deſtroy*. Jud. xviii. 25. 1 Sam. xv. 6. Zeph. i. 2, 3.

VIII. In Kal, *To recover, free* (q. d. *to withdraw*) a man from the leproſy. occ. 2 K. v. 6, 7, 9, 11.

אספסף As a N. *A multitude collected* from various quarters, *a colluvies* of people. LXX. επιμικτος, *mixt people*. occ. Num. xi. 4.

Der. *An aſp* remarkable for coiling up, or collecting itſelf. Alſo, *An haſp*. Q?

### אסר

*To confine, reſtrain.*

I. *To confine, reſtrain, bind*, as with cords, chains, or the like. Gen. xxxix. 20. Jud. xv. 10, 12, 13, 14. & al. Gen. xlvi. 29, אסר מרכבה *To bind a chariot*, i. e. to the horſes; ſo the Latin ſay, jungere currum, and ſimply jungere, as אסר is uſed, 1 K.

xviii. 44. Comp. Exod. xiv. 6, where LXX. εζευξε ΤΑ ἉΡΜΑΤΑ αυτου. Comp. under רכב.

II. *To ſet in array, marſhal*, as an army, by appointing and *reſtraining* every man to his poſt. 1 K. xx. 14. 2 Chron. xiii. 3, where it it is equivalent to ערך. Comp. 1 Sam. xvii. 2.

III. *To confine, oblige, bind*, as by a vow or oath. Num. xxx. 3, 4. & ſeq.

IV. *To reſtrain*, or *be reſtrained*, as through fear. Iſa. xxii. 3.

V. "*To reſtrain, bind* by laws, orders, or commands; *to lay under reſtraints*, or oblige to act ſo or ſo. Pſ. cv. 22." *Bate.* Hence,

VI. Chald. As a N. אסר and emphat. אסרא *An obligatory decree.* Dan. vi. 7, 8. & al.

## אע

Chald. As a N. אע, and אעא, *Wood.* occ. Ezra v. 8. vi. 4, 11. Dan. v. 4, 23. It is a corruption of the Heb. עץ, ע being ſubſtituted for צ as uſual in Chaldee, and א for ע.

## אפד

I. *To bind cloſe* to the body, *to gird cloſe*, or *ſtrait.* occ. Exod. xxix. 5. Lev. viii. 7. In this laſt paſſage the LXX. excellently render it συνεσφιγξεν *he bound cloſe.* So the Vulg. tranſlates it by conſtringo and aſtringo.

II. As Ns. אפוד, אפד and אפדה *An ephod.* It was a kind of *cloſe garment* or ſhort *veſt* without ſleeves, worn above all the other garments; for the form of the high prieſt's, See Exod. ch. xxviii. xxxix.

As a N. fem. in Reg. אפדת is once uſed for ſome kind of *veſtment*, in which they dreſſed their idols, Iſa. xxx. 22; and once for the *girdle* of the ephod, which came over the paps, Exod. xxviii. 8. Comp. Rev. i. 13.

III. Chald. As a N. אפדן *A pavilion, royal* or *ſplendid tent.* occ. Dan. xi. 45. The learned Biſhop *Newton* very pertinently remarks, that the word is uſed in the ſame ſenſe in *Jonathan*'s Chaldee Targum on Jer. xliii. 10. *And he (Nebuchadnezzar) ſhall ſpread* אפדניה *his* pavilion *upon them.* Diſſertations on Prophecies, Vol. 2. p. 204.

**Der.** Lat. *apto*, whence *apt*, fit, *aptitude*, *adapt*, &c.

## אפה

With a radical, but mutable or omiſſible, ה.

I. "*To heat through*, or *dreſs* victuals *in an oven* or *on coals.*" *To bake.* Gen. xix. 3. Exod. xii. 39. Lev. ii. 4. Iſa. xliv. 15, 19. תפהו for תאפהו *She baked it*, 1 Sam. xxviii. 24, the א being dropt, as in תמרו for תאמרו *Ye ſhall ſay*, 2 Sam. xix. 14. As a N. אפה plur. אפים *A baker.* Gen. xl. 1, 2. & al. אפים *Dreſt meats, fleſh* (of the ſacrifices) *dreſt by fire.* 1 Sam. i. 5. As a N. maſc. plur. תפינים, Lev. vi. 14, or 21, rendered *baken*, as if from this root, the א being dropped; but ſee under פנה.

II. As a N. אפה, and more frequently איפה, *An ephah*, a meaſure of capacity equal to about ſeven gallons and a half, or near a buſhel, Engliſh; q. d. *The baking meaſure*, ſo called, "no doubt, ſays *Guſſet*, becauſe this quantity was *baked* in a common oven." The LXX. have ſeveral times in the xlv and xlvi chapters of Ezekiel rendered it by Πεμμα *a baking.* Lev. v. 11. vi. 20. xix. 36. & al. freq.

III. As a Particle איפה *Where*, &c. See among the Pluriliterals.

IV. As a N. אף *Heat, anger, wrath.* Gen. xxvii. 45. xlix. 6. Deut. ix. 19. xxix. 23. & al.

V. As a N. אף *The noſe*, plur. אפים *the noſtrils*, "whence conſtantly iſſues a *warm* ſteam, and which in *anger* is quite *hot.*" *Bate.* Gen. ii. 7. xxiv. 47. Pſ. cxv. 6. בזעת אפיך Gen. iii. 19, *In the ſweat of thy* noſtrils, which is ſtrictly right and juſt. Gen. xxiv. 47, על אפה *Upon her* noſe, אפים ארצה, or אפיו ארצה Gen. xix. 1. 1 Sam. xx. 41; may be rendered, *with his* face, but I think properly denotes *with his* noſe *towards the ground*, as the *French* ſay *le nez* en terre.

Some have doubted whether אף, when joined with words expreſſive of *heat*, ſtrictly denotes the *noſe* or *anger*; (as with יחר *was hot*, Gen. xxx. 2. & al. freq. יעשן *ſmoaked*, Deut. xxix. 20; יבער *burned, flamed*, Pſ. ii. 12.) Either way the ſenſe is the ſame; ſince the *noſe* is really heated, and ſometimes

times violently in *anger*. So חרי אף Exod. xi. 8, and חרון אף Deut. xxxii. 14. & al. freq. may be either *the heat of the noſe* or *of anger*; but I ſhould rather prefer the former, becauſe the Hebrew language, which, like a ſtriking picture generally deſcribes the *paſſions* by the effects they have on the *body*, expreſſes *anger*, or it's abſence by other phraſes referring to the *noſe* or *noſtrils*. Thus ſince theſe are not only really *heated* in *anger*, (ſee 2 Sam. xxii. 16.) but alſo *contracted in length* or *ſhortened*, hence קצר אפים *ſhort of noſtrils*, Prov. xiv. 17, denotes *angry*, *paſſionate*, i. e. one who is continually *ſhortening his noſtrils* thro' *anger*, and is the oppoſite to ארך אפים *long of noſtrils*, which ſignifies one who *reſtrains his anger*, *ſlow to anger*, *long-ſuffering*, and is in this view applied not only to man, as Prov. xiv. 29. xv. 18. xvi. 32, but, in condeſcenſion to our capacities, to God likewiſe, Exod. xxxiv. 6. Num. xiv. 18. Neh. ix. 17. & al. In the ſame ſenſe האריך אף *to lengthen the noſe*, is applied both to man and God. See Prov. xix. 11. Iſa. xlviii. 9. comp. Jer. xv. 15. For the explanation of the phraſes juſt cited, the reader is indebted to the learned Mr. *Bate*, whom ſee in his Crit. Heb. under אף. I add, that both the Greek and Latin Poets repreſent the *noſe* as the *ſeat of anger*. Thus *Theocritus*, Idyll. 1. lin. 18.

> Και οἱ αει δριμεια χολα ποτι ῥινι καθηται.
> And bitter *choler* in his *noſe* reſides.

Αει οργιλος εϛι, He is always *paſſionate*, ſays the Scholiaſt. And *Perſius*, ſat. 5. lin. 91.

> ——————Ira *cadat* naſo.——
> From your *noſe* let *anger* ceaſe.

VI. As a Particle, denoting the *heat* and *earneſtneſs* of the ſpeaker, אף *Verily*, *ſurely*, *indeed*, *yea*, omnino. Gen. xviii. 13. Lev. xxvi. 16. Num. xvi. 14. & al. freq. Hence אף כי is literally *certainly that*, or *therefore*, and may be rendered according to the context either *how much more?* or *how much leſs? Is it certain that?* as 2 Sam. iv. 11, *When one told me—Saul is dead—* I ſlew him—אף כי— certainly therefore (*I ſhall ſlay*, or how much more, or rather *ſhall I ſlay?*) *wicked men*. 1 K. viii. 27, *The heavens and the heaven of heavens cannot contain thee* אף כי, certainly therefore *this houſe (cannot)* or, how much leſs *this houſe?* Gen. iii. 1, אף כי Is it certain that *God ſaid?* Aye verily *hath God ſaid?*

VII. אפר See under פה.

אפף *To face* (or q. d. *to noſe*) *on all ſides*, *to ſurround*, *compaſs*. occ. 2 Sam. xxii. 5. Pſ. xviii. 5. xl. 13. cxvi. 3. Jon. ii. 6.

### אפל

I. *To hide*, *conceal by interpoſing ſome opaque matter*. It occurs not as a V. but we may collect this idea of the word from Exod. ix. 31, 32. *And the flax and the barley were ſmitten, for the barley was full in the ear, and the flax was bolled. But the wheat and the rye were not ſmitten, for they were* אפילת hidden, that is, concealed or involved in the hoſe, or blade. (To the ſame purpoſe, LXX. οψιμα, Vulg. ſerotina, *late*, *backward*.) This was about the beginning of the month *Abib*, which anſwers nearly to our *March*, O. S. And agreeably to this Dr. *Shaw* (Trav. p. 406.) ſpeaking of *Egypt*, ſays, "*Barley* and *wheat* are uſually ripe; the firſt *about the beginning*, the latter *at the end of April*." And again, p. 407, "Now as *wheat* and *rice* (as he takes כסמח to ſignify) are of a *ſlower growth* than *flax* and *barley*, it uſually falls out *in the beginning of March* that the *barley is in the ear*, and the *flax is bolled* when the *wheat* and the *rice* are *not* as yet *grown up*, (אפילת) or begin only to ſpindle." In the plague of hail therefore, the ſtalks of barley being become pretty hard and ſtiff reſiſted it's violence, and ſo were broken off; whereas the wheat ſtalks being tender and flexible, gently yielded to the ſtroke of the hail, and ſo eluding its violence preſerved the wheat in the *hoſe*.

II. As Ns. אפל and fem. אפלה *Thick darkneſs*. Job iii. 6. Exod. x. 22. & al. freq. כאפל

nearly the ſame. Joſh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31.

### אפן See under פן

### אפס

I. *To fail, ceaſe to be.* It is ſuppoſed to be uſed as a V. Gen. xlvii. 15, 16. Pſ. lxxvii. 9. Iſa. xvi. 4. xxix. 20, but in all thoſe paſſages we may with Mr. *Bate* render it as a N. *a failure*, or the like, and with him conſider the א in this word as ſervile, and derive it from פס *to fail.* As a N. אפס *End, extremity, failing, defect, nought.* Deut. xxxiii. 17. Prov. xiv. 28. xxvi. 20. Iſa. v. 8. xli. 29. xlv. 6.

II. אפס, As a Particle, denoting *defect* or *failure.*

1. *Only.* Num. xxii. 35. xxiii. 13. Iſa. xlvii. 8.
2. אפס כי *Only that, nevertheleſs.* Num. xiii. 29.
3. אפס כי *Only becauſe, yet becauſe.* 2 Sam. xii. 14.

### אפע See under פע

### אפק

In general, *To put a force upon, conſtrain.*

I. In Hith, *To put a force upon*, or *reſtrain, oneſelf.* Gen. xliii. 30. xlv. 1. Eſth. v. 10. & al.

II. In Hith, *To conſtrain*, or *force oneſelf* to act. occ. 1 Sam. xiii. 12.

III. As a N. אפיק is uſed both in an active and a paſſive ſenſe.

1. *A pipe* or *channel* to *reſtrain* water flowing through it. Iſa. lii. 7. & al. Comp. Job xl. 15, or 18.
2. *A torrent* or *ſtream* of water ſo *reſtrained.* Job vi. 15. Pſ. cxxxvi. 4. & al.

IV. As a N. אפיק *Compact, firm, ſtrong.* Job xii. 21. As a N. maſc. plur. in Regim. אפיקי *The compact parts,* "*flakes,*" *Bate.* Job xli. 6, or 15.

Der. Gr. ϖηγνυω. Latin *figo*, whence *fix*, &c. Alſo perhaps Latin *pango, pactum,* whence *compinge, compact,* &c.

### אפר See under פר

### אץ

I. In Kal, & Hiph. *To urge, haſten.* Gen. xix. 15. Exod. v. 13. Joſh. x. 13.

II. *To urge, preſs upon, ſtraiten, confine.* Joſh. xvii. 15.

Der. *Haſte, haſten, haſty.* Comp. under חש.

### אצל

I. *To place by* or *near oneſelf, to ſet apart, reſerve.* occ. Gen. xxvii. 36. Num. xi. 17, 25. Eccleſ. ii. 10. Ezek. xlii. 6. Q?

II. As a N. maſc. plur. in Reg. אצילי, *Perſons ſet apart, ſelect ones.* occ. Exod. xxiv. 11. Iſa. xli. 9, where the Eng. tranſlation, *chief men*, the French, les plus excellens *the moſt excellent.*

III. As a Particle אצל, *Near, hard by, with.* Gen. xxxix. 10, 15. xli. 3. & al. freq. With מ prefixed מאצל *From beſide.* 1 K. iii. 20. xx. 36. Ezek. x. 16.

IV. As a N. אציל, plur. אצילים, and אצילות *The arm-pit*, i. e. the ſpace comprehended between the upper half of the arm and the body, and ſo called from being itſelf a *retired* part, and frequently uſed for *reſerving* things to oneſelf. occ. Ezek. xli. 8. *Six cubits* אצילה *to* the arm-pit; Eng. Tranſl. great *cubits.* Jer. xxxviii. 12, *Put theſe rotten rags under* אצילות ידיך thy arm-pits. Ezek. xiii. 18. *Upon* or *to all* אצילי ידי the arm-pits, where obſerve that ידי the *conſtruct* form is uſed inſtead of the *abſolute* ידים (as מלאכי Pſ. lxxviii. 49. מהוללי Pſ. cii. 9.) and compare ver. 20, *I will tear them* (the כסתות) *from off* זרועתיכם *your arms.* The falſe Propheteſſes therefore had theſe כסתות *on their arms.* The LXX. and *Symmachus*, in Ezek. xiii. 20. render אצילי ידי by αγκωνα χειρος *the bend of the arm*, and another of the Hexaplar verſions by τοις ~~βραχιοσιν~~ αυτων, *their arms.*

From the Heb. אצילה is plainly derived the Lat. axilla, of the ſame import.

### אצר

*To lay up, to ſtore*, or *treaſure up.* 2 K. xx. 17. Iſa. xxiii. 18. & al. As a N. אוצר *A ſtorehouſe, treaſury.* Deut. xxviii. 12. Joſh. vi. 18. & al. freq. fem. plur. אצרות *Treaſures.* 2 K. xxiv. 14.

Der. The formative ת being prefixed, the

Greek

× Βραχιοσιν

Greek Θησαυρος, Lat. *Theſaurus*, whence French *Treſor*, and Eng. *Treaſure*.

## אקו

Neither this word, nor אק, nor אקה occur as Verbs in Heb. but as a N. אקו, *A kind of wild goat*, or according to the LXX. and Vulg. *The tragelaphus* or *goat-deer*, ſo named, doubtleſs, in Greek and Latin from it's reſemblance to both thoſe ſpecies. occ. Deut. xiv. 5.

*Schultens*, in his manuſcript *Origines Hebraicæ* obſerves, that the root אקו (in *Caſtell* אקי) is extant in Arabic with the ſenſe of *loathing, abhorring*, and conjectures that this animal might have it's name ob fugacitatem, from it's *ſhyneſs* or *running away*. This conjecture is confirmed by Dr. *Shaw*, who from the LXX. and Vulg. tranſlation of אקו concludes it means ſome animal reſembling both the *goat* and the *deer*, and ſuch an one he ſhews there is in the Eaſt, known by the name of the *fiſhtâll*, and in ſome parts called *lerwee*, which, ſays he, is the moſt *timorous* ſpecies of the goat kind, *plunging itſelf*, whenever it is purſued, *down rocks and precipices*, if there be any in it's way. See more in *Shaw*'s Travels, p. 415, 416, and 170.

## אר

I. *To flow*. This is the idea of the word, though it occurs not as a V. ſimply in this ſenſe, but as a N. אר is *a river, a flood*. occ. Amos viii. 8. So

II. As Ns. with a formative י, יאר and יאור *A river, ſtream*, or *flux* of water. Gen. xli. 1, 2, 18. Jer. xlvi. 8. Zech. x. 11. & al. freq. In Exod. vii. 19, יאריו means thoſe well-known *artificial canals*, through which the water of the Nile *flowed*, or was conveyed to the different parts of the country of *Egypt*. So Iſa. xix. 6, יארי מצור are thoſe *canals* which the *Egyptian* kings had cut from the Nile for the *defenſe* of the Country. See more in *Obſervations on divers Paſſages*, &c. p. 364, &c.

Hence perhaps *Yar* or *Yare*, the name of a *river* in England, and *Jaar*, of one in Flanders.

III. As a participial N. אור, *The light*, ſo called from it's wonderful *fluidity*; for it is not only a *fluid*, but one of the moſt *active* and *perfect fluids* in nature. An ingenious * foreign Philoſopher very remarkably aſſerts, that "there are in nature but *three truly fluid* bodies known, and which by their *perpetual activity* are the *principles of all motion*; I mean, ſays he, *light, fire*, and *air*." *Light* is indeed one of the *conditions* of the celeſtial fluid, formed originally by the word or command of God, Gen. i. 3, and now continuing to be formed mechanically by the action of the fire, out of the חשך *dark* or *ſtagnate air*. See Gen. i. 4, 18. Iſa. xlii. 16. xlv. 7.

אור Is uſed for *lightning*, and ſo rendered by our Tranſlators. Job xxxvii. 3. Comp. ch. xxxvi. 30.

אור פנים *The light of the countenance* denotes the *chearful agreeable look* of perſons who are *pleaſed*, in oppoſition to the gloomy forbidding *mien* of thoſe who are diſpleaſed. Prov. xvi. 15. Pſ. iv. 7. xliv. 4. Job xxix. 24. Comp. Numb. vi. 25. Pſ. xxxi. 17. Eccleſ. viii. 1.

No doubt אור *Ur*, a city of the Chaldeans, whence Abraham was called, Gen. xii. 31, Neh. ix. 7, had it's name from the *light* there worſhipped. Comp. Joſh. xxiv. 2. Job xxxi. 26—28. Hence,

As a V. in Kal, with or without the ו, *To be light, ſhine, be enlightened*. Iſa. lx. i. 2 Sam. ii. 32. ויאר *And* it was light *to them in Hebron*, i. e. it *grew light* by the time they got thither. 1 Sam. xiv. 29, *How my eyes* ארו *ſhine*, the natural effect of the ſtrength and ſpirits being recruited. As a participle אור *Shining*. Prov. iv. 18. As a participle Niph. נאור *Shining, illuſtrious, glorious*. Pſ. lxxvi. 5. In Hiph. *To give light, ſhine, cauſe to ſhine*. Gen i. 17. Pſ. lxxvii. 12. Ezek. xliii. 2. Exod. xiii. 20. And it

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* Abbé *Pluche*, in *Nature Diſplayed*, Vol. 4. Dial. 12. p. 157. ſmall Engliſh Edition.

(the pillar) was cloud and darkneſs, ויאר את הלילה *and* it enlightened *the night*, i. e. the fire appeared in the dark cloud, and *gave light*, comp. ver. 24. Num. vi. 25, *Jehovah* יאר פניו *cauſe* his face *to ſhine*. Comp. above אור פנים. Job xli. 23, or 32, יאיר He cauſeth *a path* to ſhine *after him*, as a ſhip does in cutting the waves.

As a N. maſc. plur. אורים *Lights*, that is, *ſtreams* or *fluxes of light*, as is plain from the mention of the *ſolar*, *lunar*, and *ſtellar fluxes* in the following verſes. Pſ. cxxxvi. 7.

As a N. מאר *A mean of light*. שמן למאר *Oil for a mean* or *pabulum of light*. Exod. xxv. 6. As a N. מאור *A mean* or *pabulum of light* conſidered as *in action*. Exod. xxvii. 20. xxxv. 8. מנרת המאור *A candleſtick for the pabulum of light*, i. e. to ſupport the *pure oil* which gave the light. Exod. xxxv. 14. Num. iv. 9. מאור עינים What giveth light *to the eyes* (ſo *Symmachus* φωτισμος οφθαλμων the illumination *of the eyes*) *rejoiceth the heart*. Prov. xv. 30. מאור is alſo uſed for *a luminary*, *an orb*, which either *forms* or *reflects the light*, and ſo is in either caſe an *inſtrument of light* to us. Gen. i. 16. Comp. ver. 14, and under בדל I. *Thou haſt prepared* מאור ושמש the luminary or orb, i. e. of the ſun, *and the ſtream of light* from it, which plainly diſtinguiſhes between the two. Pſ. lxxiv. 16. כל מאורי אור *All* the luminaries, or orbs, of light *will I darken over thee*. Ezek. xxxii. 8.

As a N. fem. ſing or plur. מארת *A frame of orbs* capable *of giving*, (i. e. *either of forming* or *reflecting*, *light*) or *the orbs* themſelves. Gen. i. 14, 16. As a N. fem. ſing. or plur. מאורת *A frame of ſuch orbs*, or *the orbs*, actually *giving* light. Gen. i. 15.

IV. As a N. maſc. plur. אורים. את האורים ואת התמים URIM and THUMMIM, *Lights* and *Perfections*, mentioned Exod. xxviii. 30. Lev. viii. 8. as ſome things that were put into the breaſt-plate of the High-prieſt. That theſe did in ſome manner or other give prophetical or oracular anſwers from *Jehovah* is diſputed by none, who pretend to believe the authority of the Scriptures, being evidently proved from Num. xxvii. 21. 1 Sam. xxviii. 6, & al. But the two great queſtions relating to them are,

Iſt. Of what *form* and *ſubſtance* were theſe *Urim* and *Thummim*?

IIdly. *How* or in what *manner* prophetic anſwers were delivered by them?

Not to trouble the reader with *rabbinical* dreams, or what ſeem to me erroneous opinions on this ſubject, I ſhall endeavour to clear both theſe points from the ſcriptures themſelves.

Iſt. As to their *form* and *ſubſtance*, it ſeems highly probable that they were no other than the *twelve precious ſtones* inſerted into the high-prieſt's breaſt-plate, (Exod. xxviii. 17, &c.) on which were engraven the names of the twelve tribes of *Iſrael*: for,

1ſt. It is written, Exod. xxviii. 29. *Aaron ſhall bear the names of the children of Iſrael* (namely, thoſe engraven on the ſtones) *in the breaſt-plate of judgment upon his heart, when he goeth into the holy place for a memorial before the Lord continually.* And to enjoin this the more ſtrongly, the ſame thing is expreſſed, ver. 30. *And thou ſhall put in the breaſt-plate of judgment the* Urim *and the* Thummim, *and they ſhall be upon Aaron's heart when he goeth before the Lord: and* (*or ſo*) *Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the Lord continually.* Who that compares theſe two verſes attentively together, but muſt ſee that the *Urim* and *Thummim* are the *ſubſtance* or *matter* upon which the names were engraven?

2dly. In the deſcription of the high-prieſt's breaſt-plate given Exod. xxxix. 8, & ſeq. the *Urim* and *Thummim*, are not mentioned, but the rows of ſtones are, and *vice verſâ* in the deſcription Lev. viii. 8, the *Urim* and *Thummim* are mentioned by *name* and the ſtones not, therefore it is probable that the *Urim* and *Thummim* and the *precious ſtones* are only different names for the ſame thing.

3dly. If the *Urim* and *Thummim* be not the ſame with the precious ſtones, then we muſt ſay that *Moſes*, who hath ſo particularly deſcribed the moſt minute *things* relating to the high-prieſt's dreſs, hath given us no deſcription at all of this moſt *ſtupendous* part of it, which ſeems highly improbable.

As to the IId. queſtion, *how*, or in what *manner* prophetic anſwers were delivered by *Urim* and *Thummim?* It ſeems determined beyond diſpute, that it was by an *audible voice* (as at other times, Num. vii. 89.) for when *David* conſulted Jehovah by the *Ephod* of *Abiathar*, we read 1 Sam. xxiii. 11. Jehovah אמר ſaid, *He will come down.* So again ver. 12. Compare alſo 1 Sam. xxx. 7, 8. 2 Sam. ii. 1—5, 23, 24. Jud. i 1, 2. xx. 18. Thus then it was Jehovah who returned an anſwer by an *audible voice,* when the prieſt preſented himſelf before him with the *Urim* and *Thummim.*

Who can doubt but the *typical* high-prieſt's appearing continually before Jehovah with the names of the children of *Iſrael* upon his heart prefigured the appearing of the *real* High-prieſt in the preſence of God, as interceſſor for ever, in behalf of the true *Iſrael*, even of all thoſe *who come unto God by him?* Who can doubt but that *Jehovah*'s being *ſometimes* (ſee 1 Sam. xxviii. 6.) pleaſed to anſwer by *Urim* and *Thummim*, was a ſhadow of that ſpirit of *truth* and *prophecy* which was to be inherent in *Jehovah* incarnate? See Deut. xxxiii. 8.

There was a remarkable imitation of this ſacred ornament among the *Egyptians*, for we learn from *Diodorus*, Lib. 1. p. 68. Ed. Rhod. and from *Ælian*, Var. Hiſt. Lib. 14. cap. 34. that "their chief-prieſt, who was alſo their ſupreme judge in civil matters, wore about his neck by a * golden chain, an *ornament of precious ſtones* called *Truth* (Αληθεια, the very word by which the LXX. render תמים Exod. xxviii. 30. Lev. viii. 8.) and that a cauſe was not opened till the ſupreme judge had put on this *ornament.*" It ſeems probable that the *Egyptians* carried off this, as well as other ſacred ſymbols from the diſperſion at *Babel*, for it is by no means credible that they ſhould take it from the *Iſraelites* after the giving of the law. And the ſuppoſed priority of it to that time will account for *Moſes* firſt making mention of it occaſionally as it were, as of a thing well known. Exod. xxviii. 30. And I would beg the reader to conſider whether a more rational account can be given of the uſe of many *ornaments* of the like kind, worn by kings and prieſts among all nations in all ages, than by ſuppoſing they were originally of *divine inſtitution*, *perverted* afterwards more or leſs by *human imagination.*

V. As a N. fem. ſing. in Reg. מאורת *The hole* which a ſerpent makes in the earth, q. d. *A light-hole.* occ. Iſa. xi. 8. comp. מנהרת under נהר.

VI. Though *fluidity* or *flowing* be the natural condition and perfection of *water* and *light*, yet in other things to be *flowing*, *flux*, or *fleeting*, is an *imperfection* and an *evil.* (See Job xx. 28, and *Bate*'s Crit. Heb.) Hence as V. אר, and אור *To curſe*, i. e. *to pronounce flux*, *fleeting*, or *tranſitory*, or *to wiſh to be ſo.* See Gen. xii. 3. Num. xxii. 6, 12. Jud. v. 23. קלל *To make light of*, *treat as light* or *vile*, is a word of ſimilar import. Theſe two Verbs occur together, Exod. xxii. 28, לא תקלל *thou ſhalt not* make light of, revile, *the Aleim*, *nor* תאר curſe *the Ruler of thy people.* As a Particip. Niph. maſc. plur. נארים *Curſed.* Mal. iii. 9. As a N. fem. מארה *A curſe.* Deut. xxviii. 20. Mal. ii. 2. & al.

Hence Greek Αρα, *a curſe*, Αραομαι, *to curſe.*

VII. As a N. אור plur. אורות, אורת, and ארת *Graſs* or *herbs*, from their *flux-periſhing* nature, which is often remarked by the inſpired writers. occ. Iſa. xviii. 4. xxvi. 19. 2 K. iv. 39. 2 Chron. xxxii. 28. ערים לאורות "*Flocks at graſs.*" *Bate.*

ארר *To curſe*, *curſe greatly*, the doubling of the laſt radical, as uſual, heightening the meaning. occ. Gen. v. 29. As a Particip.

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* Comp. Gen. xli. 42, and ſee *Grotius* De Verit. Relig. Chriſt. Lib. 1. cap. 16. Not. 111. and *Le Clerc.* on Exod. xxviii. 30.

paoul. ארור *Curſed, greatly curſed.* Gen. iii. 14, 17. & al. freq. As a Particip. Hiph. maſc. plur. מאררים *Cauſing* or *bringing the curſe* or *deſtruction.* Num. v. 18, 19, 22, 24, 28.

DER. Gr. Αηρ, Lat. *Aer*, Eng. *air, aerial.* Gr. Ὡρα, Lat. *hora,* Eng. *hour.* Alſo *year*, and it's northern relatives (ſee *Lye*'s Junius) Lat. *aurum*, and French *or*, gold, from it's colour, like the light. Lat. *aura*, in the ſenſe both of a *breeze* and of *ſplendour*, as *Virgil*, Æn. 6. l. 204. *Aura auri*, the ſplendour or glittering of gold. Alſo Gr. Ηρ, the dawn; Goth. air, Saxon æꞃ, the ſame, whence Eng. *early.* Lat. *Aurora*, the dawn, from אור, and עָרָה to raiſe.

### ארב

I. *To lie in wait*, or *ambuſh.* Deut. xix. 11. Pſ. x. 9. & al. freq. As Ns. ארב *A den* where wild beaſts *lie in wait* and whence they ruſh upon their prey. Job xxxvii. 8. xxxviii. 40. מארב *An ambuſh*, either the place, Jud. ix. 35, or people, 1 Chron. xiii. 13.

II. As a N. fem. ארבה *A place of lying in wait.*

1. In the plur. *The fiſſures, cracks*, or *chinks*, whereby the air on the ſurface of the earth communicates with that within, and where it doth, as it were, *lie in wait* to ſupply any deficiencies on either ſide that may happen from rarefaction, or &c. Gen. vii. 11, & al. 2 K. vii. 19. *If the Lord would make* ארבות בשמים windows or holes in the heavens.—Is not this an infidel ſneer at the Moſaic hiſtory, Gen. vii. 11? Moſes never mentions ארבות בשמים windows or holes *in* the heavens, but only ארבת השמים fiſſures or holes *of* or *for* the heavens or air. Iſa. xxiv. 18, ſpeaking in images taken from the deluge; ארבות ממרום The fiſſures *on high are opened*, (comp. Gen. vii. 11.) *and the foundations of the earth ſhake. On high* here being oppoſed to the foundations of the earth, does not mean in the heavens, but *in the higher parts of the earth*, as מרום is uſed Iſa. xxxvii. 24. Jer. xlix. 16. Obad. i. 3. Habak. ii. 9.

2. Sing. *A chimney*, or *opening*, whence ſmoke *ruſhes* as from a *lurking hole.* Hoſea xiii. 3.

3. Plur. *Cracks* or *holes* in walls or rocks, ſuch as pigeons harbour in. occ. Iſa. lx. 8.

4. *Windows*, ſpoken of the *holes* or *openings* for the eyes. occ. Eccleſ. xii. 3. See Dr. *Smith*'s Solomon's Portraiture of Old Age, p. 81. & ſeq.

5. ארבות ידיו Iſa. xxv. 11. See under רבה.

III. As a N. ארבה *A locuſt.* Some place the word under this root, becauſe theſe inſects ſuddenly and unexpectedly come forth upon countries as from *lurking* places, plundering and deſtroying, but ſince ארבה is uſed as a maſc. N. and conſequently the ה is radical, it ought to be referred to root רבה, which ſee.

### ארג

*To weave.* See Exod. xxviii. 32. Jud. xvi. 13. 2 K. xxiii. 7. Iſa. lix. 5. יארגו They weave *the ſpider's web.* As a N. ארג *A weaver's ſhuttle.* Job vii. 6. Iſa. xxxviii. 12. Comp. under קפד. Perhaps *a loom.* Jud. xvi. 14.

Hence Αραχνη, the Greek name for *a ſpider*; and the fable of a *Lydian* woman named *Arachne*, being metamorphoſed into that *inſect.* See *Ovid* Metam. Lib. 6. Fab. 4. From the Greek Αραχνη are plainly derived the Lat. *aranea*, and French *araignée*, a ſpider.

### ארה

With a radical, but mutable, ה.

I. As a V. *To gather, pluck off*, or *crop*, as from a tree. occ. Pſ. lxxx. 13. Cant. v. 1.

II. As a N. fem. plur. אריות *Stalls* for horſes or other beaſts, where they *pluck* or *crop* their food. occ. 2 Chron. ix. 25. ארות The ſame. occ. 1 K. iv. 26. (or v. 6.) 2 Chron. xxxii. 28.

III. As a N. ארי and אריה plur. אריים and אריות *A lion*, ſo called "from *plucking* or *ſnatching off* his prey, Qu?" ſays Mr. *Bate*, or from his *remarkably tearing* it *to pieces*; a circumſtance particularly noted by the ſacred (ſee Gen. xlix. 9. Deut. xxxiii. 22. Pſ. vii. 3. xxii. 14. Hoſ. xiii. 8.) and by the heathen writers;

Thus *Virgil*, Æn. 9. 339, &c.

*Impaſtus ceu plena* Leo *per ovilia turbans,*
*(Suadet enim veſana fames)* manditque trahitque
*Molle pecus.*
The famiſh'd *Lion* thus with hunger bold
O'erleaps the ſences of the nightly fold,
And *tears* the peaceful flocks.

Dryden.

### ארו

Chald. *See, behold, lo.* Dan. vii. 2. & al. It may be either from Heb. אור *the light*, or by tranſpoſition, from Heb. ראו 2d Perſ. plur. Imper. of ראה *to ſee.*

### ארז

As a N. *A cedar.* See under רזה.

### ארח

It denotes " *to go in a track*, and as a N. *a common road, highway, path, conſtant courſe* or *ſettled cuſtomary way*; a *traveller.*" *Bate.*

I. *To go in a track* or *high-road* (as it were). occ. Job. xxxiv. 8. Comp. Mat. vii. 13. As a N. ארח *A traveller.* Jud. xix. 17. 2 Sam. xii. 4. *A way, a track, a path, a road.* Gen. xlix. 17. Comp. Job xxii. 15. Pſ. xvi. 11. *A way, manner, cuſtom.* Gen. xviii. 11. So plur. ארחות. Jud. v. 5. Job vi. 18, 19. & al. As a N. ſem. in Reg. ארחת plur. ארחות *A company of travellers, a caravan.* occ. Gen. xxxvii. 25. Iſa. xxi. 13.

II. As a N. fem. ארחה, in Reg. ארחת *A cuſtomary ſettled allowance* or *meal* of victuals. occ. 2 K. xxv. 30. Jer. xl. 5. lii. 34. Prov. xv. 17. See *Bate*'s Crit. Heb.

### ארך

The idea of the word is *length, long.*

I. In Kal. *To be* or *grow long*, as boughs. Ezek. xxxi. 5. In Hiph. *To draw out in length*, as the ſtaves or poles of the ark. 1 K. viii. 8. 2 Chron. v. 8.—as ropes, Iſa. liv. 2.—as the tongue, in deriſion, Iſa. lvii. 4.—as a furrow, Pſ. cxxix. 3. As a N. ארך *Length* or *long.* See Gen. vi. 15. xiii. 17. Ezek. xvii. 3. Job xi. 9.

II. Of time. In Kal, *To be lengthened* or *prolonged.* Gen. xxvi. 8. Exod. xx. 12. In Hiph. *To lengthen, prolong.* Deut. iv. 26, 40. xi. 9. & al. Alſo, *To remain* or *continue a long time.* Num. ix. 19, 22. Prov. xxviii. 2.

III. In Hiph. *To advance, proceed, proſper.* Thus uſed as a Participle, " Eccleſ. vii. 16. *There is a juſt man that periſhes in his righteouſneſs, and there is a wicked man* מאריך who advances, thrives, continues getting forward *in his wickedneſs.* Eccleſ. viii. 12, *Though a ſinner do evil a hundred times,* ומאריך לו *and* proſperity *be to him.*" *Bate*'s Crit. Heb. which by all means ſee. As a N. fem. ארוכה " *Progreſs, getting gruond,* or *advancing.* 2 Chron. xxiv. 13. ותעל ארוכה *And* progreſs, advancing, *went on to the work.*" So Neh. iv. 1. As a N. fem. ארכה, in Reg. ארכת, *Progreſs, getting forward, proſperity.* Iſa. lviii. 8. Jer. viii. 22. " *Why then doth not* ארכת *the* recovery *of the daughter of my people go on?*" " So alſo, ch. xxx. 17. xxxiii. 6, ſays Mr. *Bate*, it is not *health* nor *plaiſter*, but the *progreſs* or *getting forward.*"

IV. Chald. אריך *Expedient, fitting.* occ. Ezra iv. 14.

### ארם

As a N. ארמון *A palace.* See under רם.

### ארן See under רן

### ארע

I. Chald. *Low, inferior.* occ. Dan. ii. 39. The word is uſed in the ſame ſenſe in the Targums. See *Caſtell.* Lex. Heptag.

II. Chald. As a N. *The earth* (Greek Eρα) either on account of it's *inferior* ſituation, (ſee Pſ. ciii. 11.) or from Heb. ארץ the ſame, ץ being, as uſual, changed into ע. It occurs in the emphatic form ארעא, Dan. ii. 35. Jer. x. 11. & al.

### ארץ

Occurs not as a V. but as a N. fem. ארץ *The earth, the dry land*, Gen. i. 10, ſo called on account of it's readily *breaking* or *crumbling to pieces*, from רץ *to break to pieces*, which ſee.

### ארק

Chald. Occurs not as a V. but as a N. fem. ארקא *The earth.* Once Jer. x. 11. It is perhaps a derivative from רק *to attenuate,* as ארץ from רץ *to break to pieces.*

### ארש

*To betroth, eſpouſe.* Deut. xx. 7, & al. As a N. fem. in Reg. ארשת *Eſpouſals, betrothing.* Pſ. xxi. 3. *Thou haſt not withholden* (the execution of) *the betrothing of his lips.* Chriſt *betrothed* the church, and gave himſelf for it, (ſee Hoſ. ii. 19, 20.) Eph. v. 25, & ſeq, but *to enable him to complete his marriage* and make the church happy with himſelf, he was, in his human nature, inveſted with a kingdom, with everlaſting life, and with power to overcome all his enemies, as it follows in the Pſalm.

### אש

As a N. אש *Fire.* So the emblem of *wrath.* See inter al. Ezek. xxxvi. 5. Zeph. iii. 8. freq. occ. May not this word be a derivative from יש *being, ſubſtance,* and ſo, eminently denote the *ſubſtance* or *matter* of the heavens, i. e. ſubſiſting in *atoms,* without coheſion or ſuch like accidents? For

II. אש is plainly uſed as a formative or derivative from יש *Is.* 2 Sam. xiv. 19. Mica vi. 10.

III. As a N. אשה plur. אשים *A fire-offering, an offering made by fire.* Exod. xxix. 18. Lev. iv. 35, & al. freq.

IV. As a N. fem. plur. אשיות or אשוית, rendered *foundations.* occ. Jer. l. 15. *Her* אשוית *are fallen, her walls are thrown down.* "*Foundations,* Mr. *Bate* juſtly obſerves, cannot be ſaid to fall, and perhaps it means the *fire-altars,* or *ſacred fires,* which were on their walls in great abundance, and upon their beſt and ſtrongeſt buildings." To confirm this interpretation, it is ſufficient juſt to mention the *ſacred unextinguiſhed fires* of the antient *Perſians,* and of the modern *Perſees,* their deſcendants in *India,* and to obſerve that from this Hebrew word, or from the Chaldee or Phenician אשתא, the Greeks had their Ἑςια, denoting *the fire,* and the Romans their *Veſta,* to whom the *unextinguiſhed fire,* kept up by the *veſtal* virgins, was * conſecrated, or rather whoſe *emblem* or *repreſentative* the *unextinguiſhed fire* was; for it does not appear that among the Romans *Veſta* had any *perſonal* repreſentation; and *Ovid* Faſt. Lib. 6. l. 298, expreſsly affirms ſhe had not—

> *Effigiem nullam* Veſta *nec* Ignis *habent.*

See more in *Spence*'s Polymetis, p. 81, 82.

V. As a N. איש and fem. אשה See under יש.

VI. Chald. As a N. maſc. plur. אשיא *Foundations.* occ. Ezra iv. 12. v. 16. vi. 3.

אשש I. As a V. in Hith. *To be grieved, angry,* or as it were, *fired at oneſelf.* occ. Iſa. xlvi. 8; where the LXX. ςεναζατε *be ye diſtreſſed,* and Vulg. confundamini *be ye confounded.* But Mr. *Bate,* "*Be ye on fire,* as Luke xxiv. 32. This new *force, vigour,* or *burning* of the heart, being what the Verb expreſſes." See more in Crit. Heb.

II. As a N. fem. אשישה, *Some confectionary ware* prepared by *fire.* The LXX. render it by *λαγανον απο τηγανου, a pancake, αμοριτην, ſweet-cake, μυροις, ointments, πεμματα, cookeries,* and the Vulg. by Similam, frixam oleo, *flower fried with oil,* Vinacia, *mother* or *lees of wine*; but they never once favour the modern rendering of the word by *flagon.* occ. 2 Sam. vi. 19. 1 Chron. xvi. 3. Cant. ii. 5. Hoſ. iii. 1.

III. As a N. maſc. plur. in Reg. אשישי perhaps *fire-altars πυραιθεια,* as אשיות above. occ. Iſa. xvi. 7.

Der. *Aſhes.* Hence too not only the Greek Ἑςια, and Lat. *Veſta,* as above, but alſo Ηφαιςος *Ephaiſtos,* the Greek name of *Vulcan,* the God of *Fire* ſo denominated, q. d. אב אשתא the *Father of Fire*; or rather אב אש *Father Fire*; for *Orpheus* in his hymns calls Ηφαιςος himſelf *ακαματον πυρ unwearied fire, κοσμοιο μερος, ςοιχειον αμεμφες, a part of the world, pure element, φως αμιαντον unpolluted light.*

### אשר See under שהד

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* See more in *Voſſius* De Orig. & Prog. Idol. Lib. 1. cap. 65. & in *Hyde* Relig. Vet. Perſ. cap. 7.

## אשך

Occurs as a N. once Lev. xxi. 20, and is conſtrued *a teſticle*, but by the context ſeems rather to mean *ſome ſharp biting humour*, or *tetter*, from נשך *to bite*, מרוח אשך *overſpread* with a tetter, or the like. Comp. מרח, and *Bate*'s Crit. Heb. in אשך.

## אשל

Occurs not as a V. but as a N. אשל *An oak*, as appears by a compariſon of 1 Sam. xxxi. 13, with 1 Chron. x. 12. Mr. *Bate* refers it to the Root נשל from the oak's *caſting* it's acorns. It occurs alſo Gen. xxi. 33. 1 Sam. xxii. 6. From this word was named the famous *Aſylum* opened by *Romulus* among ſome *oaks* at *Rome*. And as *Abraham* (Gen. xxi. 33.) agreeably no doubt to the inſtitutes of the *Patriarchal Religion*, *planted* an oak *in Beerſheba, and called on the name of Jehovah the everlaſting God*, (comp. Gen. xiii. 8. xviii. 1.) ſo we find that *oaks* were *ſacred* among the idolaters alſo. *Ye ſhall be aſhamed of the* oaks *which ye have choſen*, ſays Iſaiah (ch. i. 29.) to the idolatrous Iſraelites. And in Greece we meet, in very early times, with the famous [*] *oracle* of *Jupiter* at the *oaks* of *Dodona*. Among the *Greeks* and *Romans* we have, Sacra Jovi Quercus, the *Oak* ſacred to *Jupiter*, even to a proverb. And in *Gaul* and *Britain* we find the higheſt religious regard paid to the ſame tree and it's *miſsletoe*, under the direction of the [†] *Druids*, i. e. the *Oak* Prophets or Prieſts. Few are ignorant that the *miſsletoe*, or [§] *miſſoldine*, is indeed a very extraordinary plant, *not to be cultivated in the earth*, but always growing upon ſome other tree, as upon the oak, apple, or &c. [*] "The *Druids*, ſays *Pliny*, hold nothing more ſacred than the *miſsletoe*, and the tree on which it is produced, provided it be the *oak*. They make choice of groves of *oaks* on their own account, nor do they perform any of their ſacred rites without the leaves of thoſe trees, ſo that one may ſuppoſe that they are for this reaſon called, by a Greek etymology, *Druids*. And whatever *miſsletoe* grows on the *oak* (enimverò quicquid adnaſcatur illis) they think *is ſent from heaven*, and is a ſign of God himſelf's having choſen that tree. This, however, is very rarely found, but when diſcovered is treated with great ceremony.—They call it by a [†] name which in their language ſignifies *the curer of all ills* (omnia ſanantem) and having duly prepared their feaſts and ſacrifices under the tree, they bring to it two white bulls, whoſe horns are then for the firſt time tied. The Prieſt, dreſt in a white robe, aſcends the tree, and *with a golden pruning-hook cuts off the miſsletoe*, which is received in a *white* ſagum or ſheet [‡]. Then they ſacrifice the victims, praying that God would bleſs *his own gift* to thoſe on whom he has beſtowed it." Is it poſſible for a Chriſtian to read this account without thinking of him who was *the deſire of all nations*, on the Man whoſe name was *the BRANCH* who indeed had *no father on earth*, but *came down from heaven*; was *given to heal all our ills*, and after being *cut off* through the *divine counſel*, was *wrapped in fine linen*, and laid in the ſepulchre, for our ſakes? I cannot forbear adding, that the *miſsletoe* was a *ſacred emblem* to other, as well as to the *Celtic* nations. The *Golden Branch* of which *Virgil* ſpeaks ſo largely in the 6th book of the *Æneis*, and without which he ſays no one could *return from the infernal regions* (ſee lin. 126, &c.) ſeems an alluſion to the *miſsletoe*, as he himſelf plainly intimates, by comparing it to that plant, lin. 205, &c.

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[*] Of which ſee *Homer* Odyſſ. 14. lin. 327, 328. Odyſſ. 19. lin. 296, 297. Il. 16. lin. 233, 4. and Mr. *Pope*'s Notes on lin. 285, and 288. of his Tranſlation, and *Herodotus*, Lib. 2. cap. 52—58.

[†] So called from the Celtic *Deru*, Greek Δρυς *an Oak*.

[§] The name is from the German *miſtel*, the ſame, ſo called becauſe it is *mixed* with another tree, and Saxon *tan*, (Daniſh *tiene*, Dutch *teene*) a *twig*, *ſprig*, or *ſhoot* See *Martinius* Lexic. Etymol. and *Junius*' Etymol. Anglican.

[*] Nat. Hiſt. Lib. 17. cap. 44. See alſo Univerſal Hiſtory, Vol. 18. p. 543, 546—548. and Vol. 19. p. 24, 77.

[†] We are told that the Germans to this day call the *miſsletoe* of the oak by the old name *guthyl*, or *gutheyl*, that is, *good heal*, and aſcribe extraordinary virtues to it. See Univer. Hiſt. Vol. 19. p. 24. But compare *Mallet's Northern Antiquities*, Vol. 2. p 147.

[‡] The reader may ſee this *very extraordinary ceremony* repreſented to the eye in a print deſigned by *Hayman*, and entitled *The Druids*, or *the Converſion of the Britons to Chriſtianity*, and ſold by *Knapton* and *Dodſley*.

## אשם

I. *To be guilty, liable to puniſhment* or *penalty*, or *actually to undergo it.* "It differs from חטא, which is *erring* or *committing the crime.*" *Bate.* Lev. iv. 13, 22, 27, & al. freq. In Hiph. *To treat as guilty, exact the penalty from.* Pſ. v. 11. This V. has been confounded with שמה *To be deſolate*, Pſ. xxxiv. 22, 23. Iſa. xxiv. 6. Ezek. vi. 6; but in all theſe paſſages ſignifies either *To be guilty*, or *to undergo the penalty of guilt.* In Niph. *To be treated as guilty, to ſuffer the penalty of guilt.* Joel i. 18. As a Participle or participial N. אשם *Guilty.* Gen. xlii. 21. As a N. אשם *Guilt, guiltineſs.* Gen. xxvi. 10. Pſ. lxviii. 22. Jer. li. 5. Alſo, *Damage.* Num. v. 7. *And he ſhall reſtore* את אשמו his damage, i. e. the damage he hath done, *in it's full value—and he ſhall give it* לאשר אשם לו *(to him) to whom* the damage *(was done.)* Alſo, *An offering* or *ſacrifice for guilt*; *a treſpaſs-* or *guilt-offering* (Lev. v. 6, 7, 16, & al.) to which the *guilt* or *penalty* was *typically* transferred, as it was *really* to the great *treſpaſs-offering* Chriſt Jeſus. Comp. Iſa. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. As a N. fem. אשמה *Guilt, guiltineſs.* Lev. iv. 3. xxii. 16. Pſ. lxix. 6. אשמת שמרון *The guilt* or *ſin* of Samaria, Amos viii. 14, plainly means the *golden calf* which was ſet up by Jeroboam, and worſhipped in *Dan.* Comp. 1 K. xii. 30. Hoſ. viii. 5. Deut. ix. 21.

II. As a N. in the Chaldee form, אשימא *Aſhima*, The *Aleim* of the men of *Hamath*, mentioned 2 K. xvii. 30. The word ſhould mean *the atoner, expiator.* The Rabbins ſay the emblem was a *goat*, or of a form between a *man* and a *goat*, as the Roman Poets deſcribe the *Satyrs* and *Pan.* And indeed it ſeems probable that this Idol was of a form in which the *goat* was prevalent, ſince that *luſtful* animal ſeems a very proper, and is indeed a ſcriptural, emblem of a *vicarious atoner*, as *bearing the body of the ſins of the fleſh.* See Lev. iv. 23, 24. ix. 15. x. 16. xvi. 7, and Mr. *Lee*'s Sophron p. 640, Note.

In the *Samaritan* verſion אשמך is uſed for the Heb. אקו a kind of *goat*, Deut. xiv. 5.

It is known to every one who has the leaſt acquaintance with the mythology of the heathens, how ſtrongly and univerſally they retained the tradition of an *atonement* or *expiation* for ſin; although they expected it from a falſe object, and by wrong means. We find it expreſſed in very clear terms among the *Romans*, even ſo late as the time of *Horace*, Lib. 1. Ode 2. lin. 29.

> *Cui dabit partes* ſcelus expiandi
> *Jupiter?*
> And whom to *expiate the horrid guilt*
> Will *Jove* appoint?

The anſwer in the Poet, is, *Apollo* the *ſecond* perſon of the heathen *Trinity.*

## אשן

Occurs not as a V. and for the N. אישן ſee under יש.

## אשף

Occurs not as a V. but in the Lexicons ſeveral Nouns are placed under this ſuppoſed Root.

I. As a N. maſc. plur. אשפים, and Chald. אשפין and אשפיא are mentioned as a kind of *Conjurers* or *Magicians* among the *Babylonians.* They might perhaps be ſo called from the Heb. נשף *to breathe*, on account of the divine *afflations* or *inſpirations* they laid claim to, and which perhaps, like the conjuring Prieſts among the North-American Indians, they pretended to *blow* into others. Dan. i. 20. ii. 27. iv. 4. & al.

II. As a N. fem. אשפה *A quiver.* See under שפה.

III. As a N. אשפות *Dung, a dunghill.* See under שפת.

### אשר

I. In Kal, Intranſitively, *To proceed, go forward.* occ. Prov. iv. 14. ix. 6. *To be ſucceſsful, proſperous.* occ. Pſ. xli. 3. Alſo Tranſitively, *To cauſe to proceed, to put forward* occ. Prov. xxiii. 19. *To help forward, give ſucceſs to.* occ. Iſa. i. 17. In Hiph. *To lead forwards.* occ. Iſa. iii. 12. ix. 16. As a N. אשר *A ſtep, proceeding, progreſs.* Job xxiii. 11. Pſ. xvii. 5, 11. xl. 3. xliv. 19 Prov. xiv. 15. Hence in the form of a N. maſc. plur. in Reg. אשרי is uſed to expreſs *the continued progreſs* or *ſucceſs* of the perſon or perſons of whom it is predicated. Pſ. i. 1. ii. 12. & al. freq. But obſerve it is conſtrued with Pronoun ſuffixes like a Particle, as אשריך *Succeſsful* or *happy thee,* Deut. xxxiii. 29. Pſ. cxxviii. 2; אשריכם *Succeſsful you,* Iſa. xxxii. 20; אשריו *Succeſsful him,* Prov. xvi. 20; juſt as the Hebrews ſay אחריך *After thee,* &c. and not unlike the Latin compliment we have in *Plautus* Stich. 5. 4, 27. Bene te, Bene vos, &c.

II. In Kal and Hiph. *To eſteem,* or *call proſperous* or *happy,* or perhaps *to wiſh ſucceſs* or *proſperity to.* Gen. xxx. 13. Job xxix. 11. Pſ. lxxii. 17. Mal. iii. 12, 15.

III. אשר A relative Particle, referring to ſomewhat going before, either expreſſed or underſtood, and ſo cauſing the ſentence to *proceed* or *go forward* without interruption or repetition.

1. The Pron. relative, *Who, which, whom.* Exod. xiv. 13, & al. freq.
2. The conjunction, *That.* Eccleſ. viii. 2.
3. *For the cauſe that,* or *becauſe that.* Gen. xxxiv. 13. *In as much as.* Deut. xxx. 16. In 1 Sam. xv. 20, אשר שמעתי may be underſtood interrogatively, and אשר rendered *that,* or *becauſe. (Have I done evil)* that, or becauſe, *I have obeyed the voice of the Lord?*
4. *In the manner that, as.* Jer. xxxiii. 22.
5. *At the time that, when.* Gen. xxx. 38. Lev. iv. 22.
6. *The place that, where.* Exod. xxxii. 34.

It is evident that in the four laſt uſages of אשר ſome words expreſſive of the *cauſe, manner, time,* or *place* muſt be underſtood.

7. With כ prefixed, כאשר *As, according as, when, becauſe,* as the ſenſe requireth. See Gen. vii. 9. Exod. xxxii. 19. Num. xxvii. 14.

IV. As a N. fem. אשרה and אשירה (2 K. xvii. 16. Comp. Deut. vii. 5.) plur. אשרות and אשרים. This word after the LXX. and Vulg. hath been generally rendered *a grove,* or *groves.* But in many of the Texts below quoted it certainly cannot have this meaning, which however I apprehend muſt be admitted in ſome paſſages, as Deut. xii. 3. *You ſhall overthrow their altars, and break their pillars, and burn* אשריהם *their* groves *with fire, and hew down* פסילי אלהיהם *the graven images of their gods;* where obſerve that אשריהם is diſtinguiſhed both from their *pillars* and from the *graven images* of their gods. So likewiſe Deut. vii. 5. Comp. Exod. xxxiv. 13. Again Deut. xvi. 21 לא תטע לך אשרה כל עץ *Thou ſhall not plant to thyſelf* a grove of any trees *near to the altar of Jehovah thy Aleim;* for I cannot find that the V. נטע is ever applied to the *ſetting up* of an idol, but it's proper meaning is *to plant* a tree, or the like. In Jud. vi. 25, 26, 27, 28, likewiſe I think אשרה may beſt be interpreted *a grove,* though the very name itſelf ſeems deſigned as an *idolatrous* confeſſion to the *natural agents* worſhipped in theſe groves of their *independant* powers in cauſing and promoting *vegetation.* But in far the greater number of paſſages where the word occurs it ſtands for *an idol* or *idols,* as Jud. iii. 7. 1 K. xiv. 23. xv. 13. xvi. 33. xviii. 19. 2 K. xvii. 10, 16. xxi. 9. xxiii. 4, 6, 7. 2 Chron. xv. 16. xxxiii. 19. Iſa. xvii. 8. xxvii. 9. It ſeems to mean the *Bleſſer* or *Bleſſers,* the *authors* of preſent and temporal, and perhaps of future *bliſs* and *happineſs.* Doubtleſs this, like the other names of their idols, was an attribute of the *material heavens;* but from the feminine name אשרה there ſeems to be a mixture of a *perverted* tradition of the promiſe, Gen. iii. 15, and from this *goddeſs* they had perhaps ſome confuſed expectation of a future ſaviour and deliverer. Comp. מפלצת under פלץ. Hence the latter heathen had their *Venus* and her ſon *Cupid.* See *Lucretius*, Lib. 1. at the beginning, *Selden* De Diis Syris, and *Hutchinſon*'s Moſes Prin. Pt. 2. p. 504. and Trin. of the Gentiles, p. 288.

V. As a N. תאשור ſome kind of *tree* ſo called from it's *thriving, flouriſhing*, or *perpetual viridity*; perhaps the *Box-tree*, as the Vulg. renders it. occ. Iſa. xli. 19. lx. 13. Ezek. xxvii. 6.—*Thy benches have they made of ivory* בתאשרים (read as one word) inlaid in box (ſee Targum *Jonath.*) *from the iſles of Chittim*, i. e. about Italy, de inſulis Italiæ, ſays the Vulg. which were then famous, as they are to this day, for *box-trees.* See *Bochart*, Vol. 1. 158. and *Bate*'s Crit. Heb.

VI. Chald. אשרנא *A wall.* See under שרה.

## אתא

Chald. The ſame as Heb. אתה, *To come.* Ezra v. 16. Iſa. xxi. 16; in which latter paſſage obſerve that an *Edomite* is the ſpeaker. In Aph. היתי *To bring.* Dan. iii. 13. v. 13.

## אתה

With a radical, but mutable, ה.

I. *To come, come to, come near, approach, come ſpeedily.* Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Iſa. xli. 25. & al. As a N. fem. plur. אתיות *Things coming, things to come.* occ. Iſa. xli. 23. xlv. 11. As a N. with a formative י, יאתון *Acceſs, entrance.* occ. Ezek. xl. 15.

II. As a N. אות *A ſign* or *token*, in general any thing that ſhows, or *cauſeth to come* into the mind any other thing, whether paſt, (Num. xvii. 10.) preſent, (Jud. vi. 17.) or future, which might not otherwiſe appear: even a future thing is ſometimes given as a *ſign* of a thing preſent or future. Exod. iii. 11. 1 Sam. ii. 34. 2 K. xix. 29. Iſa. vii. 14. Jer. xliv. 29, 30. Gen. iv. 15, ſhould be rendered *And the Lord gave Cain* a ſign (i. e. worked ſome *miracle* before him to convince him) *that whoſoever found him ſhould not kill him.* Comp. Exod. x. 2. Iſa. lxvi. 19.

III. As a N. את *A coulter*, which *comes before* the ploughſhare in ploughing. So *Pliny*, "Culter *vocatur*, *prædenſam*, prius quàm proſcindatur, *terram ſecans*, futuriſque *ſulcis veſtigia* præſcribens *inciſuris*, *quas reſupinus in arando mordeat vomer.* That is called the *coulter* which cuts the ſtiff ground, *before it is broken up*, thus marking out the *future* furrows to the ſlanting ploughſhare." Nat. Hiſt. Lib. 18. cap. 18. 1 Sam. xiii. 20. Iſa. ii. 4. Joel. iii. 15. & al.

IV. את or אתה *Thou*, a pronoun of the ſecond perſon, denoting one *near* or *preſent*, and addreſſed to him or her, as ſuch. freq. occ. Alſo, *Of thee, thine.* 1 K. xxi. 19, & al. Plur. אתם *Ye.* freq occ.

V. את A Particle denoting *nearneſs, approach.*

1. *The very ſubſtance* of a thing, *the, the very.* (See קרב) It is prefixed to Nouns. The *Lexicons* ſay, that when joined with a Verb, it denotes the *accuſative* caſe, if the Verb be *active*; ſee Gen. i. 1. & al. freq. but the *nominative* if the Verb be *paſſive* or *neuter.* Gen. xvii. 45. Deut. xx. 8. Joſh. vii. 15. & al. freq. But in truth it is the ſign of no particular caſe, that diſtinction being unknown in *Hebrew.* See Joſh. xxii. 17. Ezek. xxxv. 10.

This particle is ſometimes in conſtruction with pronoun ſuffixes, written with a ו inſerted, אות, as אותך *Thee.* 1 K. xxii. 24. Ezek. ii. 6. מאותו *From him.* 1 K. xxii. 7. & al.

2. *With, to, towards.* Exod. i. 1. Deut. vii. 8.

3. מאת *From with, from the.* (French *D'avec*) Deut. xviii. 3. Zech. xiv. 7.

Der. *At, with, the, thee, thou.*

## אתן

Denotes *ſtrength*, both active and paſſive.

I. As a N. אתן *Strong*, like the *bones.* Job xxxiii. 19.

II. As a N. איתן *Strong*, as a *fortreſs.* Num.

xxiv. 21.—as the *foundations* (inner part of the ſhell) *of the earth.* Mica vi. 2.

III. As a N. fem. אתון, and with pronoun ſuffixes אתן, plur. אתנות and אתנת *A ſhe-aſs,* from her *ſtrength,* which is perhaps greater in proportion to her bulk than that of any other ſpecies of animal, and in which I believe, as well as in ſize, the *female* exceeds the *male.* Num. xxii. 22, 23, 25. & al. freq.

IV. As a N. איתן *Strong, forcible, violent,* as a torrent or river. Deut. xxi. 4. Pſ. lxxiv. 15. Amos v. 24.—as a warlike nation. Jer. v. 15.—as the bones. Job xxxiii. 19. It is uſed as a Subſtantive, *Strength, force.* Gen. xlix. 24. Exod: xiv. 27.

V. ירח אתנים The month *Ethanim,* the ſeventh month, nearly anſwering to our *September.* So called "from the winds or *rough* weather uſual at the autumnal Equinox, which are more *violent* in warmer climates." *Bate.* But Q? occ. 1 K. viii. 2.

VI. Chald. As a N. אתון *A furnace.* This word ſeems a derivative from Heb. אש *fire,* ש being changed into ת, as uſual. Dan. iii. 11. & ſeq.

### אתק See under נתק

### אתר

Chald. As a N. *A place,* perhaps from the Heb. תר. Ezra v. 15. vi. 3. & al.

## PLURILITERALS,

Or Words of more than three Letters, beginning with א.

### אבנט See under בנט

### אבטחים See under בטח

### אבעבעות See under בע~~א~~ה

### אברך

As a N. occ. Gen. xli. 43. The moſt natural method of interpreting this word ſeems to be by conſidering it as a compound of אב *father,* and ברך *bleſſing.* *Joſeph* was very properly honoured with this high title, *the Father of Bleſſing,* as having foreſeen, and given counſel to prevent, the dreadful conſequences of the approaching famine, and as being intruſted with the *diſpenſation* of all political *bleſſings* by *Pharaoh.* Comp. ch. xlv. 8.

### אגרטלי

As a N. maſc. plur. in Reg. *Chargers, baſons* to catch the blood of the ſacrifices which was to be ſprinkled; from אגר *to collect,* and טל *what falls,* or *diſtils.* occ. Ezra i. 9, twice.

### אדרגזר

Chald. As a N. maſc. plur. emphat. אדרגזריא A name of dignity, *Nobles, prefects,* or the like; from אדר, *magnificent* and גזר (Chald.) *to decree.* occ. Dan. iii. 2, 3.

### אדרזדא

Chald. (Perhaps from אדר *magnificent* and זד *to ſwell) Magnificently, pompouſly.* It is however rendered *diligently.* Once Ezra vii. 23.

### אדרכן

As a N. *A Daric.* A coin probably ſtruck by *Darius* the *Mede,* and impreſſed with his image. So we ſometimes call an old *Engliſh* coin a *Jacobus,* and a *Portugueſe* one a *Johannes,* reſpectively from the image and inſcription of the king they bear. A *Daric* was equal to about 25 ſhillings of our money. occ. in plur. Ezra viii. 27. 1 Chron. xxix. 7. In this latter place we may ſuppoſe that *Ezra,* who probably collected, or at leaſt reviſed the *Chronicles,* reduces the money uſed in *David*'s time, to that which was well known in his own. See *Prideaux*'s Connect., Vol. i. p. 129. 8vo. edit. and *Hutchinſon*'s Xenophon. Cyropæd. Not. p. 255. 8vo. edit.

### אדרמלך See under מלך

### אחמתא

Chald. As a N. fem. from the Heb. חמת, *An earthen veſſel.* occ. Ezra vi. 2. It ſeems *Cyrus*'s decree was kept thus for the greater ſecurity; and I believe few will doubt the propriety of the interpretation here given who will compare the above paſſage with Jer. xxxii. 14.

## אחשדרפנום

It ſeems a Chaldee or Perſian word denoting *Vice-Roys*, *Lieutenants*, or *Chief Governours* under the King. So the LXX. generally render it by Σατραπαι, and the Vulg. by Satrapæ. It occurs in the form of a Heb. N. maſc. plur. Eſth. viii. 9. ix. 3.—in Reg. Ezra viii. 26. Eſth. iii. 12, and in that of a Chaldee N. maſc. plur. emphat. Dan. iii. 2, 3, & al. We have an account of the original appointment of theſe Perſian *Vice-Roys*, Dan. vi. 1. (or 2.) *It pleaſed Darius to ſet over the kingdom an hundred and twenty* אחשדרפניא, *which ſhould be over the whole kingdom.* *Xenophon* (Cyropæd. Lib. 8. p. 491. Edit. *Hutchinſon*, 8vo.) mentions the ſame fact, only he aſcribes the inſtitution of theſe Σατραπαι, as he calls them, to *Cyrus*; and no doubt *Cyrus*'s uncle, *Darius*, (called by *Xenophon*, *Cyaxares*) did not appoint them without his nephew's advice and concurrence. The word Σατραπαι itſelf ſeems a corrupt abbreviation of the oriental name; and this latter may be derived from the Chaldee or Perſian אחש, *great* or *eminent*, דר *to go about freely*, and פנים *the preſence*, and ſo ſtrictly import *a great* or *eminent man, who has free acceſs to the preſence*, i. e. of the King. *Xenophon* accordingly (p. 493.) tells us, that *Cyrus* choſe the Σατραπαι out of his φιλων or *friends*, and the Vulg. renders אחשדרפני המלך Ezra viii. 36, by *Satrapis qui erant* de conſpectu regis; Satraps, who were *in the king's ſight* or *preſence*.

## אחשתרנים

As a N. maſc. plur. A Perſian word for *mules*. *Bochart*, Vol. 2. 236. deduces it from the Perſian אחש *great*, and אשתר *a mule*, as denoting *a large mule*, ſuch as are produced from mares, and obſerves that a *mule* is ſtill called in Perſic *Aſthar*. occ. Eſth. viii. 10, 14.

## איפה

A Particle compounded of אי, a Particle of *aſking*, and פה (which ſee) denoting *place* or *aſpect*.

1. *Where, in what place?* Ruth ii. 19. 1 Sam. xix. 22.
2. *Of what aſpect* or *appearance?* occ. Jud. viii. 18.

## איפוא See under פא

## אלגביש See under גבש

## אלגומים

As a N. maſc. plur. By comparing 2 Chron. ix. 10, 11, with 1 K. x. 11, 12, it ſeems to be another name for the following אלמגים *thya*, or *thyine wood*, as the Vulg. render it, 2 Chron. ix. 10, 11. It may be derived from אל *not* and גם *to fill*, becauſe it is of ſo cloſe a texture as *not to imbibe water*, nor be affected by the wet and weather. occ. 2 Chron. ii. 8. ix. 10, 11.

## אלמגים

As a N. maſc. plur. A ſpecies of *Tree* or *wood*, *Thyon*, *thya*, or *thyine wood*. So the Vulg. thyina. occ. 1 K. x. 11, 12.

*Theophraſtus* Hiſt. Plant. V. 5. ſays, that "the *thyon* or *thya* tree, grows near the temple of *Jupiter Ammon*, παρ' Αμμωνι (in Africa) and in the Cyrenaica, that it reſembles the cypreſs tree in it's boughs, leaves, ſtalk, and fruit, and that it's wood *never rots*." The Hebrew Name therefore may be very naturally deduced from אל *not* and מג *to diſſolve*. It was in high eſteem among the heathen, who frequently made of this wood the doors of their temples, and the images of their gods. See *Wetſtein*'s Note on Rev. xviii. 12. and *Pliny*'s Nat. Hiſt. Lib. 13. cap. 16. It muſt however be obſerved, that *Joſephus* Ant. Lib. 8. cap. 7. § 1. calls the אלמגים, or אלגומים of Solomon, ξυλων πευκινων *pitch-* or *torch-trees*, but cautions us againſt ſuppoſing that the wood of them was like what was known in his time by that name, for it was, ſays he, "rather like that of the *fig-tree*, but more white and ſhining;" and he expreſsly adds, that he had ſaid thus much, that no one might be ignorant of the difference, nor of the nature of the *torch-tree**.

### אלמן See under אלם

### אלקום

Occurs Prov. xxx. 31. ומלך אלקום עמו *And a king against whom* (there is) no riſing up, (Eng. Tranſl.) or, let no one riſe up. Comp. Prov. xii. 28.

† Hence perhaps the Phenicians gave the name of *Alalcomenæ* to a town in *Bœotia*, becauſe it was ſacred to אלה אלקום the *irreſiſtible Deity*, i. e. Minerva, and famous for an ancient temple dedicated to her. And therefore as *Strabo*, Lib. 9. p. 413. informs us, though it was ſmall and ſituated in a plain, yet it always remained inviolate, out of reverence to that Goddeſs. And from this town and temple Minerva herſelf appears to have had the title of Αλαλκομενηϊς, as Juno was called Αργειη from being eminently worſhipped at *Argos*. Thus *Homer*, Il. 4. lin. 8. joins Ἡρη τ' Αργειη και Αλαλκομενηϊς Αθηνη The *Argian* Juno, and *Alalcomenean* Minerva; where the Scholiaſt explains Αλαλκομενηϊς by Ἡ εν Αλαλκομεναις, πολει της Βοιωτιας, τιμωμενη, who is worſhipped at *Alalcomenæ*, a city of *Bœotia*.

### אנחנו

It frequently occurs as a Pron. plur. of the firſt perſon, *We*. I think with *Tympius*, in his Note on *Noldius*'s Particles, that it may be conſidered as a compound of אנה *to be preſent*, חנה *to encamp*, as ſoldiers or others, in the ſame מחנה or *company*, and the ו *collective* (ſee אנו under אנה II.), and ſo denotes *ſeveral perſons preſent together*, and *of like condition* in reſpect of what is the ſubject of the diſcourſe. The radical א is (as in other inſtances) dropt, and the word written נחנו Gen. xlii. 11. Exod. xvi. 7, 8. Num. xxxii. 32. 2 Sam. xvii. 12. Lam. iii. 42.

### אספרנא

Chald. It is rendered *ſpeedily*, *forthwith*, or the like, but perhaps means *ſtudiouſly*, *diligently*, *exactly*, from Heb. ספר *to recount*, *enumerate*. So the LXX. render it by επιμελως and the Vulg. by ſtudioſè, diligenter. Ezra v. 8, & al.

### אפוא See under פא

### אפתם

As a N. A Chaldee or Perſic word, denoting *tribute* or *revenue*. Once Ezra iv. 13.

### אראל See under אריאל

### ארגז See under רגז

### ארגמן See under רגם

### ארגן

Chald. As Ns. ארגון and ארגונא, the ſame as the Heb. ארגמן, *Purple*. occ. Dan. v. 7, 16, 29. 2 Chron. ii. 7, in which laſt paſſage Solomon, writing to Hiram, king of Tyre, may be ſuppoſed to make uſe of what was at that time the *Tyrian* name of *purple*, rather than of the pure Hebrew one ארגמן.

### אריאל

I. As a N. *A lion of God*, from ארי *a lion*, and אל *God*. occ. 1 Chron. xi. 22. Written אראל, 2 Sam. xxiii. 29. The Vulg. in Sam. renders it leones *lions*; but in Chron. has duos Ariel, ſo LXX. τους δυο Αριηλ, *the two* Ariels. And indeed the word ſeems a title given to the *Moabitiſh* champions on account of their *courage* (as Cœur de Lion, *Lion's Heart*, to our K. Richard I. Comp. 2 Sam. xvii. 10.) as well as in honour of their *God*, the material אל. So, on the other hand, the *Jewiſh* champions are called אראלם their *Arals*, Iſa. xxxiii. 7. (where Eng. Tranſl. *their* valiant ones) in honour, I ſuppoſe, of the true אל or *Lord*.

II. *Curſed of God*, from ארר *to curſe*, and אל *God*. occ. Iſa. xxix. 1, 2, 7. ver. 1, 2, *Wo to* Ariel, *to* Ariel *the city where David dwelt— I will diſtreſs* Ariel, *and there ſhall be heavi-*

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* For this remark from *Joſephus* I am indebted to r. *Michaelis's* excellent *Recueil de Queſtions*, Queſtion CI.

† See *Bochart*, Vol. 14. 43 435.

*neſs and ſorrow, and it* (the city of Jeruſalem namely) *ſhall be unto me* כאריאל *as* Ariel, i. e. as if *curſed of God.* See Mr. *Bate's* Crit. Heb.

III. According to the *Keri*, or marginal reading, and the LXX. and Vulg. verſions, the emblematical *altar of burnt-offerings* in Ezek. xliii. 15, 16, is called by this name אריאל *the lion of God*, as repreſenting *the divine light* in the man Chriſt Jeſus. Comp. under כרב II.

### ארנבת

As a N. *The hare*; from ארה *to crop*, and ניב *the produce of the ground*, theſe animals being very remarkable for *deſtroying the fruits of the earth.* occ. Lev. xi. 6. Deut. xiv. 7. *Bochart*, who gives this interpretation of the word, excellently defends it by ſhewing from hiſtory, that *hares* have at different times *deſolated* the iſlands *Leros*, *Aſtypalæa*, and *Carpathus*. See his works, Vol. ii. 63, & 995. To his account, for the ſake of the learned reader, I ſhall add the following lines concerning theſe animals from *Bargeus Cynoget.* lib. 3. cited by *Johnſton*, Hiſt. Nat. de Quadruped. p. 110. by which it appears, that they are great *devourers* of almoſt all kinds of *herbs* and *vegetables.*

*DECERPUNT læti turgentia gramina campi,*
*Et culmos ſegetum, & fibras tellure repoſtas*
*Herbarum, & lento morſus in cortice figunt*
*Arboris, atque udos attondent undique libros;*
*Nec parcunt ſtrato pomorum, aut glandis acervo,*
*Aut viciæ, aut milio aut proceræ frondibus ulmi.*
*Præcipuè gratæ ſylveſtria gramina menthæ;*
*Quæque colunt riguas inculta ſyſimbria valles,*
*Et vaga ſerpilla, & pulegi nobile gramen*
*Percipiunt.*

### אתמול See under תמל.

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### ב

A Particle, from בה *hollow* (as ב from כה) or from בית *within*.

1. *In*, of time, place, condition, &c. *within*, *among*. freq. occ.
2. Prefixed to Verbs infinitive may be rendered *when*, as Num. xxxv. 19. בפגעו בו in *his lighting upon him*, i. e. when *he lighted upon him*; or *becauſe*, 2 Chron. xvi. 7.
3. *To.* 1 Sam. xvi. 3.
4. *Againſt.* Num. xxi. 7.
5. *With, together with.* Exod x. 9. Lev. i. 16.
6. *Concerning, of.* Lev. vi. 2.
7. *Into.* Gen. xxx. 33.
8. *By, by means of.* Exod. xiv. 21.
9. *After.* Num. xxviii. 26.
10. *For*, *on account of*, Gen. xxix. 18. Exod. x. 12. Deut. xix. 21.
11. *According to.* Num. xiv. 34.
12. *Upon, above.* 1 Sam. viii. 11. 1 Chron. v. 2.
13. *Of.* Gen. ix. 10, 16. Exod. xii. 19.

### בא

I. *To come* or *go*, ſtrictly from one place to another, as Gen. xix. 1; but it is uſed as extenſively as *come* or *go* in Engliſh. In Hiph. *To cauſe to come, to bring.* Gen. ii. 22.

בא השמש is applied Gen. xxviii. 11, & al. in a ſtrictly *philoſophical* ſenſe for the *ſolar light's going off*, i. e. from one hemiſphere to the oppoſite; ſo יצא Gen. xix. 23, & זרח Eccleſ. i. 5, & al. joined with שמש are uſed for the *ſolar light's coming out* or *ſpreading* upon that hemiſphere, which is turning into the morning.

Jud. xiv. 18. בטרם יבא החרסה ſhould, I apprehend, be rendered, *Before* it (the place or city) came *towards the ſolar orb*, i. e. to the meridian; *Before mid-day*, or *noon*.

The final א of this Root is often dropt, as Ruth iii. 15. 1 Sam. xxv. 8. 2 Sam. v. 2. 1 K. xii. 12. xxi. 21, 29. 2 K. iii. 24. Jer. xix. 51. xxxix. 16. Mic. i. 15.

II. Of time, *To come, advance.* Iſa. vii. 17. Amos iv. 2. viii. 11. & al. בא בימים literally, Come *into days*, i. e. advanced *in age*, or *years.* Gen. xviii. 11. xxiv. 1. & al.

III. As a N. fem. תבואה, *Revenue*, *produce*, *increaſe*, *income.* Num. xviii. 30. Deut. xxxiii. 14. Prov. iii. 14. xviii. 20.

Der. Greek Βαω and Βαινω *to go*, Lat. *via*, Eng. *way*, French *voye*, whence *voyage*, &c.

### באר

I. *To open*, as we ſay, *open* the trenches, *open* a pit, or the like. It is not uſed as a V. ſtrictly in this ſenſe, but hence as a N. באר *A pit* or *well opened* in the earth. Gen. xiv. 10. xxi. 30. xxvi. 15. & al. freq.

II. *To engrave deeply* in making an inſcription on ſtone. Deut. xxvii. 8. Comp. Hab. ii. 2.

III. *To open, declare, to make evident, apparent* or *open* by ſpeaking. Deut. i. 5.

### באש

I. In Kal and Hiph. *To ſtink*, as carrion or dead animals in a ſtate of putrefaction, or the like. See Exod. vii. 18, 21. viii. 14. xvi. 20, 24. Pſ xxxviii. 6. Alſo in Hiph. *To make to ſtink.* Eccleſ. x. 1. As a N. באש *A ſtink, ſtench.* occ. Iſa. xxxiv. 3. Joel ii. 20. Amos iv. 10.

II. As a N. maſc. plur. באשים occ. Iſa. v. 2, 4. It is rendered *Wild grapes*, but rather means ſome *ſtinking plant*. *Haſſelquiſt*, in his Voyages, p. 289. ſays, he is inclined to believe that the Prophet here means *the hoary nightſhade*, (ſolanum incanum) becauſe it is common in Egypt, Paleſtine, and the Eaſt, and the Arabian name agrees well with it. The Arabs call it *Aneb el Dib*, i.e. *Wolf-grapes*. The Prophet, adds he, could not have found a plant more oppoſite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out; it likewiſe reſembles a vine by it's ſhrubby* ſtalk." Thus my Author. Mr. *Bate*, however, in Crit. Heb. explains it of *grapes that rot upon the vine*; ſo *Montanus*, uvas putidas.

III. As a N. fem. באשה *Some ſtinking weed*, oppoſed to barley. occ. Job xxxi. 40. Is it not the *plant* of what the preceding באשים are the *fruit?* Compare therefore Senſe II.

IV. As a V. in Niph. and Hiph. *To ſtink* in a figurative ſenſe. *To be* or *become loathſome, abominable.* 1 Sam. xiii. 14. xxvii. 12. (הבאש הבאיש בעמו He is become utterly abominable *among*, or *to his people.*) 2 Sam. x. 6. Prov. 13. 5. Alſo in Hiph. *To cauſe thus to ſtink, make abominable.* Gen. xxxiv. 30. Exod. v. 21. הבאשתם את ריחנו בעיני פרעה *Ye have* made our ſmell loathſome in the eyes *of Pharaoh.* Is not this expreſſion, though at firſt ſight unphiloſophical, yet ſtrictly agreeable to nature? Is it not a figure taken from the remarkable effect which all ſtrong *alkaline* volatile ſmells (ſuch, for inſtance, as that of carrion) have on the *eyes?* Alſo with על following, *To abominate, eſteem abominable.* occ. Iſa. xxx. 5. The Lexicons put this Text under בש *To be aſhamed*, but erroneouſly. In Hith. *To make oneſelf ſtinking, loathſome*, or *abominable.* 1 Chron. xix. 6.

V. Chald. *To be loathſome, abominable.* With על following, *To be abominable to, to diſpleaſe very much.* occ. Dan. vi. 15. As a N. fem. באושתא *Abominable.* occ. Ezra iv. 12.

### בב

Occurs not as a V. in Kal, but,

I. As a participial N. or Participle in Niph. נבוב *Hollow, made hollow.* occ. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 11.

II. It is applied ſpiritually, *Hollow, empty, vain.* occ. Job xi. 12.

III. As a N. fem. in Reg. בבת *The ſight* or *pupil of the eye*, that part of the eye which appears *hollow*, and admits the light. occ. Zech. ii. 8.

### בג

Occurs not as a V. but as a N. בג *Meat, food.* occ. Ezek. xxv. 7, and in compoſition with פת *a portion*, Dan. i. 5. & al. Hence, no doubt, the Phrygian Βεκκος *bread* (Herodot. II. 2.) and the Gr. Βαγος *food*, which *Heſychius* explains by κλασμα αρτου ἢ μαζης *a piece* or *fragment of bread* or *paſte.* And as κλασμα is from κλαω *to break off*, ſo the LXX. in Ezek. xxv. 7, render בג by Διαρπαγην, and Vulg. by direptionem, *ſpoil, plunder*; and *to ſpoil, pluck, break off*, or the like, is perhaps the ideal meaning of the Hebrew word.

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* And no doubt in it's fruit alſo, as the Arabic name implies; and ſo *Brookes* Nat. Hiſt. Vol. 6. p. 119. obſerves that the fruit of the Bella Donna, or *deadly Nightſhade*, is like a *Grape*, of a ſhining black colour, and full of a *vinous* juice

## בגד

I. As a N. בגד *A covering of cloth* or the like. It is uſed for

1. *Clothes* or *coverings* in general. Gen. xxiv. 53. & al. freq.

2. *An outer garment*, *a cloak* or *robe*. Gen. xxxix. 12. 1 Sam. xix. 24.

3. *The covering* or *coverlet* of a bed. 1 Sam. xix. 13.

4. *A cloth-covering* for the tabernacle. Num. iv. 6—13.

II. As a N. בגד *A cover* or *cloak of diſſimulation, hypocriſy, falſehood, perfidy, treachery.* occ. Iſa. xxiv. 16. Jer. xii. 1. So fem. plur. בגדות. occ. Zeph. iii. 4. Hence,

III. As a V. in Kal. *To uſe a cloak of diſſimulation, hypocriſy, falſehood,* or *treachery, to act under ſuch a deceitful cover, to deceive.* It is uſed abſolutely, 1 Sam. xiv. 33. Job vi. 31, & al. or with ב following, Exod. xxi. 8. Jud. ix. 23; and once with מ, Jer. iii. 20, *Surely as a woman* acteth treacherouſly againſt *her friend*; ſo *Noldius*, perfidè agit contra. But on this whole word let the reader conſult Mr. *Bate*'s learned expoſition in Crit. Heb.

## בד

I. *Single, alone.* Exod. xxx. 34. בד בבד יהיה Solum cum ſolo erit—*Each ſhall be ſeparated from* other.

1. With ל prefixed it is uſed as a Particle, לבד *Apart.* Zech. xii. 14, and takes the pronoun ſuffixes of both numbers and genders: as לבדו *He alone, by himſelf alone.* Gen. ii. 8. לבדהן *They* (fem.) *alone*, &c.

2. לבד followed with מן or מ, *Without, beſides.* Jud. viii. 26. Exod. xii. 37.

3. The Particle מ being prefixed to מלבד ,לבד *Beſides, without.* Gen. xlvi. 26.

II. As a N. בד *Flax,* ſo called from running up in *ſingle* ſtalks, without ſpreading into branches.

It is uſed for the *flax* or *linen* of which the prieſt's garments were made. Exod. xxviii. 42. & al. freq. Plur. בדים *Linens, linen garments.* Ezek. ix. 2, 3, 11. & al.

III. As a N. maſc. plur. בדים *Single,* i. e. large and ſtrong, *poles* or *levers,* ſuch as are able *ſingly* to bear or carry a conſiderable weight. Exod. xxv. 13, 14, 15, & al. freq. Hence.

IV. As a N. maſc. plur. in Reg. בדי is uſed for the *bones* of the human body, deſcribed under the ſimilitude of a tent, or tabernacle, Job xviii. 13, (on which paſſage ſee Crit. Heb.)—for thoſe of the *Leviathan* or *crocodile*, Job xli. 4, or 12; and in like manner Iſa. xvi. 6, for the *ſtrength* of *Moab*, repreſented under the image of a wild beaſt, *We have heard of the pride of* Moab *and of his anger*, לא כן בדיו *his* ſtrong bones (or ſtrength) *are not ſo*; Vulg. pluſquam *fortitudo* ejus, *more than his* ſtrength. So Jer. xlviii. 30. *I know, ſaith the Lord, his anger, but not ſo* his ſtrength בדיו, (Vulg. Virtus) *not ſo* (his ſtrength) *hath done*, לא כן עשו. See margin of the *Engliſh* tranſlation. Hence,

V. As a N. maſc. plur. בדים *The ſingle ſhoots* of a tree. Ezek. xvii. 6. xix. 14. Hoſ. xi. 6.

VI. As a N. m. בדים plur. A ſort of *Conjurers*, who might be thus named from their affecting *ſolitude*, as many impoſtors, to cover and give credit to their lies, both in ancient and modern times have done. Thus did *Pythagoras*, *Zoroaſter*, *Numa*, *Mahomet*, &c. (See Prideaux Connect. Vol. I. B. 6. p. 220. Edit. 8vo.) The בדים are mentioned with their other *conjurers*. occ. Iſa. xliv. 25. Jer. l. 36.

בדד *To be all alone, quite alone.* Hence as a Participle Benoni in Kal, בודד *Quite alone,* Pſ. cii. 8. & al.

Der. Lat. *viduus*, whence *widow*, &c.

## בדא

*To feign*, or *deviſe of himſelf alone*; for it ſeems related to בד (as חנא to [illegible]) as is intimated 1 K. xii. 33, *Which* בדא מלבד he deviſed from himſelf alone. It occurs alſo Neh. vi. 8.

## בדל

I. In Kal and Hiph. *To divide, ſeparate, diſtinguiſh.* Gen. i. 4. *And the Aleim* יבדל divided *between the light and the darkneſs.* How? By changing the light into darkneſs,

neſs, and reforming the darkneſs into light alternately, and that by their own immediate and *ſupernatural* power, as the heavenly orbs, and particularly the ſun, afterwards did (Gen. i. 18.) and now do *naturally* and *mechanically*. But how do theſe latter *divide* alſo *between the day and the night*, as they are ordained to do, ver. 14? Plainly by continuing and regulating the *motion of the earth*, which began as ſoon as the Aleim *divided between the light and the darkneſs* *. Read and conſider ver. 4, and 5. freq. occ. See Exod. xxvi. 33. Lev. i. 17. x. 10. xx. 24. Joſh. xvi. 9. In Niph. *To be ſeparated.* 1 Chron. xii. 8. Ezra ix. 1. & al. As a N. בדל *A part* or *piece ſeparated.* occ. Amos iii. 12.

II. As a N. בדיל *Tin*, a ſpecies of metal. It's Heb. name ſeems to be given it either becauſe in refining it is *ſeparated* from gold and ſilver, which it otherwiſe ſpoils, or becauſe it's parts are the moſt eaſily *ſeparable* from each other of any metal, † a heat not much greater than that of boiling water, being ſufficient to fuſe it. So the Latin name ſtannum, by which the Vulg. renders בדיל ſeems to be from the Greek ϛαζω *to flow*. occ. Num. xxxi. 35. Iſa. i. 25. Ezek. xxii. 18, 20. xxvii. 12. In Num. xxxi. 25. Moſes enumerates all the *ſix* ſpecies of metals. ‡ "*Silver*, of all the metals, ſuffers moſt from an admixture of *tin*, *a very ſmall quantity ſerving to make that metal as brittle as glaſs*, and what is worſe, being very difficultly ‖ ſeparated from it again. "The very *vapour of tin* has the ſame effect as the metal itſelf, on ſilver, gold, and copper, rendering them brittle."

Hence we may ſee the propriety of Jehovah's denunciation by the Prophet Iſaiah, ch. i. 25; for having at the 22d verſe compared the Jewiſh people to *ſilver*, he declares at ver. 25, *I will turn my hand upon thee, and purely purge away thy droſs, and remove all* בדיליך thy particles of tin; where *Aquila*, *Symmachus*, and *Theodotion* κασσιτερον σου, and Vulg. ſtannum tuum, *thy tin*; but LXX. *ανομους wicked ones.* This denunciation, however, by a compariſon of the preceding and following context, appears to ſignify that God would, by a proceſs of judgement, *purify thoſe among the Jews who were capable of purification, as well as deſtroy the reprobate and incorrigible.* Comp. Jer. vi. 29, 30. ix. 7. Mal. iii. 3. Ezek. xxii. 18, 20. In Ezek. xxvii. 12, Tarſhiſh, i. e. Tarteſſus in Spain, is mentioned as furniſhing בדיל *tin*, which that it anciently did, the reader may ſee proved by *Bochart*, Vol. 1. 169, from the teſtimonies of *Stephanus*, *Diodorus*, and *Pliny*.

## בדק

Occurs not as a V. in Heb. but as a N. בדק is conſtantly uſed for a *breach*, *rupture*, *fiſſure*, *chink*, (ſee 2 K. xii.) and rendered accordingly, except in 2 Chron. xxxiv. 10. which ſhould likewiſe be tranſlated—*The workmen that wrought in the houſe of the Lord* לבדוק *for* (on account of, or at) the breach *(ad ruptum) and to repair the houſe.* Comp. 2 K. xxii. 5.

## בדר

Chald. from the Heb. בזר, ז being, as uſual, changed into ד, *To ſcatter*, *diſperſe.* Once Dan. iv. 11, or 14. So LXX. διασκορπισατε, and Vulg. diſpergite.

## בה

*Hollow.* It occurs not ſimply in this form, but hence,

I. As a N. בהו *Hollow*, *empty*, *having nothing in it but air*, *filled only* vacuo aere *with empty air*, as *Lucan* calls it, Lib. 5. lin. 94. occ. Gen. i. 2. Jer. iv. 23. Iſa. xxxiv. 11. *And he ſhall ſtretch out upon it the line of* תהו *and the*

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* See this further explained in *Hutchinſon*'s Moſes' rincip. pt. II. p. 221—239. *Bate*'s Philoſophical rinciples of Moſes aſſerted and defended, p. 26. &c. nd in *Catcott* on the Creation, p. 45. &c.

† *Boerhaave*'s Chemiſtry, by *Dallowe*, p. 25.

‡ *New and complete Dictionary of Arts* in TIN.

‖ "But ſince we have learned from the Chemiſts that the admixture of melted Copper the Tin may be ſily diſengaged, and carried off, we may collect the lver pure from the Copper with a great deal of eaſe d little expence." *Boerhaave* Chem. V. 1. p. 62.

*the plummets of* בהו, i. e. he ſhall, as it were, mark out with a line where it ſhall be thrown into תהו *confuſed, unconnected ruins*, and with a plummet, where inſtead of it's preſent *regular, maſſy* buildings, it ſhall be בהו *a mere void* or *deſolation.* Comp. Zech. i. 16. iv. 9, 10. Lam. ii. 8. 2 K. xxi. 3.

II. As a N. בת plur. בתים, *A hollow place, cavity, receptacle.* Exod. xxv. 27. xxvi. 29. ix. 20. & al. freq.

בתי נפש *Smelling-* or *perfume-boxes.* See under נפש.

Fem. plur. בתות *Cavities.* occ. Iſa. vii. 19.

III. בת עין *The hollow, pupil,* or *ſight of the eye.* Comp. בבת under בב III. occ. Pſ. xvii. 8. Lam. ii. 18.

IV. As a N. בת, *A Bath,* the *largeſt meaſure of capacity* next to the *Homer,* of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *Epha,* i. e. to ſeven gallons and a half of our meaſure, and is always mentioned in Scripture as a meaſure of *liquids.*

V. As a N. maſc. בית, plur. בתים.

1. *Cavity, capacity.* 1 K. xviii. 32.
2. *The concave,* or *inſide* of a place as oppoſed to the outſide. Gen. vi. 14. & al.
3. *A houſe.* freq. occ. *A houſhold* or *family.* Gen. vii. 1. & al. freq. *A den* or *dwelling of wild beaſts.* Job xxxix. 6. *A neſt of birds.* Pſ. lxxxiv. 4.
4. Uſed as a Particle בית (for בבית) *In, within.* Ezek. 1. 27.

VI. As a N. ביתן *A palace, a large and beautiful houſe.* occ. Eſth. i. 5. vii. 7, 8. *Caſtell* ſays, ſome think it a *Perſic* word, becauſe it occurs only in this book.

VII. As a N. תבה *An ark, a hollow veſſel.* It is uſed only for the *ark* of *Noah,* Gen. vi. and for that in which the infant *Moſes* was put, Exod. ii. 3, 5. It is in ſome editions printed תיבת (in Reg.) Exod. ii. 3, but in the accurate unpointed Bible, printed after *Leuſden*'s, *Amſterdam,* 1701, and in Dr. *Foſter*'s excellent Quarto Edition, which does honour to the preſs at *Oxford,* it is תבת without the י *jod.*

Der. From בית *Boat, boot, booth,* alſo *bide, abide*; from תבה *Tub, tube.* Q?

## בהט

As a N. *Red marble, porphyry,* or ſome kind of beautiful ſtone. Once Eſth. i. 6.

## בהל

I. In Kal and Niph. *To hurry, be precipitate,* or *haſty.* 2 Chron. xxxv. 21. Eccleſ. v. 1. vii. 10. Prov. xxviii. 22. In Hiph. Tranſitively, *To hurry away.* 2 Chron. xxvi. 20. Chald. As a N. בהילו *Haſte, hurry.* occ. Ezra iv. 23. As a N. fem. תבהלה the ſame. occ. Dan. ii. 25. vi. 19.

II. In Niph. *To be agitated* as the bones or body in fear. Pſ. vi. 3, 4.

III. In Kal and Hiph. *To put into a hurry of fear, to put into a conſternation, to effright.* Job xxii. 10. xxiii. 6. Pſ. ii. 5. In Niph. *To be fluſtered, terrified.* Exod. xv. 15. Chald. In Ith. *To be affrighted.* Dan. v. 9. As a N. fem. בהלה *Terrour, conſternation.* Lev. xxvi. 16. Pſ. lxxviii. 33.

Der. Gr. Βαλλω *to caſt,* Eng. *a ball*; perhaps Latin *pello,* to drive, whence *impel, diſpel, propel, impulſe,* &c.

## בהם

Occurs not in the *Hebrew* Bible as a V. but as the learned *Bochart* obſerves, the word in *Ethiopic* ſignifies *mate, dumb,* and in *Arabic,* as a V. *to be dumb,* or *ſpeak barbarouſly, inarticulately.* So Βαμβαινω in Greek is *to liſp* or *ſtammer.* Hence,

I. As a N. בהמה *A Beaſt* or *Brute, deſtitute of ſpeech,* or *of an articulate voice*; Ὑποζυγιον ἀφωνον *a dumb beaſt*; 2 Pet. ii. 16. It denotes

1. *Any brute* as oppoſed to man. Pſ. xxxvi. 7.
2. *Any terreſtrial quadruped, viviparous and of ſome ſize.* See Lev. xi. 2—7, 29, 30.
3. *A tame animal,* as oppoſed to חיה *a wild one.* Gen. i. 25. Pſ. l. 10. See *Bochart,* Vol. II. 4. & ſeq.

II. As a N. בהמות *The Behemoth,* q. d. *the beaſt* or *brute by way of eminence, the moſt eminent* or *remarkable of brutes.* occ. Job xl. 10. (or 15.) *Bochart,* (Vol. 3. 754. & ſeq.) contends that the name means the *hippopotamus,* that is, *the ſea-* (or more properly ſpeaking)

ſpeaking) *the river-horſe*, which the ancient Greek writers, and the * *Præneſtine* pavement, deſcribe as an amphibious quadruped found in the *Nile*, and which is ſtill ſometimes met with in *Upper Egypt*. This excellent author has ſupported his opinion with ſo much learning and plauſibility, that I believe it has been generally embraced and acquieſced in by the literati ſince his time. *Schultens*, however, in his Commentary on Job, argues as ſtrenuouſly, that the *elephant* was the creature intended. And it muſt be confeſſed, that *moſt* of the characters given of the *Behemoth* will correſpond alſo to the *elephant*. It would far exceed the bounds of a Lexicon to ſtate and diſcuſs the arguments on each ſide. I muſt, therefore, content myſelf at preſent with referring to *Bochart*, (as above) to *Scheuchzer*'s Phyſica Sacra on Job xl. and to Dr. *Shaw*'s Travels, p. 426. in ſupport of the claims of the *hippopotamus*, and to *Schulten*'s Comment. and Mr. *Scott*'s valuable Tranſlation and Notes on Job, in defence of the *elephant*. I ſhall however intimate the principal arguments of both parties by explaining, in their proper places, the Hebrew words on which they are founded.

### בהן

Occurs not as a V. in Heb. but as a N. בהן plur. בהנות *The thumb* or *great toe*. Jud. i. 7. Thus *Aquila* renders it by *αντιδακτυλος*, Exod. xxix. 20; but the LXX. always by *ακρον*, *the top*, *ſummit*, or *extremity*. The putting of *blood* and *oil* upon the *thumb of the right hand* and *great toe of the right foot*, Lev. viii. 23. xiv. 14, 17, & al. was typical of all their *actions* and *ſteps* being cleanſed by the *blood of Chriſt*, and ſanctified by the *anointing of the Holy Spirit*.

### בהק

Occurs not as a V. in Heb. but in Chaldee and Syriac ſignifies *to ſhine*. As a N. בהק is once uſed for a kind of *leproſy*, or *leprous ſpot* on the ſkin, Lev. xiii. 39, *And the Prieſt ſhall look, and behold in the ſkin of their fleſh* בהרת כהות לבנת bright ſpots of an obſcure white, *this is* בהק *breaking out on the ſkin; he is clean*. We are informed in Mr. *Niebuhr*'s valuable *Deſcription de l'Arabie*, p. 119. that one of the ſpecies of *leproſy* to which the Arabs are ſubject is by them ſtill called *Bohak*, but that it is *neither contagious nor mortal*; and in the Note, p. 120, 121, Mr. *Forſkål* adds, "The Arabs call a ſort of *leproſy*, in which ſome *little ſpots* ſhow themſelves here and there on the body, *Behaq*; and it is without doubt the ſame as is named בהק Lev. xiii. They believe it to be ſo far from contagious, that one may lie with the perſon affected without danger."—"On the 15th of May, 1763, I ſaw at *Mokha* a Jew who had the leproſy *Bohak*. The ſpots of it are of unequal ſizes; *they do not appear ſhining*, they are but very little raiſed above the ſkin, and do not change the colour of the hair, les taches ſont d'un blanc obſcur tirant ſur le rouge, *the ſpots are of an obſcure white inclining to red*." As to what Mr. *Forſkål* ſays, that the ſpots do not appear *ſhining* (luiſantes,) which may ſeem to contradict Moſes' calling them בהרת *ſhining ſpots*, it may be obſerved that the Jew might probably have had the *Bohak* ſome time, and that Moſes himſelf ſuppoſes that by the time the perſon affected with it could be brought to the Prieſt, the בהרת *ſhining ſpots* would be כהות לבנת *obſcurely white*.

### בהר

Occurs not as a V. in Heb. but in Arabic ſignifies *to ſhine very much* or *brightly*. See *Caſtell*.

I. As a participial N. בהיר *Bright*, *ſhining*, *reſplendent*. occ. Job xxxvii. 21. *And now men cannot look at that* reſplendent *light (which is) in the ethers, when the wind hath paſſed and cleanſed them*. "That is, when the ſky is in ſuch a *clear dazzling* ſtate as he had deſcribed, ver. 18." This Text plainly gives the idea of the word.

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* See *Shaw's* Travels, p. 426. 2d. Edit.

II. As a N. fem. בהרת A kind of *leprous ſpot*, ſo called from it's *ſhining*. Lev. xiii. freq.

### בז

I. *To ſpoil*, *plunder*, *ſtrip*. Gen. xxxiv. 27. 1 Sam. xiv. 36, where obſerve that the ה in נבוזה is not radical, but paragogic, as in נבלה from בל Gen. xi. 7; and that this is the only inſtance where the Verb occurs with a final ה in the ſenſe of *ſpoiling*. freq. occ. As Ns. בז and fem. בזה *Spoil*, *plunder*, *prey*. Num. xiv. 3, 31. 2 Chron. xiv. 14.

II. *To ſpoil of honour* or *credit*, *to detract from*, *reproach*, *upbraid*. Prov. vi. 30. *Men* לא יבוזו will *not* upbraid *a thief*, *if he ſteal to ſatisfy his appetite when he is hungry*. So Prov. xxiii. 9. (where LXX. μυκτηριση *he ſneer*) and ver. 22. As a N. בוז *A reproach*, *object of reproach*. Gen. xxxviii. 23. Job. xii. 21. Pſ. xxxi. 19, & al. Fem. בוזה The ſame. occ. Neh. iii. 36. or iv. 4.

בזז *To plunder repeatedly*, or *entirely*, the reduplication of the 2d radical denoting, as uſual, the *repetition* or *completeneſs* of the act. Num. xxxi. 9, 32, 53. & al. freq.

### בזא

It ſeems to be of the ſame ſignification as the preceding בז, *To ſpoil*, *ſtrip*. So ſeveral of the Hexaplar verſions render it διηρπασαν and Vulg. diripuerunt. occ. Iſa. xviii. 2, 7. The firſt verſe of this chapter is a denunciation againſt the land of * *Cuſh*, *in Africa*, now called *Ethiopia*, or *Abyſſinia*. The ſecond verſe deſcribes the *Ethiopians* as ſending Embaſſadors by the Nile, in veſſels of Papyrus, into *Egypt*, a country † at that time dreadfully waſted by *Sennacherib*, which devaſtation, with alluſion no doubt to the deſolation brought on Egypt by the Nile when it riſes too high, is figuratively denoted by the expreſſion, *whoſe land the rivers* בזאו have ſpoiled. So Targum *Jonath*. *whoſe land* עממיא the people *have ſpoiled*. Perhaps the Prophet, introducing the Ethiopians as ſpeaking, uſes a word of their dialect.

### בזה

With a radical, but mutable or omiſſible, ה. *To deſpiſe*, *contemn*, *ſlight*. See Gen. xxv. 34. Num. xv. 31. 2 Sam. xii. 9. Pſ. xxii. 25. 2 K. xix. 21. Iſa. xxxvii. 22, in which two laſt paſſages בזה may be the Particip. Benoni fem. in Kal. As a N. בזיון *Contempt*. occ. Eſt. i. 8.

As a Participle or participial N. of an irregular, mixt form between Niph. and Hiph. נמבזה *Contemptible*, *vile*; So LXX. ητιμωμενον, *Theodotion* εξουδενωμενον, Vulg. vile. occ. 1 Sam. xv. 9.

### בזק

Occurs not as a V. in Heb. but in Syriac ſignifies *to ſtrow*, *diſperſe*, *break to pieces*. As a N. in Heb. בזק *A flaſh of lightening*; ſo *Aquila* Αστραπη, and Vulg. Fulguris coruſcantis. occ. Ezek. i. 14. The name of a *place*. Jud. i. 4. 1 Sam. xi. 8.

### בזר

*To diſperſe*, *diſſipate*. occ. Pſ. lxviii. 31. Dan. xi. 24. So LXX. διασκορπιζειν, Vulg. diſſipare.

### בחל

*To nauſeate*, *retch*. So the Chaldee Targum קצת *loathed*, *deteſted*: but the LXX. επωρυοντο *roared*. Once Zech. xi. 8.

Der. *Belch*. Q?

### בחן

*To try*, *prove*, *examine*, particularly as metals. Pſ. lxvi. 10. Zech. xiii. 9. & al. freq. We read Job xii. 11. xxxiv. 3, that אזן מלין תבחן *the ear* trieth *words* or *articulate ſounds*; and with moſt exact and philoſophical truth is this ſaid of the organ of hearing, particularly of the auditory nerve and membrane, for * "this membrane in the various degrees of tenſion and relaxation, *adapts itſelf* to the ſeveral natures

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* See *Joh. Dav. Michaelis* Hebræorum Geographia Extera, p. 143—157.

† See *Prideaux* Connect. Vol. 1. at the year A. C. 713.

* See *New and Complete Dictionary of Arts*, &c. in Hearing.

and ſtates of ſonorous bodies; becoming tenſe for the reception of acute ſounds, and relaxed for the admiſſion of grave ſounds. In ſhort, *it is rendered tenſe and relaxed in a thouſand different degrees, according to the various degrees of acuteneſs or gravity in ſounds.*

As a N. בחן and בחון *A place* or *building for examining, a watch-tower.* Iſa. xxxii. 14. Jer. vi. 27. It is written בחין Iſa. xxiii. 13.

Der. *Beacon, beckon.*

## בחר

I. *To chooſe.* Gen. vi. 2. & al. freq.

II. As a participial N. בחור *A young man, a man in the vigour of his age,* ſuch as one would *chuſe* for his *ſtrength* and *activity,* to perform any work. Jud. xiv. 10. Ruth iii. 10. 1 Sam. viii. 16. Prov. xx. 29. Comp. *Greek* and *Eng.* Lexicon in Εκλεκτος II.

## בטא

*To utter* or *ſpeak raſhly, fooliſhly* or *unadviſedly,* effutire. occ. Lev. v. 4. Num. xxx. 7, 9. Pſ. cvi. 33. But in all the above paſſages it is followed by בשפתים *with the lips*; and I ſuſpect that the LXX. in conſtantly rendering it (except only in Num. xxx. 9.) by διαστελλω or διαστολη which denotes the *ſeparating* or *opening wide* of the lips, diductionem *labiorum,* have given the true idea of the word.

From this Root may perhaps be derived the Greek Βαττος *a ſtutterer*; alſo the proper name of a perſon who was a *ſtammerer,* (mentioned by *Herodotus,* Lib. 4. cap. 155.) and of a ſilly *tautological* Poet alluded to by *Ovid,* Met. Lib. 2. lin. 703. See more in *Greek* and *Eng.* Lexicon, under Βαττολογεω.

## בטה

Occurs only in Prov. xii. 18, and ſeems nearly of the ſame import as the preceding בטא.

## בטח

I. *To hang cloſe, cling.* It occurs not in Kal; but hence in Hiph. with על following, *to cauſe to cling to,* or *hang upon.* occ. Pſ. xxii. 10, מבטיחי על cauſing me to cling *upon my mother's breaſts.*

II. *To truſt, rely upon,* in which ſenſe it is followed with ב, על אל. freq. occ. It is alſo uſed abſolutely, *to truſt, be confident, ſecure,* the object of *truſt* or *confidence* being implied. Job vi. 20. Iſa. xii. 2. As a N. בטח *Truſt, confidence.* Iſa. xxxii. 7. Alſo adverbially, *Confidently, ſecurely.* Gen. xxxiv. 25. Deut. xii. 10. Fem. בטחה *Confidence.* occ. Iſa. xxxi. 15. בטחון *Hope, confidence.* occ. Eccleſ. ix. 4. 2 K. xviii. 9. Iſa. xxxvi. 4. מבטח *Confidence, truſt.* Prov. xxv. 19. & al.

III. As a N. maſc. plur. אבטחים *Fruits* or *plants* of the *pepo* or *melon* kind, which by their tendrils *cling* to whatever they can lay hold on, and ſo ſupport themſelves. occ. Num. xi. 5, where perhaps the word means the *water-melon*; which "the Arabians, according to *Haſſelquiſt,* (Voyages, &c. p. 255.) call *Batech.* It is cultivated, adds he, on the banks of the Nile, in the rich clayey earth, which ſubſides during the inundation.—This ſerves the *Egyptians* for meat, drink, and phyſick. It is eaten in abundance during the ſeaſon, even by the richer ſort of people; but the common people, on whom Providence has beſtowed nothing but poverty and patience, ſcarcely eat any thing but theſe, and account this the beſt time of the year, as they are obliged to put up with worſe fare at other ſeaſons.—This fruit likewiſe ſerves them for *drink, the juice refreſhing theſe poor creatures,* and they have leſs occaſion for water than if they were to live on more ſubſtantial food in this burning climate." This well explains the Iſraelites' regretting the want of this fruit in the *parched thirſty* wilderneſs.

## בטל

*To ceaſe, leave off, intermit.* occ. Eccleſ. xii. 3. Chald. In Kal, *To ceaſe.* occ. Ezra iv. 24. In Kal and Aph. *To cauſe to ceaſe.* occ. Ezra iv. 21, 23. v. 5. vi. 8.

Der. *A beetle.* Q?

## בטן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac, denotes *To conceive in the belly* or *womb*;

*womb*; and in Arabic, *To hide* or *be hid* (See *Caſtel*'s Lexicon).

I. As a N. בטן *The belly* of an animal, male or female. Gen. xxv. 23. Jud. iii. 21. Job xl. 11.

II. *The belly* or *central part* of a hollow pillar. 1 K. vii. 20.

III. As a N. maſc. plur. בטנים *Nuts*, or rather, according to Dr. *Shaw*, (Travels, p. 145. Note, 2d Edit.) *Piſtachio Nuts*, ſo called from their ſhell ſhaped like the *belly*, and *containing* the kernel. See this interpretation further proved in *Bochart;* Vol. I. 388, &c. Once Gen. xliii. 10.

**Der.** *To batten*, make fat.

### בי

Compounded of the particle ב and י *me*, *to me*, or *on me*, i. e.

1. *Attend to me*. Gen. xliii. 19.
2. *Have pity on me*. Exod. iv. 10. & al.

### בית See under בה

### בכא

Occurs not as a V. but as a N. appears to be the name of ſome *tree* or *ſhrub*. occ. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. Pſ. lxxxiv. 7. The LXX. in Chron. render it απιων *pear-trees*; ſo Aquila in 2 Sam. v. 23, and Vulg. both in Sam. and Chron. pyrorum. Others tranſlate it the *mulberry-tree*, which, to illuſtrate the paſſage in the Pſalm, it is pretended, grows beſt in *dry* ground; but I do not find this circumſtance to be true*, and ſhould rather think that בכא means a kind of *large ſhrub*, which the Arabs ſtill likewiſe call *Baca*, and which probably was ſo named from it's *diſtilling* an odoriferous gum; for our word בכא ſeems to be related to the following בכה, as בטא to בטה, &c. *The valley of* בכא, mentioned Pſ. lxxxiv. 7, (to borrow the expreſſions of *Celſius*. Hierobot.) appears to be† "*a rugged valley, embarraſſed with buſhes* and ſtones, which cannot be paſſed through without labour and tears; ſuch as we may collect from Deut. xxi. 4, were to be found in Judea." And I add, that a valley of this kind was a ſtriking emblem of that *vale* of *thorns* and *tears* thro' which all believers muſt paſs to the heavenly Jeruſalem. Comp. Crit. Heb. It is remarkable that in Pſ. lxxxiv. the LXX. render בכא by κλαυθμωνος, Aquila by κλαυθμου, *of weeping*, and Vulg. by lachrymarum *of tears*; theſe verſions may ſerve to confirm it's relation to בכה, but the word itſelf moſt probably denotes ſome *ſhrub* in the Pſalm, as well as in the other texts of Scripture.

### בכה

With a radical, but mutable or omiſſible, ה. *To ooze*, *ooze out* as liquor, *to diſtil in ſmall quantities*.

I. *To weep*, *ſhed tears*, See Gen. xlv. 14. Exod. ii. 6. Jer. ix. 1. As a N. בכי *Weeping*, *tears*. See Pſ. cii. 10. As a N. fem. בכיה, in Reg. בכית *Weeping*, *ſhedding tears*. occ. Gen. l. 4.

II. Tranſitively, *To weep for*, *bewail*. Gen. xxiii. 2. Lev. x. 6. & al.

III. As a N. בכי *An oozing*. occ. Job xxviii. 11. *He* (man) *binds up*, or *confines the* (ſubterraneous) *ſtreams* or *rills* מבכי from oozing; for this is evidently part of that deſcription of the miner's and metallurgiſt's buſineſs, which begins at the firſt verſe of this chapter. Or if the מ in מבכי be taken as formative, then we may render the text, *He binds up* the oozing places *of the ſtreams*, which comes to the ſame ſenſe. And for further ſatisfaction ſee Mr. *Scott*'s poetical Paraphraſe and Notes.

### בכר

In general *to be forward*, *precede*, *to come*, or *go before*.

I. In Kal, *To precede* or *be firſt in birth*, *to be the firſtling* or *firſt-born*, or *conſecrated as ſuch*. occ. Lev. xxvii. 26. As a Particip. fem. in Hiph. מבכירה *Bringing forth the firſt-born*.

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* See *Miller*'s Gardener's Dictionary under *Morus*.

† "Aſperam & dumis *ſaxiſque* impeditam vallem, *quæ ſine labore & lachrymis tranſiri non poſſet, quales in Judæâ fuiſſe colligitur ex* Deut. xxi. 4."

So LXX. πρωτοτοκουσης. occ. Jer. iv. 31. As participial Ns. בכור, בכיר, and בכר *Firſt-born, firſtling.* Gen. iv. 4. x. 15. xix. 31. xxxv. 23. Exod. xi. 5. & al. freq. As a N. fem. בכרה *Primogeniture, birth-right.* Gen. xxv. 31, 32, 33. & al. freq. Alſo *ſeniority* or *priority of birth* in general. Gen. xliii. 32. As a V. *To make the firſt-born, to inveſt with the rights of primogeniture.* occ. Deut. xxi 16. Alſo, *To be the firſtling*, or *conſecrated as ſuch.* occ. Lev. xxvii. 26.

It is plain, by Gen. iv. 4, that from the original inſtitution of animal ſacrifices, the *firſtlings* of beaſts were conſecrated for victims, as they were afterwards among the * Heathen, and by the Moſaic law, Exod. xiii. 2. xxxiv. 19. Num. xviii. 17. & al. It is likewiſe evident that among the antient patriarchal believers the *firſt-born male*, reckoning from the *mother*, or *he who opened the womb*, was entitled to the בכרה or *birth-right*, which included as well a *double portion* of the father's eſtate (comp. Gen. xlviii. 22. Deut. xxi. 17. 2 Chron. v. 1, 2.) as *authority* over the other brethren (ſee Gen. xxvii. 29. xlix. 3.) and *the prieſthood* (ſee Num. iii. 12. viii. 16. Exod. xix. 22. xxiv. 5.) And this *pre-eminence* of the *firſt-born* took place from the beginning, and as much belonged to *Cain* before his forfeiture, as it did to *Reuben* before his. (Comp. Gen. iv. 7, with Gen. xlix. 3, in the Heb.) So the Patriarchs Abraham, Iſaac, and Jacob, offered ſacrifices, and were *Prieſts* as well as *Kings* to their reſpective families. See Gen. xii. 7, 8. xiii. 18. xxii. 7. xxvi. 25. xxxi. 54. xxxv. 7. Job, in Arabia, acted in the ſame capacity, Job i. 5. And it is highly probable, that among the ancient heathen nations *in general* the *firſt-born* were entitled not only to the civil authority, but alſo to the prieſthood. This ſeems to have been the caſe in Egypt in Moſes' time; and hence Jehovah's deſtroying their *firſt-born*, as it was the laſt miracle wrought in that country before the Exodus, ſo was it the moſt dreadful and moſt effectual in prevailing on Pharaoh and the Egyptians to diſmiſs the Iſraelites. See Exod. xi. 5—8. xii. 29—33. So late as *Homer*, we find the *prieſtly* office performed *Kings*, as well as by thoſe who were Prieſts by name and profeſſion. See Il. 1. lin. 402, &c. Il. 3. lin. 271, 294. Thus likewiſe, in *Virgil*, Æn. 12. lin. 213. the two *Princes*, *Æneas* and *Latinus*, at a treaty,

> —————Ritè ſacratas
> In flammam jugulant Pecudes, & viſcera vivis
> Eripiunt, cumulantque oneratis lancibus Aras.
>
> ————*The conſecrated victims ſlay*
> *Before the flames, and from their bodies tear*
> *The trembling entrails, and the altars heap*
> *With chargers loaded with the hallow'd fleſh.*

And in Æn. 3. lin. 80. we meet with *Anius*—

> —Rex idem hominum, Phæbique ſacerdos—

expreſsly uniting the character of *King* and *Prieſt* in his own perſon.

This conſecration of the *firſt-born*, both of man and beaſt, from the time of the original inſtitution of Chriſtianity at Eden, ſeems a ſtriking comment on that bleſſed promiſe, *The ſeed of the WOMAN ſhall bruiſe thy* (the ſerpent's) *head*; *but thou ſhalt bruiſe his heel.* For ſince the ſeed of the *woman only* is here mentioned, is not this an intimation, at leaſt, that the Redeemer ſhould be born of a *Virgin?* And what in nature could be ſo proper a ſtanding type of him in this reſpect, as *the firſt-born*, or *he who opened the womb*, whether of man or beaſt; the former to repreſent him in his *prieſtly* and *regal*, the latter in his *ſacrifical*, character? It may be further remarked, that a perverſion of the true tradition concerning the redemption of man by the *ſufferings* and *death* of the great *Firſt-born* was no doubt a principal ſource of the idolaters

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* Thus in *Homer* both the Trojans and the Greeks uſed to offer a ſacrifice Αρνων πρωτογονων of *firſtling lambs* to Apollo. See Il 4. lin. 102, 120. Il. 23. lin. 864, 873.

*ſacrificing* their own children, particularly *their firſt-born*. See 2 K. iii. 27. xvi. 3. xxi. 6. xxiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37. Mica vi. 7. And on this ſubject the reader may do well to conſult Lord Preſident *Forbes*' Tracts, Vol. I. p. 131. Edit. Edinburgh.

As the *firſt-born* is called *the might* of his father, *and the beginning* or *chief of his ſtrength*, Gen. xlix. 3, (Comp. Deut. xxi. 17. Pſ. lxxviii. 51.) ſo in Job xviii. 13, בכור מות *The firſt-born of death* ſeems figuratively to denote a *dreadful* and *mortal diſeaſe*—“ *Death's eldeſt born*, and fierceſt of his brood,” as Mr. *Scott* expreſſes it.

II. As a N. maſc. plur. בכורים *Firſt-fruits*, *fruits firſt ripe*, i. e. *before* others of the ſame kind. There were two principal kinds of *firſt fruits*; the one of *barley*, (called ראשית בכורי *the beginning of the firſt-fruits*, Exod. xxiii. 19. xxxiv. 26, and ראשית קציר the *beginning of the harveſt*, Lev. xxiii. 10.) from which the *wave-ſheaf* was taken, ver. 10, 11; the other of *wheat*, called בכורי קציר חטים *the firſt-fruits of wheat-harveſt*, Exod. xxxiv. 22, of which the two wave-loaves were made, Lev. xxiii. 17; the wave-ſheaf repreſenting Chriſt *riſen from the dead* (Comp. Joh. xii. 24.) as the *firſt-fruits of them that ſlept*. (See 1 Cor. xv. 20, 23.) the *wave-loaves* prefiguring the effuſion of the *firſt-fruits of the ſpirit* on the day of *Pentecoſt*, Act. ii. 1—4.

As a V. applied to a tree. *To bring forth firſt* (i. e. delicate) *fruit*, or, according to *Bate*, “ *to forward it's fruit*, and ſo bring it to perfection.” occ. Ezek. xlvii. 12; where *Montanus* maturabit *ſhall haſten* or *ripen*. The correſpondent Greek word in Rev. xxii. 2, is *αποδιδουν yielding, bearing*.

III. As Ns. בכר and fem. בכרה *A dromas* or *dromedary* (which Engliſh names, by the way, are derived from the Greek *δρεμειν to run*) a ſpecies of camel, “ chiefly remarkable for it's *prodigious ſwiftneſs* (the *ſwift dromedary*, as the Prophet calls it, Jer. ii. 23,) the Arabs affirming that it will run over as much ground in one day, as one of their beſt horſes will perform in eight or ten.” But this ſeems an exaggeration. “ It differs from the common camel, in being of a finer and rounder ſhape, and having upon it's back a leſſer protuberance.” *Shaw*'s Travels, p. 167, where ſee more. “ The *dromedary*, ſays * *Ruſſel*, by all I could ever diſcover, is nothing but a high breed of the *Arab* camel. The only diſtinction obſerved is, that it is of a lighter and handſomer make; and inſtead of the ſolemn walk to which the others are accuſtomed, it paces, *and is generally eſteemed to go as far in one day as the others do in three.*” And this is ſufficient to ſhew the propriety of it's Hebrew name. occ. Iſa. lx. 6. Jer. ii. 23.

## בל

I. *To mix, mingle*. occ. Jud. xix. 21. ויבול (Marg. ויבל) *And he* mingled *for the aſſes*, i. e. he *mixed* ſome chopped ſtraw and barley together for their provender, as uſual in thoſe countries to this day. Comp. בליל below, and ſee 1 K. iv. 28, and *Obſervations on divers paſſages of Scripture*. p. 209, &c. Pſ. xcii. 11, “ בלתי *I am* (not barely anointed, but) mixed *with freſh oil.* Oil penetrates the very bones, and the perſon ſpoken of was to be *full*, or *filled full* with what oil repreſents. The *ſoftening benignity* of holineſs and love were to be *incorporated* into his very ſubſtance, and his very humanity to become, like God, holineſs and love.” *Bate*'s Crit. Heb.

II. *To confound, deſtroy*, as it were, by *heterogeneous* or *diſcordant mixtures*. occ. Gen. xi. 7. ונבלה *And* we will confound *there their talk*. So ver. 8. *Wherefore the name of it was called* Babel בבל (i. e. in confuſion) *becauſe there Jehovah* בלל confounded *the talk of all the earth*. Obſerve that in ver. 7 the ה in נבלה is not radical but paragogic. Hence the French *Babil*, *babiller*, and Eng. *Babble*.

III. As a N. בל *Bel*. A name by which the Heathen, and particularly the *Babylonians*, called their arch-idol, *the heavens*, whoſe different conditions of *fire*, *light*, and *ſpirit*, (i. e. groſs air) are mechanically *mixed* with each other, and thereby carry on all the operations of nature. occ. Iſa. xlvi. 1. Jer. l. 2. li. 44. This idol is alſo mentioned Baruch, vi. 41; and (to ſay nothing of the apocryphal ſtory of *Bel* and the Dragon) *Herodotus*, Lib. 1. cap. 181. expreſsly calls the Tower of *Babel* or *Babylon*, Διος ΒΗΛΟΥ Ἱρον the Temple of Jupiter *Belus* or *Bel*; and *Servius*, on the firſt book of the Æneis, ſays, that "among the *Aſſyrians Saturn* and the *Sun* (i. e. the ſolar light) are upon ſome ſacred account both called *Bel*." The reaſon of this ſeems evident, בל was a *general* name for the *matter of the heavens* or *celeſtial mixture*, as what the Greeks called Κρονος, (from קרן *to irradiate*) and the Romans *Saturn* (from סתר *to hide*; ſee under סתר) likewiſe was. Thus *Orpheus*, in his hymn to *Cronus* or *Saturn*,

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* *Nat. Hiſt. of Aleppo*, p. 57.

> Δεσμους αρρητους ὃς εχεις κατ' απειρονα κοσμον.
>
> Thou holdeſt thro' the *wide-extended world*
> The * bands ineffable.

And ſtill more expreſsly to our preſent purpoſe,

> Ὃς ναιεις κατα ϖαντα μερη κοσμοιο—
>
> Inhabiting the *world's every part*—

The ſame Poet further addreſſes *Cronus*,

> Ὃς δαπανᾳς μεν απαντα και αυξεις εμπαλιν αυτους.
>
> Thou *all conſuming*, *all-repairing* God!

And in truth בל or *the mixture of the different conditions of the heavenly fluid* is what not only continually renews, but alſo deſtroys all things. Hence the Fable of *Cronus* or *Saturn devouring his own children*: And hence perhaps *one* reaſon of the horrid cuſtom of offering up *children* to him in ſacrifice, which was practiſed not only by the *Carthaginians*, but by the old *Latins*, by the *Cretans*, and in ſhort wherever this Idol was worſhipped. See Univ. Hiſt. Vol. 17. p. 262. & ſeq. and Notes, and below under מלך.

We find by the *Palmyrene* inſcriptions, printed at the end of the Abbé *Barthelemy*'s *Reflections*, &c. *Paris*, 1754, that עגל בול *Bel the Calf*, (ſee Exod. xxxii.) and מלך בול *Molech Bel*, or *Bel the King* were worſhipped at *Palmyra* or *Tadmor*.

III. As a N. בול. See under בלה.

IV. As a N. maſc. מבול *A flood, deluge.* LXX. κατακλυσμος. It is applied only to that of Noah, "from it's *ſoaking* or *mixing with* the earth quite through the ſhell of it;—which was then *ſoaked* full of water, and diſſolved." *Bate.* This effect is not badly expreſſed by *Virgil* Æn. 12. lin. 204, 5.

> ——*Tellurem* effundat in undas
> Diluvio miſcens——
>
> ——The earth *in water fus'd*
> *Mixt with the flood*——

See Mr. *Catcott*'s excellent Treatiſe on the Deluge, p. 75. 2d Edit.

V. As a N. תבל *A mixture* or *confuſion* of ſpecies by beſtiality, Lev. xviii. 23.—or of relation by inceſt, Lev. xx. 12.

VI. As a N. תבל *The mixt globe* of earth and water. 1 Sam. ii. 8. 2 Sam. xxii. 16. 1 Chron. xvi. 30. Prov. viii. 26, 31.

VII. Chald. As a N. בל, the ſame as the Heb. לב, *The heart.* Dan. vi. 14.

בלל I. *To mix very much*, *to mix together*, *confound*. Exod. xxix. 2. Gen. xi. 9. Hoſ. vii. 8. & al.

II. A N. בליל *A mixture* or *mixt provender* for cattle, conſiſting of chopped *ſtraw* and *barley mixt together*. occ. Job vi. 5. Iſa. xxx. 24. See *Obſervations*, &c. p. 210. Job xxiv. 6. *They reap in a field* בלי לו *(which is) not their own*; and thus the *Chaldee* Paraphraſt, LXX. and Vulg. read it in two words, and tranſlate it accordingly. See Mr. *Scott*.

בלא

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* Whence, by the way, we may ſee the reaſon, why *Saturn* was repreſented as bound with *fetters*, and why, of *wool*. For what *binds* ſo ſtrongly as the *heavenly fluid?* and yet, what ſo *ſoft?*

### בלא

I. Chald. from Heb. בלה, *To wear out, conſume.* occ. Dan. vii. 25; where Theodotion *παλαιωσει ſhall aboliſh as with age*, Vulg. conteret *ſhall wear to pieces.*

As a N. maſc. plur. in Reg. בלואי, *Old, worn out*, pieces namely. occ. Jer. xxxviii. 12. If we conſider that a *Cuſhite* is here the ſpeaker, we ſhall not be ſurprized at meeting with a dialectical, inſtead of the pure Hebrew, word בלוי, which is twice uſed in the immediately preceding verſe.

II. Chald. As a N. בלו Some kind of *tribute* or *tax* paid to the Kings of *Perſia*. occ. Ezra iv. 13, 20. vii. 24. "In theſe paſſages, ſays *Cocceius*, are joined מנדה, בלו, והלך, which it ſeems ſhould be thus diſtinguiſhed: מנדה *a certain portion* of goods from the *lands*, and their *produce*; בלו of *things conſumed by uſe*; הלך a *toll* or *cuſtom* laid on *ways* and *ports*.

### בלג

In the modern Verſions and Lexicons, it is rendered *to ſtrengthen*, *comfort*, *refreſh*, or the like. The LXX. tranſlate it inter. al. by *αναπαυομαι to take one's reſt*, Job x. 20; by *αναψυχω to take breath*, Pſ. xxxix. 14, where the Vulg. in like manner refrigerer *be refreſhed*; but in Amos v. 9, the Vulg. has ſubridet *ſmileth*, ſo *Aquila μειδιων*, *ſmiling*; and *Symmachus*, in Pſ. xxxix. 14, *ινα μειδιασω that I may ſmile*: And this laſt I am apt to think is nearly the true ſenſe of the Root. Let us go through the five only paſſages wherein it occurs. Job ix. 27, *I will leave* or *change my countenance* ואבליגה and laugh, ſmile, or look chearful. Ch. x. 20, *Let him remove* (his hand) *from me* ואבליגה that I may ſmile *a little, before I go (whence) I ſhall not return*, &c. Pſ. xxxix. 14, *Let me alone* ואבליגה that I may ſmile. Amos v. 9. המבליג *Who* cauſeth the *waſter*, or rather *devaſtation*, to laugh *at ſtrength, and* (as it follows) *devaſtation ſhall come againſt the fortreſs*. Jer. viii. 18, as a N. fem. with י *my* poſtfixed, where the Prophet, addreſſing himſelf to Sion, or the people of the Jews, ſays, מבליגיתי (O thou) who laugheſt or grinneſt at me, i. e. for pain or ſorrow, as thou wert wont to do in deriſion, and ſayeſt, *my heart is ſick within me*; for I think with *Schultens*, in his *Diſſertatio Philolog. 2da De Verb. & Sentent. ex Ambig.* pag. 30, 31. that the word, מבליגיתי Ridibunda mea, has a double alluſion, both to the *laughter of contempt*, with which they uſed to treat the predictions of the Prophet, and to the *laughter of miſery*, the riſus ſardonicus, which their calamities ſhould force from them. Comp. the Targum on the place.

Mr. *Scott*, on Job ix. 27, ſays, "*Schultens* in his *Origines Hebrææ* has proved, that בלג ſignifies, in Arabic, *to ſhine out again* as the ſun after it hath been clouded. It alſo means in the firſt conjugation illuxit Aurora, *to ſhine as the morning*; and in the 2d, lætitiâ perfudit, *to overſpread with joy*. Vid. *Caſtell.* Lex. Hept." I apprehend, however, that *laughing* or *ſmiling* is the primary idea of the Hebrew, and that thence in Arabic it is transferred *to ſhining after gloomineſs*.

### בלה

With a radical, but mutable or omiſſible, ה.
In general *To wear* or *waſte away*.

I. *To wear* or *be worn out*, as by uſe. Applied to clothes, Deut. viii. 4.—to ſhoes, Deut. xxix. v.—to ſacks, Joſh. ix. 4. Comp. ver. 5, 13. Iſa. lxv. 22, *Mine elect* יבלו ſhall wear out *the work of their hands*, "conſume their own manufactures and labours, not ſtrangers." *Bate.* As a participial N. maſc. plur. in Reg. בלוי *Old, worn out pieces*, i. e. of cloth, or the like. occ. Jer. xxxviii. 11. twice.

II. *To wear* or *be worn out*, as the human body with age, Gen. xviii. 12.—with a diſeaſe, Job xiii. 28. And *this man* (meaning himſelf, ſee *Scott*) יבלה ſhall waſte away, *as a rotten thing*, comp. ch. vii. 5.—with affliction, Lam. iii. 4. (Comp. 2 Sam. xxii. 46.) Ezek. xxiii. 43, לה נאפים *To her who is* old in, or rather, worn out with, *adulteries* So the Vulg. rightly, quæ *attrita* eſt in adulteriis.

III. Of time. *To wear out, ſpend entirely.* occ. Job xxi. 13, יבלו They ſpend *their days* to the laſt *in felicity*.

IV. *To wear out, weary* or *tire* by continual oppoſition. occ. Ezra iv. 4, as a Particip. maſc. plur. Hiph. מבלהים for which the maſoretic marginal reading is מבהלים *terrifying*, but the former ſeems to make the better ſenſe.

V. Tranſitively, *To wear away, waſte*, as enemies do. occ. 1 Chron. xvii. 9.

VI. *To waſte away, conſume*, as the human body in the grave. occ. Pſ. xlix. 15. As a N. בלי *Conſumption, diſſolution*, in the ſame view. occ. Iſa. xxxviii. 17.

VII. As a N. fem. בלהה *Waſting, conſumption.* occ. Iſa. xvii. 14. *At evening, then behold* בלהה conſumption, *before morning he is no more*, i. e. he begins to *waſte* in the evening, and is gone by morning. This paſſage ſhews the proper ſenſe of the Noun. Plur. בלהות *Waſtings, deſtruction.* (inter al.) Job xviii. 11, 14. Pſ. lxxiii. 19. Ezek. xxvi. 21. xxvii. 36. xxviii. 19, in which three laſt paſſages the LXX. have απωλεια *deſtruction*, Vulg. in nihilum or nihil *to nothing*. Bate, in Ezek. xxiv, 21, "*Rottenneſs, a conſumptive thing*." Comp. Iſa. xvii. 14.

VIII. As a N. תבלית *Diſſolution, deſtruction.* occ. Iſa. x. 25.

IX. As a N. בול.

1. The name of the 8th month, nearly anſwering *October*, O. S. ſo called from the *decay* of the vegetable world at that time. occ. 1 K. vi. 38.
2. *Provender*, q. d. *Conſumption, ſomething to conſume.* occ. Job xl. 15.
3. *The rotten* or *periſhable ſtump* or *ſtem* of a tree. occ. Iſa. xliv. 19.

X. As a negative Particle בל, derived from בלה *To wear away, conſume*, as אין *not*, from און *labour, vanity*, and לא *not*, from לאה *to weary, bring to nought*.

1. *Not, in no wiſe.* Iſa. xxvi. 10. Pſ. xlix. 13. & al. freq.
2. *That not, leſt.* Pſ. x, 18. xxxii. 9.

XI. As a negative Particle בלי.

1. With a V. *Not.* Gen. xxxi. 20.
2. With a N. *Without.* Job viii. 11.

בלי hath ſometimes the Particles ב, ל, מ, עד and על prefixed or preceding.

XII. As a Particle בלתי.

1. *Not.* Num. xxi. 35. 1 Sam. xx. 26.
2. *Unleſs.* Gen. xliii. 3.
3. *Beſides.* Num. xi. 6. Hoſ. xiii. 4.

This Particle admits ל, מ, and עד before it.

Der. Old Eng. *Bale*, miſchief, deſtruction, (ſee *Junius* Etymol. Anglic.) whence *baleful*.

### בלם

I. As a V. in Kal. *To bind hard, to reſtrain* or *hold in*, as with a bridle. So LXX. αγχω, and Vulg. conſtringo. occ. Pſ. xxxii. 9.

II. As a N. fem. בלימה or maſc. בלים (for the ה may be a Pron. ſuffix fem. *it's*) *Somewhat which binds reſtrains.* occ. Job xxvi. 7. *He hangeth the earth on* בלימה. What can this mean but the columns of light and ſpirit between which the earth is ſuſpended (Comp. 1 Sam. ii. 8.) and which like the two reins of a bridle, *keep* (if I may be allowed the expreſſion) the mighty ſteed *within* it's circular courſe?

*Ovid* has preſerved the traces of this philoſophical truth in his deſcription of the chaotic ſtate, Metam. Lib. I. ad init. and one would almoſt think the very expreſſions of the Poet were borrowed from the ſacred writer.

> *Nec* circumfuſo pendebat in aere tellus.
> Nor yet *in ambient air, the earth was hung.*

See *Voſſius* De Orig. & Progreſs. Idol. Lib. 2. cap. 54. at the end, where you will find *Lucretius, Pliny, Lucan, Claudian*, and *Macrobius*, teaching the ſame doctrine. And, by the way, the very Latin name for the earth, *Tellus*, ſeems to be derived from תלה *to hang*.

### בלס

*To ſcrape, ſcratch*, ſo LXX. κνιζων, and Vulg. vellicans. It occurs only Amos vii. 14, בולס שקמים Scraping *the ſycomore trees* or *fruit*; for the ſycomore fruit, which grows ſticking to the trunk of the tree, (ſee under שקם) " does not ripen till it is *rubbed* with iron combs, after which rubbing it ripens in four days." Thus *Theophraſtus* Hiſt. Lib. 4. cap. 2. *Πεττειν ου δυναται αν μη επικνισθη, αλλ' εχοντες ονυχας σιδηρας επικνιζουσιν· ἁδ' αν επικνισθη τεταρταια πεττεται.* So *Pliny* Nat. Hiſt. Lib. 13. cap. 7. ſays of this fruit, Scalpendo *tantùm ferreis unguibus*; *aliter non matureſcit.* And to the ſame purpoſe St. *Jerome* on Amos ſays, that without this management the figs are exceſſively bitter, " Sycomori *agreſtes afferunt ficus, quæ*, ſi non vellicentur, *amariſſimas cariculas faciunt.*" Theſe teſtimonies, together with the authority of the LXX. and Vulgate verſion ſeem ſufficient to ſettle the meaning of this word. The reader, who wants further ſatisfaction, may conſult *Bochart*, Vol. II. 383, 4. and *Galmet*'s Dictionary, in SYCOMORE and FIG. From the Heb. בלס may very probably be derived the French *bleſſer*, to wound.

### בלע

I. *To ſwallow up, devour*. Gen. xli. 17. Exod. xv. 12. Num. xvi. 30.

II. *To cover entirely*, as the ark, table of ſhewbread, candleſtick, and altar of incenſe, with their appointed coverings, i. e. with the veil, &c. when the Iſraelitiſh camp moved. Num. iv. 20. comp. ver. 5, 15. Iſa. xxv. 7, 8.

III. *To deſtroy, remove as entirely as if ſwallowed up.* Job viii. 18. Pſ. xxi. 10. xxxv. 25. lv. 10. & al. Comp. 2 Sam. xvii. 16.

DER. *Belly*, and ש being prefixed, and ב changed into *w*, *ſwallow*. Q? Alſo, *bolus, billow, to bulge*, as a ſhip. See Pſ. lxix. 16.

### בלק

*To ravage, lay waſte.* occ. Iſa. xxiv. 1. (So LXX. ερημωσει) Nah. ii. 11.

DER. *Bleak, blight.*

### במה

Occurs not as a V. but the idea is evidently, *To be high, elevated.*

I. As a N. fem. plur. במות *High places, heights.* Spoken of *hills*, 2 Sam. i. 19, 25. Deut. xxxii. 13 —of the *clouds*, Iſa. xiv. 14.—of the *high waves* of the ſea, Job ix. 8.

II. And moſt generally, as a N. fem. במה *A high place*, or in plur. fem. במות *High places dedicated to religious worſhip*, whether true or falſe, 1 Sam. ix. 12, &c. Num. xxxiii. 52. 1 K. xi. 7. & al.

III. As a N. plur. fem. *The High Ones.* A name by which Idolaters called their Gods *themſelves*, i. e. the *heavens*, or their *repreſentatives.* See inter al. 1 K. xii. 31. xiii. 32. 2 Chron. xi. 15. Ezek. xvi. 16. *Hutchinſon*'s Trin. of Gentiles, p. 550. and Mr. *Bate*'s Crit. Heb. in במה.

### במו, See מו under מה

### בן

In general *to divide, ſeparate*, whence as a Particle of *diviſion*, or *diſtinction*, בין as below II.

I. In Kal, applied to the mind. *To diſtinguiſh, diſcern, underſtand*, dignoſcere, dijudicare. See 1 Sam. iii. 8. Pſ. cxxxix. 2. Jer. xlix. 7. In Niph. *To become* or *be made diſcerning* or *diſcreet.* Iſa. x. 13. As a participle Niph. or participial N. נבון *Diſcreet.* Gen. xl 33, 39. In Hiph. Nearly the ſame as in Kal. 1 K. iii. 9. להבין בין טוב לרע *That I may* diſcern between *good* and *bad.* Eng. Tranſlat. This Text not only leads us to the genuine and proper ſenſe of the Verb, but alſo ſhews it's relation to the following Particle בין *between.* The Verb is applied alſo to pots *feeling*, namely *the fire*, Pſ. lviii. 10, and to the *diſcernment* of the mental taſte, Job vi. 30. Alſo in Hiph. *To cauſe to diſcern* or *underſtand, to teach.* Pſ. cxix. 27, 34. & al. As a N. fem. בינה *Diſcernment, diſcretion, underſtanding.* Prov. iv. 1. ix. 6, 10. Iſa. xxxiii. 19. As a N. תבון *Diſcretion, diſcernment, ſkill.* occ. Hoſ. xiii. 2. Fem. תבונה Nearly the ſame. See Exod. xxxi. 3. xxxv. 31. 1 K. vii. 14. Deut. xxxii. 28. Job xii. 12.

II. As a Particle, denoting *diviſion* or *diſtinction*, בין

1. *Between.* Gen. i. 7. Exod. xi. 7. It is remarkable that the Latin writers have retained the Hebrew idiom, and ſometimes repeat their Prepoſition inter, as the Hebrews do בין in the texts juſt cited. Thus *Horace*, Lib. 1. Sat. 7. lin. 11, 12.

——————Inter
*Hectora Priamidem, animoſum* atq; inter *Achillem*
*Ira fuit capitalis.*

And Lib. 1. Epiſt. 2. lin. 12.

——*Neſtor componere lites*
Inter *Peleiden feſtinat*, & inter *Atriden.*

See more inſtances from the Latin Proſe-writers, in Dr. *Clarke*'s Note on *Homer*, Il. 5. lin. 769.

2. *Between, within*, intra, of place, Job xxiv. 11. of time, Neh. v. 18.
3. *In the midſt.* Zech. xiii. 6.
4. Repeated, it may be rendered, *Whether—or.* Lev. xxvii. 12.

III. As a N. fem. plur. בינות *The parts between, the intervals.* Ezek. x. 2. Hence ב being underſtood, it is uſed as a Particle, *In the intervals, between.* Gen. xxvi. 28. Ezek. x. 7.

IV. As a N. maſc. plur. בנים occ. 1 Sam. xvii. 4. איש הבנים q. d. Vir medietatum or, as *Montanus* renders it, intermedius, *a middle man, one who comes between* two contending parties, as a champion, to determine the diſpute by ſingle combat. So the Eng. Tranſl. *a champion* ; the French, *un homme qui ſe preſentoit* entre *les deux armées.* Comp. ver. 3, 8, 9, 10. But בנים may be from בנה *to build*, ſee under בנה I.

בנן With the נ doubled. In Kal. *To make to diſcern, to teach, inſtruct.* So LXX. επαιδευσεν and Vulg. docuit. occ. Deut. xxxii. 10. In Hith. התבונן *To diſcern* or *conſider with oneſelf*, or *diligently.* Iſa. i. 3. & al. freq.

### בנה

With a radical, but mutable or omiſſible, ה.

I. In Kal. *To build* as a houſe, a city, an altar, &c. Deut. xx. 5. 1 K. vi. 2. vii. 1. Gen. iv. 17. viii. 20. & al. freq. Hence it is applied to God's *gradually forming* Adam's rib into a woman. Gen. ii. 22. As Ns. בנין *A building, ſtructure.* Ezek. xli. 12, twice. Fem. בניה The ſame. occ. Ezek. xli. 13. Fem. מבנה *A frame* or *model of a building.* occ. Ezek. xl. 2. Fem. תבנית *A form, pattern, model*, properly *of a building*, and thence applied to other things. See Exod. xxv. 9, 40. Deut. iv. 16, 17, 18. As a N. maſc. plur. בנים, 1 Sam. xvii. 4. איש הבנים, *A man of buildings*, i. e. *a tall well-built man*, as אנשי מדות *men of meaſures*, means *large tall men*, Num. xiii. 32, and איש מדין *a large tall man.* 2 Sam. xxi. 20. But compare under בן IV.

II. *To build again, repair.* Iſa. lviii. 12. Hence,

III. *To repair, reſtore to a former* or *happier ſtate.* Job xxii. 23. Jer. xii. 16. xxxi. 4. xlii. 10. Mal. iii. 15.

IV. *To build up*, or *increaſe a family by procreation of children.* Deut. xxv. 9. *The man* אשר לא יבנה את בית אחיו *who will not* build up *his brother*'s houſe or family. Comp. Ruth iv. 11. So Gen. xvi. 2. xxx. 3, אבנה—ממנה *I ſhall be* built up *by her.* LXX. τεκνοποιησομαι *I ſhall obtain children* ; ſo Vulg. habeam filios.

V. As a N. בן (and בנו Num. xxiii. 18. xxiv. 3, 15. But I do not find בנו thus uſed except by *Balaam*, the *Meſopotamian.*)

1. *A ſon*, who is, as it were, *built up* by his parents, and *builds up* or *continues* his father's houſe or family. Gen. iv. 17, 25. Plur. בנים denotes not only *ſons*, as Gen. v. 4, but *children*, without reſpect to ſex, as Gen. iii. 16.
2. *A grandſon.* Gen. xxix. 5. xxxi. 55. Alſo, *A more remote deſcendant.* Exod. i. 7. & al. freq.
3. *The young* or *offspring of a beaſt* or *bird.* Lev. i. 5, 14. & al. freq.
4. Plur. בנים *Youths, young men.* Prov. vii. 7.
5. בני *My ſon*, uſed as a compellation of *affection* in ſpeaking to a *younger* or *inferiour* perſon.

perſon. Joſh. vii. 19. 1 Sam. iii. 6. iv. 16. Comp. אב under אבה II.

6. בני האלהים *Sons of the Aleim* or *God*, *Men begotten again* or formed by his *word* and *ſpirit*, and *reſembling* their heavenly father in their diſpoſitions and actions. Gen. vi. 2, 4, where the believing line of *Seth* are diſtinguiſhed by this title from the בנות האדם *the daughters of men*, i.e. women of the apoſtate race of Cain. Comp. Deut. xiv. 1. xxxii. 19. Wiſd. ix. 7. xviii. 13, and *Greek* and *Eng*. Lexicon in Υἱος VII.

בני אלהים ſeems alſo to be uſed for thoſe *Angels* who kept their firſt eſtate, the *elect* or *approved angels*, as St. Paul calls them (1 Tim. v. 21.) Job xxxviii. 7, where the ſcene is the formation of the earth, which was prior to that of man. Comp. Job i. 6. ii. 1. In which two laſt cited paſſages the LXX. render the Hebrew words by *οἱ αγγελοι του Θεου*, *the angels of God*, as in the former by *αγγελοι μου my angels*.

7. It refers to *time* or *age*; thus בן שנה *the ſon of a year*, means *a year old*. Exod. xii. 5. Comp. Gen. v. 32. freq. occ.

8.—To *place*, בני קדם *Sons* or *children of the Eaſt*, are *men*, *natives* of *the Eaſt*. 1 K. iv. 30. Job i. 3. & al.

9.—To *temper* or *diſpoſition*. בן חיל *A ſon*, i. e. a *man*, *of courage*. 1 Sam. xiv. 52. 2 Chron. xxviii. 6. בני עולה *Sons of wickedneſs*. 2 Sam. vii. 10. Comp. 1 Sam. xx. 30. So בני בליעל *Sons of Belial* denote *lawleſs abandoned profligates*. Deut. xiii. 13. Jud. xix. 22. & al. Comp. under בליעל among the *Pluriliterals*.

10. Conſtrued with words denoting *puniſhment*, it ſignifies *liable to*, or *worthy of*. בן הכות *A ſon of beating*, Deut. xxv. 2, בן מות *A ſon of death*, 2 Sam. xii. 5, mean perſons *worthy of* ſtripes or death.

11. Of inanimate things it denotes what *comes* or *is produced from* another. Thus *an arrow* is בן קשת *the ſon of a bow*, Job iv. 19, or *of the quiver*, Lam. iii. 13. *Sparks of fire*, בני רשף *ſons of the coal*, Job v. 7. בן גרן *The ſon of the floor*, is *the corn threſhed* in it, Iſa. xxi. 10.

VI. As a N. fem. בת (q. בנת, נ being dropped, as in שתי and שתים *two*, from שנה *to iterate)* plur. בנות. It is applied to females in much the ſame ſenſes as בן to males.

1. *A daughter*. Gen. v. 4. xi. 29. & al. freq.

2. *A grand-daughter*, Gen. xxiv. 48. Alſo, *A more remote female deſcendant*, Gen. xxvii. 46. xxviii. 1, 6.

3. *The female offspring of a bird*. Iſa. xiii. 21. xxxiv. 13.

4. Plur. בנות *Young women*. Gen. xxx. 13. Prov. xxxi. 29.

5. בתי *My daughter*; a compellation of affection or kindneſs in ſpeaking to a younger or inferiour woman. Ruth iii. 10, 11.

6. בנות האדם *Daughters of men*, Gen. vi. 2, 4, denote the women of the apoſtate race of Cain. (Comp. under בן V. 6.) And as believers are there called the *ſons of the*, i. e. of the true, *Aleim*, ſo an idolatrous people are ſtiled *The daughters of a ſtrange God*, Mal. ii. 11.

7. Referring to *age*. Thus בת תשעים שנה *A daughter of ninety years*, Gen. xvii. 17, is *a woman ninety years old*. So of a beaſt, Lev. xiv. 10.

8. Applied to *places*. *The daughter of Sion*, *of Jeruſalem*, *of Tyre*, is the *city*, *community*, or *ſtate* of Sion, Jeruſalem, or Tyre. Iſa. xxxvii. 22. Pſ. xlv. 13. Comp. Pſ. cxxxvii. 8. freq. occ. So בת עמי *The daughter of my people*, Iſa. xxii. 4, is *the Jewiſh people* or *ſtate*.

9. In a different view, *Towns* or *villages* belonging to a *metropolis* or *mother-city* (Comp. אם III.) are called it's *daughters*. Num. xxi. 25, 32. Joſh. xv. 45. Jud. xi. 26. Jer. xlix. 2. & al.

10. Of *diſpoſition*. בת בליעל *A daughter of Belial*, 1 Sam. i. 16, is *an abandoned wicked woman*. Comp. under בן V. 9. above, and ſee בליעל among the *Pluriliterals*.

VII. As a N. with a formative א, אבן

1. *A ſtone*, in general ſo called either from being diſpoſed and *built up*, as it were, in regular ſtrata, within the ſurface of the earth, or from it's being *built up* atom

upon atom, by the action of the expanſion on the chaotic maſs at the original formation, and at the reformation of the earth after the deluge. Gen. xi. 3. xxxi. 46. & al. freq.

2. *A precious ſtone.* Exod. xxv. 7. & al. freq. אבני אש *Stones of fire, precious ſtones reſembling burning coals, carbuncles.* occ. Ezek. xxviii. 14, 16.

3. *A weight,* which no doubt was frequently, as with us, *of ſtone.* Deut. xxv. 12. 2 Sam. xiv. 26. & al.

4. *A ſtone image, an idol of ſtone.* Jer. ii. 27. iii. 9.

5. Plur. אבנים *Veſſels made of ſtone, ſtone-veſſels, troughs* or *ciſterns* to hold water. Exod. vii. 19. So Exod. i. 16, *When ye deliver the Hebrew women, and ſee them* על האבנים *by* the ſtone-troughs; in which I ſuppoſe the newly-delivered women and their infants were waſhed, as was anciently the practice, and is common in ſome hot countries to this day. See Mr. *Bate*'s Note on the place in his New Tranſlation. Many of the Verſions and Lexicons render it *ſeats* or *ſtools,* namely ſuch as are uſed by women in labour. And Mr. * *Goguet* ſays, "there is frequent mention of ſuch *ſeats* for facilitating delivery in phyſical writers †." I know not but there may, but ſurely they were hardly made of *ſtone,* as אבנים expreſſes.

6. *Stones,* "ſuch as potters mould their clay upon." *Bate.* Jer. xviii. 3.

7. Applied to *hail-ſtones.* Joſh. x. 11. Comp. Iſa. xxx. 30.

8. אבן הבדיל. *A plummet,* Eng. Marg. *ſtone of tin.* occ. Zech. iv. 10. It ſeems ſtrictly to mean a piece of *tin-ore,* (Comp. Deut. viii. 9.) which is heavier than that of any other metal, and ſo more proper for a plummet.

## בנט

Occurs not as a V. in the Hebrew Bible, but in *Perſic* the cognate Root בנד denotes as a N. A BAND, *knot, binding ligature, belt,* and as a V. To BIND, *tie, oblige.* See *Caſtell* Lexic. Perſic. in בנד.

As a N. with a formative א, אבנט *A belt, girdle.* So LXX. ζωνη. Exod. xxviii. 4. Lev. viii. 7, 13. Iſa. xxii. 21. & al.

DER. *To bind, a band, bandage, bond, bondage,* &c. Alſo, *Bonnet.*

## בנס

Chald. *To rage with anger.* Once Dan. ii. 12. The Chaldee *Targum* uſes it in the ſame ſenſe.

## בס

*To trample upon, tread under foot.* Pſal. xliv. 6. Zech. x. 5. Iſa. xiv. 19. & al. freq. As Ns. fem. מבוסה Iſa. xxii. 5, and תבוסה, 2 Chron. xx. 7, *A treading down, trampling under foot.*

בסס With the ס doubled denotes, as uſual, the *repetition* or *violence* of the action. See Iſa. lxiii. 8. Jer. xii. 10. Ezek. xvi. 6, 22.

DER. French, *bas, abbaiſſer*; whence Eng. *baſe, abaſe,* &c.

## בסר

Occurs not in Heb. as a V. but the idea ſeems to be, *To reject, caſt off*; for in Chald. and Syriac the Verb ſignifies *To deſpiſe, contemn,* or the like. As a N. (in Heb.) בסר *An unripe ſour grape,* which is *caſt off,* or *falls* from the vine before it's time. occ. Job xv. 33. Iſa. xviii. 5. Jer. xxxi. 29, 30. Ezek. xviii. 2.

## בער

Occurs not as a V. in Heb. but in Syriac and Arabic ſignifies *to remove, be diſtant,* and as a Particle in the latter Language, *behind, after* *.

Hence as an Hebrew Particle, בער always exhibits the ſame notion as the Latin poſt, *after, behind,* and imports the *back* or *hinder*

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* Origin of Laws, &c. Vol. I. p. 200. Note. Edit. Edinburgh.

† See *Suidas* Voc. λοχειαι διφροι Tom. II. p. 461.

* For the explanation of this difficult word I am obliged to the Notes in the *Jena* edition of *Noldius*'s Particles, where the learned reader may find the ſeveral applications of it more particularly illuſtrated.

*termination* of a thing, but yet *diſtinct* from the thing itſelf, *what being placed behind*, or *at the back of it*, (it's fore part looking the contrary way) *bounds*, ſeparates, and defends it, or intercepts the view thereof.

1. *After*, *behind*. Gen. vii. 16. Jud. ix. 51. (in both which paſſages the LXX. render it εξωθεν *without.*) Comp. Iſa. xxxii. 14. Lam. iii. 7. Jon. ii. 7. Job i. 20. Prov. vi. 26. *For (he that goeth)* בעד after *an whoriſh woman (cometh) to a piece of bread.*
2. *Behind*. Gen. xxvi. 8. Comp. 1 Sam. iv. 18.
3. *For*; q. d. *behind* for *defenſe* or *protection*. Gen. xx. 7. 1 Sam. vii. 9. Ezek. xxii. 30.
4. *Behind, without*. Joſ. ii. 15, *And ſhe let them down by a rope* בעד without *the window*. So 2 K. i. 2. *Ahaziah fell* בעד without *the lattice work* בעליתו *on his terrace*, or the *roof of his houſe*, whence he fell into the court. See *Shaw*'s Travels, p. 211. 2d. edit.
5. With מ prefixed מבעד *From behind*, *behind*. Eng. Tranſlat. *within*. Cant. iv. 1, 3. vi. 7.

Der. *To bound* (limit). Q? French *Bout* (end, extremity) Eng. *but*, *butment*, *abut*.

## בעה

With a radical, though mutable or omiſſible, ה. See Iſa. xxx. 13. lxiv. 2.

It denotes in general *to guſh out*, *bubble up*, *ſpring forth*, particularly as water.

I. In Niph. *To guſh out*, *ſpring forth*. occ. Prov. xviii. 4. נחל נבע "*A ſtream* broken forth, or ſent forth." *Bate*. LXX. αναπηδυει *ſpringeth up*, Vulg. Redundans *overflowing*. As a N. מבוע *A ſpring* or *fountain* of water. Iſa. xxxv. 7. xlix. 10. Comp. Eccleſ. xii. 6.

II. In a Hiph. ſenſe. *To cauſe to bubble up* or *boil*, as fire does water. occ. Iſa. lxiv. 2, as dead flies do the Apothecary's ointment. Q? occ. Eccleſ. x. 1.

III. In Hiph. *To throw* or *pour forth*, or *utter abundantly*, as words, or the like, and that, whether in a bad ſenſe, as Pſ. lix. 8. xciv. 4. Prov. xv. 2, 28, or in a good or indifferent one, Pſ. lxxviii. 2. cxix. 171. cxlv. 7. Comp. Pſ. xix. 3. So Mr. *Bate*, on Prov. i. 23, אביעה I will pour out *my ſpirit unto you*; *I will make known my words unto you*, obſerves, "It is not ſpoken of the *Holy Spirit*; but Wiſdom, as a perſon, ſays ſhe would *ſend forth her breath* in words." He alſo tranſlates Iſa. xxi.—12. אם תבעיון בעיו "*If* ye will cry out, cry out, *they are returning*, *they are coming*, &c. i. e. the enemy to deſtroy." See more in Crit. Heb. Or elſe with *Schultens*, Orig. Heb. p. 34, 35, we may explain the paſſage in Iſaiah, *If ye will* boil, with anger and indignation namely, boil, as much as ye will, *return*, *come*, run about, to and fro, as much as ye will, ye ſhall avail nothing.

IV. In Niph. Spoken of hidden treaſures, *To be thrown up*, or *out*. occ. Obad. i. 6. See *Bate*.

V. In Niph. *To be bulged* or *ſwelling out*, applied to a wall. occ. as a Particip. Iſa. xxx. 13, where Eng. Tranſlat. *ſwelling out*.

VI. Chald. בעה and בעא *To ſeek*, *aſk*, *requeſt*. See Dan. ii. 13, 16, 49. vii. 16. As a N. בעו *A requeſt*, *petition*. Dan. vi. 8. Fem. בעות The ſame. Dan. vi. 14.

בעבע Occurs not as a V. in this reduplicate form, but hence as a N. fem. plur. with the formative א, אבעבעת *Puſtules*, like thoſe which are filled with putrid matter *thrown off* from the blood in malignant and peſtilential fevers. So LXX. φλυκτιδες *Puſtules*. occ. Exod. ix. 9, 10. Hence evidently the Greek Βουϐων, and Lat. and Eng. *Bubo*, of the ſame import as the Hebrew.

## בעט

I. *To kick up*, as a pampered wanton heifer. occ. Deut. xxxii. 15. So LXX. απελακτισεν, and Vulg. calcitravit.

II. With ב following, *To kick*, *ſpurn at*. occ. 1 Sam. ii. 29, where Vulg. calce abjeciſtis.

## בעל

I. *To have* or *take poſſeſſion of* or *authority over* a thing. 1 Chron. iv. 22. Iſa. xxvi. 13. As a participial Noun, בעל Ὁ εχων, *He who hath*. Thus,

בעל שער, 2 K. i. 8, *He who hath hair, hairy.*

בעל אף, Prov. xxii. 24, *Angry.*

בעל מזומות, Prov. xxiv. 8, *Having cunning or wicked imaginations*; *a cunning fellow.*

בעל חלומות, Gen. xxxvii. 19, *A dreamer*, *a maſter of dreams.*

בעל לשון, Ecclef. x. 11, *Having a tongue*, *a talker*, *babbler.*

בעלי ברית אברהם, Gen. xiv. 13, *Having a covenant with Abraham.*

בעלי חצים, Gen. xlix. 23, *Armed with arrows*, *archers*, &c.

II. *To marry*, *take poſſeſſion of a wife*, *to have* her, as we ſay; ſo Greek εχειν. See Deut. xxiv. 1. xxi. 13. In Niph. *To be married*, *taken poſſeſſion of*, as a wife. Iſa. lxii. 4. Comp. ch. liv. 1.

III. As a N. בעל *Bôl*, or *Baal*, i. e. *the Ruler.* By this name the Idolaters of ſeveral nations worſhipped the *ſolar fire*, which is the moſt *active*, and, as to ſenſe and appearance, the *ruling principle* in nature. *Sanchoniathon* (as tranſlated by *Philo Biblius*, and preſerved by *Euſebius* Præparat. Evang. Lib. 1. cap. 10.) ſpeaking of the *Sun*, (Ἡλιον) ſays, Τουτον Θεον ενομιζον μονον ουρανου Κυριον, ΒΕΕΛΣΑΜΕΝ καλουντες, ὁ εστι παρα φοινιξι ΚΥΡΙΟΣ ΟΥΡΑΝΟΥ. This God the Phenicians thought to be the only Lord of Heaven, calling him * *Beelſamen*, which in their language is *Lord of Heaven.*" That בעל as an object of worſhip meant the *ſolar fire*, appears by it's being diſtininguiſhed from שמש the *ſolar light*, 2 K. xxiii. 5, and by the emblem or idol, which was of the *beeve* kind, as we are expreſsly informed in Tobit, ch. i. 5, where we meet with τῃ Βααλ τῃ Δαμαλει *the heifer Baal* (Comp. under כרב II.) At firſt, no doubt, the Idolaters worſhipped *Baal* in conjunction with *Jehovah*, but afterwards in excluſion of him, and as the abſolute and independent *Ruler* of the univerſe, and of all things therein, eſteeming with the Phenicians juſt mentioned, the *ſolar fire* to be the *ONLY Lord of Heaven.* The Idol, *Ox* or *Bull*, was in different places repreſented, as indeed † almoſt all their Idols were, with different inſignia, or in different manners, and hence the various denominations of בעל ברית, בעל פעור, &c. and theſe *diverſified Baals* ſeem to be what the Scripture calls in the plur. בעלים, *Baalim.* See Jud. ii. 11, 13. iii. 7. viii. 33. and *Bate*'s Crit. Heb.

As the *Carthaginians* were deſcended from the *Phenicians*, ſo *Servius* on Æn. 1. informs us, that *God* was called in the *Punic* tongue *Bal*; and this word accordingly enters into the compoſition of ſeveral names among the *Carthaginians*; as of *Hannibal* חנני בעל Baal *be gracious to me*; *Aſdrubal* עזרו בעל Baal *help him*; *Maharbal*, מהר בעל *Haſten*, Baal. This is no more than one might naturally expect; but it ſeems not a little remarkable that the *Northern* nations ſhould have retained this Hebrew word nearly in it's *phyſical* ſenſe. Thus the * Runic or Iſlandic *Baal* ſignifies *a fire*, the Saxon Bæl, and Bæl-ꝼyꞃ, *a burning pile*, *a pyre*, *a bonfire.*

## בער

I. In Kal and Hiph. *To clear off*, *take clean away.* Deut. xiii. 5. xxvi. 13. 1 K. xiv. 10. xvi. 3. xxi. 21. xxii. 46. 2 K. xxiii. 24. & al. Hence Eng. *bare*, and *barren.*

II. *To clear away*, *conſume*, *waſte*, *burn up*, as fire. Pſ. lxxxiii. 15, *As the fire* תבער *conſumeth the wood.* Alſo, *To burn* or *be burnt* as fire, or inflammable matter. Jer. xx. 9. (Comp. Num. xi. 1, 3. Pſ. cvi. 18.) Iſa. i. 31. xxx. 33. xxxiv. 9. 2 Chron. iv. 20. The expreſſion in Exod. iii. 2, 3, ſeems remarkable. *And he ſaw and behold the buſh* בער באש burned *with fire.—And Moſes ſaid, I will turn aſide now and ſee this great ſight, why the buſh* לא יבער is not burnt (or conſumed). The Engliſh phraſe we ſee anſwers the Hebrew. In Kal and Hiph. Spoken of men, *To*

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* Plautus writes it in the *Punic* or *Carthaginian* language, *Balſamen.* Pœnulus, Act 5. Scen. 2.

† The Reader may be eaſily convinced of this by looking into *Montfaucon*'s Antiquité Expliquée.

* "Iſl. *Baal* eſt Incendium. A. S. bæl & bæl-ꝼyꞃ eſt Rogus, Pyra." *Lye*'s *Junius* Etymol. Angl. in Bonfire.

*burn*, *cauſe to burn*, *kindle*, *ſet on fire.* Lev. vi. 12. Jud. xv. 5, 14. 2 Chron. xxviii. 3. Jer. vii. 18. Ezek. xxxix. 9. Nah. ii. 14. Hence Eng. *burn*. Comp. under אפה V.

III. Applied to anger or the like. *To be kindled* or *burn*. Eſth. i. 12. Pſ. ii. 12. lxxix. 5. lxxxix. 47. Comp. under אפה V.

IV. *To clear off*, as a beaſt doth *in grazing* or *feeding*, *to graze* or *feed*, as a beaſt, alſo *to cauſe to be grazed*, as a field. Exod. xxii. 5, *When* or *if a man* יבער ſhall cauſe to be eaten *a field or a vineyard, and ſhall put in* בעירה *his* beaſt ובער and it ſhall feed or graze *in another's field*, &c. Comp. Iſa. iii. 14. Hence as a N. בעיר *A brute animal*, *a beaſt* that *feeds itſelf* without knowledge or regard to good or evil, or in the language of *Salluſt*, "*quæ natura* prona & ventri obedientia *finxit.*" Bell. Catilin. ad Init. Gen. xlv. 17. Exod. xxii. 5. & al. Hence, perhaps, Eng. *a boar*, *a bear*, Gr. Βορα *food*, properly of brutes, Βροω and Βρωσκω *to feed*, whence Βρωτον *food*, Germ. *Brot*, Dan. *brod*, and Eng. *bread.* Alſo Lat. *voro*, *devoro*, &c. whence Eng. *voracious*, *devour*, &c.

V. As a N. בער *A brutiſh perſon*, *one reſembling a brute in ſtupidity, and want of divine knowledge.* Pſ. xlix. 11. lxxiii. 2. xciv. 8. Hence as a V. in Niph. *To be* or *become brutiſh*, or *ſtupid.* It is ſpoken either of men, occ. Jer. x. 8, 14, 21. li. 17, or of counſel. occ. Iſa. xix. 11. Hence Eng. *A boor*, *booriſh.*

### בעת

*To diſturb*, *affright.* 1 Sam. xvi. 14, 15. 1 Chron. xxi. 30. & al. freq. As a N. בעתה *Terrour*, *trouble.* Jer. viii. 15. xiv. 19. As a N. maſc. plur. בעותים *Things terrible*, or *to be feared.* Job vi. 4. Pſ. lxxxviii. 17. LXX. φοβερισμοι.

### בץ

Occurs not as a V. in Heb. but in Arabic the reduplicate בצבץ ſignifies, according to *Caſtell*, "Tenui cute & pinguis, ſeu corpore molli fuit," *to be thin-ſkinned and fat*, or *of a ſoft body*; and from the things to which it is applied in Heb. I gueſs the idea to be *ſoftneſs*, *ſmoothneſs*, or the like, in oppoſition to *hardneſs*, *ruggedneſs*, &c. For,

I. As a N. בץ or fem. בצה *Soft mud* or *mire.* occ. Jer. xxxviii. 22. Job viii. 11. xl. 16. In plur. fem. in Reg. it is once written with א, בצאת. Ezek. xlvii. 11.

II. As a N. בוץ, *Byſſus*, of which very fine white garments, like linen, were made. *Mercer* ſays of it, "*In Palæſtinâ naſcens in folliculis.* It grows in *Paleſtine* in pods." It is, I apprehend, the ſame as what we call *cotton*, which is well known to be the produce of that and the neighbouring countries, and is that *ſoft downy* ſubſtance formed in the inſide of the pods of the ſhrub, called *Goſſipium.* 1 Chron. xv. 27. & al.

III. As a N. maſc. plur. ביצים *The eggs* of birds, and of ſome other animals, from the remarkable *ſmoothneſs* and *ſoftneſs* of their texture. occ. Deut. xxii. 6. Job xxxix. 14. Iſa. x. 14. lix. 5.

### בצל

Occurs not as a Verb in Heb. but in Arabic ſignifies, *To peel off the bark of a tree*, or *coats of an onion*, or the like. Comp. פצל.

As a N. בצל *An onion*, ſo named from its ſeveral *coats* or *integuments*. So LXX. κρομμυα. Once in plur. Num. xi. 5. "Allium Cepa, *Onion*; by the *Arabs* called *Baſal*. That this was *one* of the ſpecies of *onions* for which the Iſraelites longed, we may gueſs by the quantity to this day uſed in *Egypt*, and by their goodneſs there: Whoever has taſted *onions* in *Egypt*, muſt allow that none can be had better in any part of the univerſe; here they are ſweet, in other countries they are nauſeous and ſtrong; here they are ſoft, whereas in the North, and other parts, they are hard, and the coats ſo compact, that they are hard of digeſtion. Hence they cannot in any place be eaten with leſs prejudice, and more ſatisfaction, than in *Egypt*.—They eat them roaſted, cut into four pieces, with ſome bits of roaſted meat, which the Turks in *Egypt* call *Kebab*, and *with this diſh they are ſo delighted, that I have heard them wiſh they might enjoy it in Paradiſe.* They likewiſe make a ſoup of them in *Egypt*, cutting the *onions* in ſmall pieces; *this I think one of the beſt diſhes I ever ate.*" *Haſſelquiſt*'s Voyages, p. 290. Comp. *Obſervations on divers Paſſages of Scripture*, p. 380.

### בצע

I. *To break* or *cut off*. Job vi. 9. Iſa. xxxviii. 12. Joel ii. 8. Comp. Job xxvii. 8. As a participial N. בצע Pſ. x. 3, ſeems to be uſed for a *violent unjuſt man*, who *cuts off* or *deſtroys* any that ſtand in the way of his wicked purpoſes. To this Senſe the LXX. render it αδικῶν, and the Vulg. iniquus.

II. *To finiſh completely*, *complete*, q. d. *to break off, from a Work after completely finiſhing.* Iſa. x. 12. Lam. ii. 17. Zech. iv. 9.

III. The Lexicons have given this Root the Senſe of *covetouſneſs*, Prov. xv. 27. Jer. vi. 13. Ezek. xxii. 27, & al. but in the paſſages where it is ſuppoſed to have this Senſe, it literally ſignifies the *breaking* or *cutting off* pieces of gold, ſilver, or *&c.* as is evident from Jud. v. 19. *They received not* בצע כסף the breaking off *of ſilver* or *ſilver* broken off; for in thoſe ancient times their coin was very rude, they uſed to weigh their money, (ſee Gen. xxiii. 16. Exod. xxii. 17. Jer. xxxii. 9, 10.) and *break* or *cut off* pieces of it, to make weight in their dealings with each other, as is practiſed by ſome nations to this day. Hence,

IV. As a N. בצע is uſed for *Gain*, *advantage*. Gen. xxxvii. 26. & al. freq.

The Greek κερμα, *a ſmall piece of money*, and perhaps κερδος *gain*, are in like manner from the V. κειρω *to clip*, *cut off*. See *Greek* and *Eng*. Lexicon to New Teſt.

### בצק

*To be made ſoft* by moiſtening. So *Pagninus*, Maceratum eſt ut emolleſcat.

I. *To be made ſoft or tender*, as the *feet* by much walking. occ. Deut. viii. 4. Neh. ix. 21.

II. As a N. בצק *Meal moiſtened with water*, *paſte*, or *dough unleavened.* Exod. xii. 34, 39. & al.

I prefer the above interpretation of the root to that which is commonly given, namely, *ſwelling*, and thence *dough* from its *ſwelling*; becauſe I apprehend the *ſwelling of dough* is occaſioned merely by the *leaven* or *fermenting matter* mixed with it; and the בצק mentioned Exod. xii. is expreſsly ſaid to be *unleavened.* Comp. Hoſ. vii. 4.

### בצר

I. *To reſtrain*, *ſhut up*. Gen. xi. 6. Job xlii. 2.

II. *To incloſe with a wall*, or the like, for ſafety, *to fortify*. Jer. li. 53, & al. freq. As a N. בצר *Store* or *treaſure ſo ſecured.* Job xxii. 24. xxxvi. 19.

III. *To houſe*, *gather in*, applied to *grapes*. Lev. xxv. 5. Judg. ix. 27. & al. freq. As a N. בציר *The vintage*. It implies the *houſing of grapes*, and ſo the *preſſing* and *preparing* of them for uſe. Lev. xxvi. 5. & al.

IV. As a N. fem. בצרת and בצרות *Drought*, *want of rain*, (ſo the LXX. αϐροχια) when rain is *ſhut up* or *reſtrained* from the earth, and conſequently the earth alſo is *ſhut up*, and bears no fruit. occ. Jer. xiv. 1. xvii. 8. Comp. Lev. xxvi. 19. Deut. xxviii. 23.

Der. * *Bazar*, A market-place or -houſe among the Eaſtern nations. Hence alſo the Eng. * *Burſe*.

### בק

*To empty out*, *make empty* or *void*. occ. Iſa. xix. 3. xxiv. 3. Jer. xix. 7. Alſo, *To be emptied*. Nah. ii. 10, or 11.

בקק *To make entirely empty* or *waſte*, as above. occ. Iſa. xxiv. 1. Jer. li. 2. Hoſ. x. 1. "*Iſrael is* בוקק *an* emptying *vine*, which *waſtes* and *ſpends it's ſtrength* to no purpoſe. A vine is remarkable for *bleeding* or *emptying out* it's juice when wounded." *Bate*. Comp. Nah. ii. 2, or 3.

בקבק As a N. *A bottle*, whence liquors are

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* See *New* and *Complete Dictionary of Arts* in Bazar and Burse.

*emptied.* occ. 1 K. xiv. 3. Jer. xix. 1, 10. LXX. Βικον, which word is a plain derivative from the Heb.

**Der.** *A back* or *buck*, a large veſſel, whence *bucket.* Latin *Vaco*, *vacuus*, whence *vacant*, *vacancy*, *vacuum*, *evacuate*, &c.

## בקע

*To ſeparate contiguous* or *adjoining parts*, *to divide*, *cleave*, *ſplit*, *burſt*, or the like.

I. In Kal, Tranſitively, *To cleave*, *burſt open*, as the earth by the waters of the flood. Hab. iii. 9.—as the miraculous fountain of the rock in the wilderneſs. Pſ. lxxiv. 15. Comp. Job xxviii. 10, where it is applied to miners *breaking a paſſage* for the waters through the rocks. In Niph. *To be burſt* or *broken open*, as the fountains of the great deep, (i. e. the paſſages or outlets from the central abyſs for ſprings and fountains) were by the waters of the deluge. Gen. vii. 11.—as bottles of ſkin, by violently fermenting liquour. Job xxxii. 19. Comp. Joſh. ix. 4. Mat. ix. 17, and Job xxvi. 8.

II. Tranſitively, *To ſplit*, *cleave*, as wood. Gen. xxii. 3. Intranſitively, *To cleave*, or *be cloven aſunder*, as the ground. Num. xvi. 31.

III. *To divide*, as the ſea, *to ſeparate* it's waters ſo as to afford a paſſage. Exod. xiv. 16, 21.

IV. *To tear to pieces*, as a wild beaſt. 2 K. ii. 24.

V. *To rip up*, as pregnant women. 2 K. viii. 12. xv. 16.

VI. *To break into*, as an enemies camp, country, or city. 2 Sam. xxiii. 16. 2 Chron. xxi. 17. xxxii. 1. 2 K. xxv. 4.

VII. *To hatch*, as eggs, i. e. *break* them for the excluſion of the young. Iſa. xxxiv. 15. lix. 5.

VIII. *To break forth*, as the light through darkneſs. Iſa. lviii. 8. So LXX. ῥαγησεται, Vulg. erumpet.

IX. *To rend*, as a ſtormy wind. Ezek. xiii. 11, 13.

X. As Ns. בקע *A breach in a building.* occ. Amos vi. 11. בקיע Nearly the ſame. occ. Iſa. xxii. 9.

XI. As a N. בקע *A ſhekel broken in two*, a *half-ſhekel.* occ. Gen. xxiv. 22. Exod. xxxviii. 26.

XII. As a N. fem. בקעה *A valley*, or rather *a comb* or *gill*, *a break* between mountains. Gen. xi. 2. Deut. viii. 7, xi. 11. & al. freq. Comp. Pſ. civ. 8. This is a ſtrictly juſt and philoſophical name; for *vallies* were really formed after the deluge by the waters in their deſcent to the abyſs, *tearing* and *breaking away* the ſeveral ſtrata which impeded their courſe, and which are ſtill conſtantly found poſited in a horizontal ſituation in the neighbouring mountains. But for further ſatisfaction on this curious and highly intereſting ſubject I with great pleaſure refer to the Rev. Mr. *Catcott*'s excellent *Treatiſe on the Deluge*, p. 159 of the 1ſt, and p. 247, &c. of the 2d edit. and comp. Senſe I. above.

## בקר

The LXX. have generally as a V. rendered it by επισκεπ]ομαι *to look upon*, *ſurvey*, *look accurately* or *diligently*, and this ſeems the ideal meaning of the Root.

I. *To look*, *ſearch*, *examine.* occ. Lev. xxvii. 33. לא יבקר בין טוב לרע *He ſhall not* look or ſearch *between good and bad*, i. e. whether it be good or bad. Comp. Prov. xx. 25. Chald. The ſame. Ezra iv. 15, 19. & al. With ל following, *To look* or *ſearch for.* occ. Lev. xiii. 36.

II. *To look for*, *ſeek.* Ezek. xxxiv. 11. *And I will enquire for my flock* ובקרתים and ſeek them. Ver. 12. כבקרת רעה *Like a ſhepherd's* ſeeking *his ſheep in the day that he is among his ſheep that are ſcattered*; (comp. ver. 5, 6.) *ſo* אבקר will I ſeek *my ſheep.* As a Participle Benon in Kal, בוקר *Seeking*, or perhaps *overſeeing.* occ. Amos vii. 14.

III. *To ſeek*, *enquire.* occ. 2 K. xvi. 15. Pſ. xxvii. 4.

IV. As a N. fem. בקרת *An enquiry*, or perhaps *animadverſion*, *notice taken*, ſo LXX. επισκοπη. occ. Lev. xix. 20.

V. As a N. בקר *The morning*, or *morning-light*, which ſpringing forth upon the earth, *ſurveys* and *ſearches out* all things. Gen. i. 5. xliv. 3. Thus *Virgil*, Æn. 7. lin. 148.

*Poſtera cum primâ* luſtrabat *Lampade Terras*
Orta Dies.
Soon as the following *morn ſurvey'd* the earth.

Comp. Æn. 4. l. 6. Æn. 8. l. 153. So of the Sun, Æn. 4. l. 607.

*Sol, qui terrarum flammis opera omnia* luſtras.
Thou Sun, who *view'ſt* at once the world below. Dryden.

*Homer*, in like manner, long before, Il. 3. lin. 277.

Ἡελιος θ', ὁς παντ' ἘΦΟΡΑΣ.
Thou *all-ſurveying* Sun!

VI. As a N. בקר *A beeve*, and collectively *beeves*, i. e. *bulls* and *cows*, or a *herd* of ſuch, ſo called, perhaps, from their *ſtaring eyes*, (whence *Homer*'s epithet Βοωπις *ox-eyed*, applied to Juno) and their *attentive look*, (comp. שור under שר) freq. occ. בן בקר *A ſon of the herd, a calf.* Gen. xviii. 7. & al. Hence may perhaps be derived the Lat. *vacca* a cow.

## בקש

In general *To ſeek.* So the LXX. uſually render it by ζητεω, or it's compounds.

I. *To ſeek, endeavour to find* what is loſt or miſſing. Gen. xxxvii. 15, 16. 1 Sam. x. 2, 14, 21.

II. *To ſeek* what was before unknown. 1 Chron. iv. 39.

III. *To ſeek, require.* Gen. xxxi. 39. xliii. 8. *To require* (בקש) *the blood of another at any one's hand*, is, to puniſh him for his death. 2 Sam. iv. 11. Comp. Ezek. iii. 18.

IV. *To ſeek, endeavour to obtain.* Num. xvi. 10. As a N. fem. in Reg. בקשת *A requeſt.* Eſth. v. 3, 7.

V. With ל and an infinitive Verb following, *To ſeek* to do a thing. Gen. xliii. 29. Exod. ii. 15.

VI. *To ſeek Jehovah*, is, to apply to him by acts of worſhip. Exod. xxxiii. 7. Deut. iv. 29. But *to ſeek the face of Jehovah*, 2 Sam. xxi. 1, means *to apply to him*, by means of the High Prieſt, *for an oracular anſwer*, which was delivered by Jehovah from above the mercy-ſeat, from between the two cherubim. See Exod. xxv. 22. Num. vii. 89.

VII. בקש את נפש *To ſeek the life*, is *to endeavour to kill.* Exod. iv. 19. 1 Sam. xxiii. 15. & al.

## בר

It denotes in general *To clear, cleanſe, purify*, or the like.

I. *To clear, cleanſe*, as corn from the chaff. occ. in Hiph. Jer. iv. 11. Hence as a N. בר *Corn ſo cleanſed.* Jer. xxiii. 28, *What has the chaff to do with* הבר the pure corn? freq. occ.

Hence Latin *Far*, Corn.

In Hiph. Spoken of arrows, Jer. li. 11, הברו Clean, or, as the Eng. Tranſl. Make bright *the arrows.* Comp. Iſa. xlix. 2.

As a N. בר or as ſome copies read בור *Somewhat cleanſing*, or perhaps *pure* or *clean* water. Job ix. 30. Q? Comp. 2 Sam. xxii. 21.

As a N. fem. ברה *Pure, bright*, כחמה *as the ſolar flame.* Cant. vi. 10. Comp. Pſ. xix. 9. As a N. ברי *The pure, clear, bright matter of the heavens, the pure ether.* Job xxxvii. 11. Comp. under טרח. As a Participle or participial N. בר Iſa. i. 25, *And I will purge away*, כבר as a purifier or refiner (Q?), *thy droſs.*

II. As a N. בור or בר plur. fem. ברות *A pit*, whence the earth, &c. is *cleared out.* Gen. xxxvii. 20, 22, 24. So *a well, dungeon, grave*, or the like. Lev. xi. 36. Deut. vi. 11. 2 Chron. xxvi. 10. Exod. xii. 29. Pſ. vii. 16. Jer. xxxviii. 6. & al. freq.

Hence *A burrow*, to *bury*, and Old Eng. *burn*, a ſpring.

III. In Kal. *To purify* ceremonially, or with holy rites. 1 Sam. xvii. 8, ברו Purify *for you a man to fight with me.* Comp. Jer. li. 28. So in Niph. Iſa. li. 11. הברו Be ye pure, *ye that bear the veſſels of the Lord.*

IV. *To purify* or *be pure*, in a ſpiritual ſenſe. 2 Sam. xxii. 27. עם נבר תתבר *With* the pure thou wilt ſhew thyſelf pure. Comp. Pſ. xviii. 27. As a N. בר *Pure, purity.*

Job xi. 4. Pſ. xxiv. 4. Comp. 2 Sam. xxii. 21, 25. & al.

V. As a N. בר "*A ſon*, or *child*, *an innocent*, a term of *affection*." *Bate.* occ. Pſ. ii. 12. Prov. iii. 21. So fem. ברה is applied to *a daughter*. Cant. vi. 8. בר is alſo uſed for *a ſon* in Chaldee. Ezra v. 1. Dan. iii. 25. vii. 13. & al. Hence Old Eng. *a bern* or *barn*, a ſon, and perhaps *a brat*.

VI. In Kal. *To declare*, *make clear*, *plain*, or *manifeſt*. Eccleſ. iii. 18. ix. 1.

VII. As a N. ברית *A purifier*, *purification*, or *purification-ſacrifice*. See Gen. xv. 18. Exod. xxiv. 8. Jer. xxxiv. 18. Pſ. l. 5. Comp. under כרת. It is uſed as a *perſonal title* of Chriſt, the real *purifier* and antitype to all the ſacrifical ones. Iſa. xlii. 6. xlix. 8. Zech. ix. 11. Comp. *Greek* and *Eng.* Lexicon to New Teſt. under Διαθηκη II. and Περικαθαρμα. Alſo, *ſome cleanſing herb* or *compoſition*. occ. Jer. ii. 22. Mal. iii. 2. LXX. Ποα *the herb*. "With reſpect to the herb—*Borith*, ſays Monſ. *Goguet*, I imagine it is *Sal-worth (Salt-wort)*. This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it, and pour water upon the aſhes. This water becomes impregnated with a *very ſtrong lixivial ſalt*, *proper for taking ſtains or impurities out of wool or cloth*." Origin of Laws, &c. Vol. I. p. 132. Edit. *Edinburgh*.

VIII. בעל ברית *Baal Berith*, i. e. *Baal the Purifier*, mentioned Judg. viii. 33. ix. 4, and called alſo אל ברית *the God* or *Lord Berith*, Judg. ix. 46. The children of Iſrael are expreſsly ſaid, Judg. viii. 33, to have made *Baal Berith* their *Aleim*; whence we may fairly collect, that though the *ox* or *bull*, the repreſentative of the *fire*, (Comp. under בעל III.) was the prevalent or predominent figure in the idol, yet they did not mean entirely to exclude the other agents of nature in the worſhip of *Baal Berith*, any more than Aaron and Jeroboam in ſetting up the *calf* as an emblem of Jehovah, intended abſolutely to reject the ſecond and third perſons of the uncreated Trinity. Both Aaron and Jeroboam call their reſpective *calves Aleim*, and Aaron ſays, THESE אלה *are thy* Aleim, they *which have brought* (העלו plur.) *thee out of the land of Egypt*. See Exod. xxxii. 4. 1 K. xii. 28.

By this name *Baal Berith*, the Idolaters not only denoted the *purifying nature* of *fire* (that ϛοιχειον αμεμφες *unſullied element*, φως αμιαντον *unpolluted light*, as *Orpheus* in his hymn to Ηφαιϛος calls *fire)* but alſo expreſſed their expectation of the great ברית or *purifier from ſin*, to come from this their ſupreme God. And there ſeems no reaſon to doubt but to this *Baal*, as well as others, *they burnt their ſons with fire for burnt-offerings*, as they are charged by the Prophet Jeremiah, ch. xix. 5; (Comp. ch. xxxii. 35.) thus, through a horrid perverſion of the original revelation of a Redeemer, *giving their firſt-born for their tranſgreſſion, the fruit of their bodies for the ſin of their ſouls.* See Mica vi. 7. Comp. under מלך.

From this Idol the city of *Berytus*, now *Beirut*, in Syria, ſeems to have received it's name.

IX. As a N. בירה *A palace* or *ſumptuous building*, probably ſo called from it's *glorious ſhew*. 1 Chron. xxix. 1. Neh. i. 1. Eſth. i. 2. & al. Chald. בירתא The ſame. occ. Ezra vi. 2.

As a N. fem. plur. בירניות *Palaces* or *caſtles*. occ. 2 Chron. xvii. 12. xxvii. 4.

From בירה we have the Greek Βαρις *a palace* or *caſtle*, which is a word often uſed by the LXX. and in that verſion anſwers to the Heb. בירה, Dan. viii. 2. (and according to ſome copies, Neh. ii. 8.) and to the Chald. בירתא Ezra vi. 2. And by this name Βαρις, *Joſephus* Ant. XV. 11. § 4. informs us, that the *caſtle* adjoining to the temple of Jeruſalem was anciently called by the *Aſmonæan* Princes who built it, till *Herod* the Great, by whom it was repaired and ſtrengthened, named it *Antonia*, in compliment to his friend and patron *Mark Anthony*.

ברר As a V. *To cleanſe*, *purify*, or *purge thoroughly*. occ. Dan. xi. 35. Ezek. xx. 38. וברותי (ו being ſubſtituted for the laſt letter) *And* I will thoroughly purge *out of you* *the rebels.* In Hith. *To ſhew oneſelf pure.* occ. Pſ. xviii. 7. Alſo, *To be purified.* occ. Dan. xii. 10. As a participle or participial N. ברור *Pure, clean, cleanſed.* Spoken of a *bright* arrow, Iſa. xlix. 2.—of perſons *ſanctified,* 1 Chron. ix. 22. Comp. 1 Chron. vii. 40. xvi. 41.—of *clean* animals, Neh. v. 18.—of knowledge, Job xxxiii. 3.—of religious confeſſion, Zeph. iii. 9.

ברבר "Perhaps *corn-fed.*" *Bate.* occ. in plur. 1 K. iv. 23.

For great part of what the reader finds under this Root he is indebted to Mr. *Bate's* Critica Hebræa, where he may find moſt of the Texts more largely and ſatiſfactorily explained.

### ברא

Denotes the *production* either of *ſubſtance* or *form*, the *creation* or *accretion* of ſubſtance or matter.

I. *To create, produce into being.* Gen. i. 1. *In the beginning the Aleim* created *the heavens and the earth.* This cannot relate to form, becauſe, as it follows in the next verſe, *The earth was* תהו *without form, in looſe atoms.* So ver. 27. *The Aleim* created *man in his own image,* refers to the *creation* of the human ſoul, as well as to the *formation* of the body; for the *image of the Aleim* eminently conſiſts *in righteouſneſs and true holineſs, ſeated in the ſpirit of the mind.* See Eph. iv. 24. Col. iii. 10.

II. *To form by accretion* or *concretion of matter.* Gen. i. 21. *So the Aleim* formed *the great aquatic monſters,* no doubt of pre-exiſtent matter; and ver. 27, ברא formed *man, male* and *female.* Comp. ch. ii. 7. v. 2. Eccleſ. xii. 1, זכר את בוראיך *Remember thy* CreatorS. "The plural is employed, ſays *Stockius,* to ſhew the *plurality of perſons* in the unity of eſſence, namely the *Father, Son,* and *Holy Spirit.* For theſe three divine perſons conſulted together concerning the creation of man. Gen. i. 27." Iſa. xlv. 7, *Forming the light,* בורא concreting *the darkneſs.* Amos iv. 13, Concreting *the ſpirit.* Pſ. cii. 19, עם נברא *a people* to be produced or born. Comp. Ezek. xxi. 30. Ezek. xxiii. 46, 47, *I will bring up a company upon them—and the company ſhall* ſtone them with ſtones; וברא אותהן בחרבותם *and* I will plant them (i. e. the nations) or cauſe them to grow or propagate *in their* (the Jews) *deſolate places.* Comp. Joſh. xvii. 15, ובראת *And* plant, cauſe to grow *for thyſelf there,* ver. 18. For the mountain ſhall be *thine. for that is the* יער or *wood-country,* (mentioned ver. 15.) ובראתו and thou ſhalt plant it, *and it's utmoſt extremities ſhall be thine.* As a N. בריא is rendered *fat,* but rather means *plump, grown full* in fleſh, or ſubſtance. See Gen. xli. 2, 5. As a Participle, or participial N. fem. בראה, *Plump, well fed.* occ. Hab. i. 16. As a V. in Hiph. *To pamper oneſelf, to batten.* occ. 1 Sam. ii. 29. Hence Gr. Βριαω *to be robuſt, ſtrong.*

III. *To do* or *perform ſomewhat wonderful and extraordinary, to make,* as it were, *a new creation.* Num. xvi. 30. *But if* Jehovah בריאה יברא create a creation, i. e. work an unprecedented miracle. So Exod. xxxiv. 10. Jer. xxxi. 22.

IV. *To renew, make anew,* in a ſpiritual ſenſe, Pſ. li. 12. Comp. Iſa. lxv. 17, 18.

V. Chald. As a N. ברא *A field,* where plants *grow* and cattle are *nouriſhed.* Dan. ii. 38. & al. Comp. under Senſe II.

See Mr. *Bate's* Crit. Heb. to whom I am much obliged on this whole Root.

### ברד

I ſuſpect the radical idea of this word to be *congelation,* or the like; for in Arabic it is uſed for being *cold,* particularly in an *intenſe* degree, alſo for *firmneſs, ſtability.*

I. As a N. ברד *Hail, congealed rain.* Exod. ix. 18. & al freq. Hence once uſed as a V. *To hail.* Iſa. xxx. 19.

II. As a participial N. maſc. plur. ברדים *Griſled, marked with white ſpots like hail* upon black or other colour. occ. Gen. xxxi. 10, 12. Zech. vi. 3, 6.

### ברה

With a radical, though mutable or omiſſible, ה. "*To feed, eat*, or *take food.*" *Bate.* occ. 2 Sam. xii. 17. xiii. 6, 10. In Hiph. *To cauſe to eat.* occ. 2 Sam. iii. 35. xiii. 5. As a N. בריה *Food, victuals.* occ. 2 Sam. xiii. 5, 7, 10. Alſo "*fed*, i. e. well fed." *Bate.* occ. Ezek. xxxiv. 20. As a N. fem. ברות *Food.* occ. Pſ. lxix. 22. Lam. iv. 10.

### ברח

I. *To paſs* from place to place, *to flee, flee away.* Gen. xvi. 6. xxvii. 43. & al. freq. In Hiph. *To cauſe, to flee, to drive* or *chaſe away.* 1 Chron. viii. 13. xii. 15.

II. In Kal and Hiph. *To paſs* or *ſhoot along*, as a bar through rings. occ. Exod. xxvi. 28. xxxvi. 33. Hence, As a N. בריח *A bar*, which thus *paſſes* or *ſhoots along.* Exod. xxvi. 26, 28. Deut. iii. 5. xvi. 3. & al. freq. And becauſe ſuch *bars* are uſed to ſtrengthen or ſecure buildings, gates, or the like, hence,

III. The word is figuratively applied Iſa. xliii. 14, to ſuch as are the *ſtrength* and *ſafeguard* of the ſtate, who perhaps among the Babylonians actually had this title בריחים.

IV. נחש ברח *The ſerpent*, or rather *ſerpent-like fiſh*, that *ſhoots along* with great rapidity, as that kind of motion is diſtinguiſhed from עקלתון *winding, wriggling.* occ. Iſa. xxvii. 1. Job xxvi. 13. In the former paſſage, however, both epithets are uſed to deſcribe, figuratively, as well the *inſinuating treachery* as the *open violence* of the enemies of God's church.

Der. *A bar, barrier.*

### ברך

*To couch, lie down*, as a beaſt on it's knees to reſt, accumbo, procumbo; for the LXX. and Vulg. appear to have given the ideal meaning of the Verb in Hiph. Gen. xxiv. 11, (ויברך הגמלים *and he cauſed the camels* to couch *or* kneel) the former rendering it by εκοιμισε, the latter by *feciſſet* accumbere cauſed *to couch.*

I. *To couch, reſt, as on the knees, to kneel.* 2 Chron. vi. 13, ויברך על ברכיו and *he kneeled on his knees.* So Pſ. xcv. 6, and (Chald.) Dan. vi. 10, or 11, where Theodotion καμπτων *bending, couching.* In Hiph. *To cauſe to couch* or *kneel.* Gen. xxiv. 11, as above. Hence, As a N. ברך, plur. ברכים, *The knee*, on which men and other animals *couch*, and which is plainly formed for this purpoſe. Iſa. xlv. 23. Jud. vii. 5. & al freq. Comp. Senſe IV.

II. As a N. fem. ברכה *A reſervoir* or *pool* where waters, as it were, *couch* or *lie.* 2 Sam. ii. 13. Eccleſ. ii. 6. & al. freq. So רבץ which properly ſignifies *to lie down* as a beaſt, is in like manner applied to the *great abyſs of waters* within the earth, Gen. xlix. 25. Deut. xxxiii. 13.

III. In Kal and Hiph. *To bleſs* as God doth man, or a ſuperiour his inferiour, *to give, promiſe*, or *wiſh* him *reſt, quiet, happineſs.* Gen. i. 22. ix. 1. xii. 3. xiv. 19. xlvii. 7. So God יברך *bleſſed* the ſeventh day, Gen. ii. 3, "by ſanctifying it, ſays *Clark*, and appointing it to be a day wherein he would beſtow the *choiceſt bleſſings* on his ſervants, in the uſe of his holy ordinances." In Niph. *To be bleſſed.* occ. Gen. xii. 3. xviii. 18. In Hith. *To bleſs oneſelf*, or *be bleſſed.* occ. Gen. xxii. 18. xxvi. 4. Deut. xxix. 19. & al. As a N. fem. ברכה *A bleſſing.* Gen. xxvii. 12. Deut. xxxiii. 23. & al.

IV. *To bleſs* as a man doth God, or an inferiour his ſuperiour, i. e. *To bow*, as it were, *the knee* to him, and ſo aſcribe one's preſent or expected *reſt* and *happineſs* to him. Gen. xxiv. 48. 2 Sam. xiv. 22. & al. freq. Comp. Iſa. xlv. 23. Phil. ii. 10. As a N. fem. ברכה *A bleſſing*, i. e. *a token of bleſſing*, or of *reſpect, a preſent.* Gen. xxxiii. 11. Jud. i. 15. 1 Sam. xxv. 27. & al.

V. The Lexicons have abſurdly, and contrary to the authority of the ancient verſions, given to this Verb the ſenſe of *curſing* in the ſix following paſſages. 1 K. xxi. 10, 13. Job i. 5, 11. ii. 5, 9. As to the two firſt the LXX. render ברך in both by ευλογεω, and ſo the Vulg. by benedico *to bleſs.* And though Jezebel was herſelf an abominable idolatreſs, yet as the law of Moſes ſtill continued in force, ſhe ſeems to have been wicked enough to have deſtroyed Naboth upon the falſe accuſation of *bleſſing the heathen Aleim* and *Molech*, which ſubjected him to death by Deut. xiii. 6. xvii. 2—7.

Job's fear, ch. i. 5, was, leſt his ſons ſhould have *bleſſed the falſe* Aleim; ſo *Aquila* *ευλογησαν* and Vulg. benedixerint. Ver. 11, ſhould be tranſlated, *And indeed ſtretch forth thy hand now, and touch all that he hath*, אם לא *ſurely* (Comp. 1 K. xx. 23.) *he hath* bleſſed (יברך being uſed, in a paſt ſenſe, as תבא ver. 7. and יעשה ver. 5.) *thee to thy face*, i. e. hypocritically. LXX. and *Theodotion*, *η μην ει; ϖροσωπον σε ευλογησει truly he will* bleſs *thee to thy face*, Vulg. niſi in faciem *benedixerit* tibi, *unleſs he* hath bleſſed *thee to thy face*. Satan brings the ſame charge of *hypocriſy* againſt Job, ch. ii. 5, which the LXX. *Theodotion*, and Vulg. render in the ſame manner. And at ver. 9, his wife ſays to him, *Doſt thou yet retain thy integrity*, thy regard for the true God, ברך אלהים ומת bleſſing *the Aleim and dying*, or *to death*.

Some learned men have ſuppoſed that ברך ſignifies *to bid farewel*, and thence *to deſert, relinquiſh, renounce*, and that in ſeveral of the above paſſages, as in 1 K. xxi. 10, 13. Job i. 5. ii. 9, it might beſt be explained in that ſenſe. But there is no proof that ברך ever properly denotes *to bid farewel*, much leſs *to renounce*. In both Gen. xlvii. 10, and 2 Sam. xix. 39, which are produced as inſtances of the former ſignification, there was not a *common farewel*, but a *patriarchal benediction*. (Comp. Heb. vii. 7.) And in all other paſſages where the Verb ברך is joined with יהוה or אלהים it conſtantly means *to bleſs*. See Gen. xxiv. 48. 1 Chron. xxix. 20. Pſ. lxvi. 8. lxviii. 27. ciii. 1, 2, 20, 21, 22.

Der. From ברך *the knee*, perhaps the Gauliſh *bracca*, a part of dreſs, covering the knees, and Eng. *breeches*.

### ברם

I. Occurs not as a V. in Heb. but as a participial N. maſc. plur. ברומים *Rich apparel* Eng. Tranſl. ſo *Montanus* veſtium pretioſarum, *ſumptuous veſtments*. Once Ezek. xxvii. 24.

The Verb in Arabic ſignifies *to twiſt* or *be twiſted cloſely together* as threads, and thence the Ns. ברים, and מברם in that language denote, a *thread formed by twiſting ſeveral parts together*, alſo a *kind of garment made of the ſame ſort of thread, both for warp and woof*. It ſeems probable, therefore, that *twiſting cloſely together*, or the like, is the idea of the Heb. word.

II. Chald. As a Particle ברם *But truly, but*. Dan. ii. 28. iv. 12, or 15. & al.

### ברק

I. *To lighten, ſend forth lightening*. occ. Pſ. cxliv. 6. As a N. ברק *Lightening, a flaſh*. Exod. xix. 16. 2 Sam. xxii. 15. & al. freq.

II. As a N. ברק *A glitter*, or *gliſter*. Ezek. xxi. 10, 28. Alſo *a gliſtering* or *bright weapon*. Job xx. 25. Comp. Deut. xxxii. 41.

III. As a N. fem. ברקת *A kind of precious ſtone, a carbuncle*. "A precious ſtone, "ſhining like *lightening*, or a *coal of fire**." "Carbunculi *a ſimilitudine* Ignium, *ap*"*pellati*," ſays *Pliny*. Nat. Hiſt. lib. 37. cap. 7. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

IV. As a N. ברקן A kind of *thorn*, with very *ſharp, pointed* prickles. occ. Jud. viii. 7, 16.

Der. *Bright*.

### ברש

Occurs not as a V. in Heb. nor do I know the ideal meaning of it, but

I. As a N. ברוש plur. ברושים *The fir-* or, according to *Celſius, the cedar-tree*. 2 Sam. vi. 5. Iſa. xli. 19. & al. freq. The LXX. render it ſo variouſly, as to ſhew they knew not what particular ſpecies of tree it meant; the Vulg. generally by abietem *the fir-tree*. Comp. ארז under רזה.

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* *Aſſembly*'s Annotations.

II. Plur. ברושים *Some things made of fir* or *cedar*. Spoken of muſical inſtruments, 2 Sam. vi. 5.—of ſpears, Nahum ii. 4.
DER. *Bruſh.* Q?

### ברת

As a N. maſc. plur. ברותים *Trees of the cypreſs kind*, ſo LXX. κυπαρισσοι & Vulg. cupreſſina. Moſt probably they are the ſame, as *Pliny*, Nat. Hiſt. Lib. 12. cap. 17. mentions by the name of *bruta*, and which he there deſcribes as being like a wide ſpreading *cypreſs* with whitiſh branches, and yielding an agreeable ſcent in burning. Once Cant. i. 17.

### בש

*To flag, fail, grow flaccid, ſpiritleſs* or *inactive*, flacceſcere, whether through fear, 2 K. xix. 26.—or diſappointment, Job vi. 10. Pſ. xxii. 6.—or modeſty, 2 K. viii. 11. Ezra viii. 22.—or the importunity of others, 2 K. ii. 17.—or through a ſenſe of guilt, *to be aſhamed*, Ezra ix. 6. Pſal. xxxv. 4. & al. It is once applied figuratively to the חמה or *ſolar fire*. Iſa. xxiv. 23. In Hiph. הובש with the ו after ה, as if from יבש, *To abaſh, make aſhamed*. 2 Sam. xix. 5. In Huph. הוביש (with י inſerted) *To be made aſhamed, abaſhed*. Jer. x. 14. li. 17. & al. freq. As Ns. fem. בושה *Abaſhment, ſhame*. Pſ. lxxxix. 46. Ezek. vii. 18. בשת The ſame. Job viii. 22. & al. Alſo, *A ſhameful idol*, i. e. Baal, or Baal-Peor. Jer. xi. 13. Hoſ. ix. 10. So *Jerub-baal* (ſee Jud. vi. 31, 32.) is called *Jerub-beſheth*, 2 Sam. xi. 21. בשנה *Shame*. occ. Hoſ. x. 6. As a N. maſc. plur. in Reg. מבשי *The privy parts*, pudenda. occ. Deut. xxv. 11.

To this Root may alſo be referred פי־בסת, with a ſlight dialectical variation for פי־בשת, the name of a city in Egypt, Ezek. xxx. 17, which the LXX. render by a word evidently corrupted from the Hebrew or Egyptian name, Βουβαςου, ſo the Vulg. Bubaſti; in which city, according to *Herodotus*, lib. 2. cap. 59, 137. was a famous temple to the Egyptian idol Βουβαςις, who, ſays he, is in Greek called Αρτεμις. Now the Grecian Αρτεμις often denotes the *Moon*, whoſe emblem, among the Egyptians, was a *cat* (perhaps from the remarkable *increaſe* and *decreaſe of the pupil of it's eye*, and it's being moſt vigilant and active at night) whence as *Herodotus* further relates, lib. 2. cap. 67. *cats*, which in Egypt were ſacred, were, when dead, carried to be interred under the ſacred roof at *Bubaſtis*. *A cat*, then, or a human figure with a *cat*'s head, (ſuch as may be ſeen in *Montfaucon*'s Antiquité Expliquée, Tom. II. Tab. 126.) was moſt probably the emblem under which they worſhipped the *Moon* at this place, which might be from this idol called פי־בסת *The countenance of the ſhy*, or *ſhame-faced Goddeſs*, for *cats* ſeem remarkable for being ſo.

בשש *To flag very much, loiter, delay*. occ. Exod. xxxii. 10. Jud. v. 28. In Hith. *To flag through ſhame, be abaſhed* or *aſhamed of oneſelf*. Gen. ii. 25.

See Mr. *Bate*'s Crit. Heb. on this Root.
DER. *Baſhful, abaſh*.

### בשל

In general *To concoct*.

I. *To ripen*, as fruit, by the ſolar heat. Joel iii. 18, In Hiph. *To cauſe to ripen*. Gen. xl. 10.

II. *To dreſs with fire*, as by *roaſting*, Deut. xvi. 7. 2 Chron. xxxv. 13, or by *boiling*, 1 Sam. ii. 13, 15. & al. freq. As a N. fem. plur. מבשלות *Boiling places, places for dreſſing victuals*. occ. Ezek. xlvi. 23.

### בשם

Occurs not as a V. in Heb. but in Chaldee בשם and בסם, and in Syriac בסם ſignify *to be ſweet, agreeable*, or the like. (See *Caſtell*.) Hence as a N. בשם pl. בשמים *A ſpice* or *aromatic*, from it's *ſweet agreeable* ſmell. Exod. xxxv. 8, 28. & al. freq.

### בשס

The ſame as בסס (Iſa. lxiii. 18. Jer. xii. 10.) *To trample upon, tread to pieces*. Once Amos v. 11.

### בשר

I. The general idea of this word ſeems to be, *To ſpread, ſpread out, ſpread abroad*. It occurs not, however, ſimply in this ſenſe as a V. but as a N, applied to the emblematic wheels, Ezek. x. 12. וכל בשרם *and the whole* extent *of them*; Vulg. et omne *corpus* eorum, *and their whole* body. So Eng. Tranſl.

II. As a V. in Kal and Hiph. *To ſpread*, *ſpread abroad*, as praiſes, Iſa. lx. 6.—news or tidings, whether bad, as 1 Sam. iv. 17, comp. 2 Sam. i. 20. xviii. 20; or more uſually good, 1 Sam. xxxi. 9. & al. freq. In Pſ. lxviii. 12, מבשרות "is feminine, and points out the *women* who with muſick, and ſongs, and dancings, *celebrated* the victories of the Iſraelites over their enemies, according to the cuſtom of thoſe times, Exod. xv. 20. 1 Sam. xviii. 6." *Chandler's* Life of K. David, Vol. II. p. 65. It is applied to the *glad tidings* of the goſpel, Iſa. xl. 9. lii. 7. lxi. 1. The LXX. generally render it by ευαγγελιζω. In Hith. fut. יתבשר *It* (*ſomewhat*) *will be told*, or *let ſomewhat be told*, i. e. *there are tidings*. occ. 2 Sam. xviii. 31. As a N. fem. בשרה and בשורה *News*, *tidings*. 2 Sam. xviii. 20, 22, 25, 27. & al.

III. As a N. בשר *Fleſh*, *that ſoft muſcular ſubſtance* which is *ſpread over* the bones, blood-veſſels, and nerves of the animal body, according to that of Job x. 11, *Thou haſt* clothed *me with ſkin and* fleſh. It is variouſly applied.

1. *Fleſh* of man or animals, ſtrictly ſo called, Gen. ii. 21. Jer. xix. 9. Gen. xli. 2, 3, 4.
2. *Man* conſidered as *infirm* or *weak*. Jer. xvii. 5.
3. It denotes what is *ſoft* and *pliable*. Ezek. xi. 19. xxxvi. 26.
4. —*Wholly carnal* or *ſenſual*, *given up to fleſhly appetites and paſſions*. Gen. vi. 3.
5. —*Near relation*, *conſanguinity*. Gen. xxix. 14. xxxvii. 27.
6. —*The ſecret parts*. Ezek. xvi. 26. xxiii. 20.
7. כל בשר *All fleſh*, ſignifies either *all mankind*, as Gen. vi. 12, 13; or *all animals*, as Gen. vi. 17. 19.

### בת

. As a Heb. N. בת, ſee under בה II. III. IV.

I. Chald. As a V. *To paſs the night*. Once Dan. vi. 18, or 19. It is often uſed in the ſame ſenſe by the *Chaldee* Paraphraſts, and in the *Syriac* language.

### בתל

Occurs not as a V. in Heb. but in Arabic ſignifies, *To ſeclude*, *ſeparate*.

I. As a N. fem. בתולה *A virgin*, who, according to the Eaſtern cuſtoms, was *ſecluded from common converſe*, and the *ſight of men*. Gen. xxiv. 16. & al. freq. Comp. 2 Mac. iii. 19. 3 Mac. i. 15. In Joel i. 8, it means an *eſpouſed virgin*, before conſummation. Comp. Deut. xxii. 23, 24, 25. Mat. i. 18, 20. Luke i. 27, 34. The LXX. almoſt conſtantly render it by *παρθενος a virgin*, which may be in like manner derived from *παρατιθεμαι to be ſecluded*, *ſet apart*; and their tranſlation confirms this to be the *ideal* meaning of the Heb. word בתל. Comp. *Greek* and *Eng*. Lexicon to New Teſt. in Παρθενος.

II. As a N. maſc. plur. בתולים *The ſigns* or *marks of virginity*. Deut. xxii. 14, 15, 17. Alſo (ימים being underſtood) *Days* or *time of virginity*, *virgin ſtate*; ſo it may be rendered *virginity*. Lev. xxi. 13. & al.

Little doubt, I preſume, will remain in the reader's mind, but the common and obvious interpretation of Deut. xxii. 14—17, is the true one, when he conſiders the following account of the marriages of the *Arabs*, cited from *D'Arvieux*, by Mr. *Harmer*, in his *Outlines of a New Commentary on Solomon's Song*, p. 11. "*D'Arvieux* tells us, that the bridegroom and bride being brought in ceremony to the place of marriage, the men and women ſit down to table in different huts, where the marriage feaſt is celebrated; that in the evening the bride is twice preſented to the bridegroom; that the third time he carries her into the tent where *the marriage is to be conſummated*; and that after the conſummation, the bridegroom returns to his relations and friends (whom he had left feaſting together) *with ſuch a proof of the virginity of his bride*, *as* Moſes *ſuppoſeth the Jews were wont to preſerve with care*, that in caſe the honour of their daughters ſhould afterwards be aſperſed, they might be freed from the reproach; which being ſhewn, the bridegroom is complimented afreſh, and paſſes the reſt of the night in rejoicing." See more on this ſubject in *Niebuhr*'s Deſcription de l' Arabie, p. 31. &c. In the *Complete Syſtem of Geography*, Vol. II. p. 19, the reader may find a ſimilar cuſtom obſerved in ſome towns of *Turkey* at their marriages, and I have read of the like among the *Tartars*. Dr. *Ruſſell*, in his Nat. Hiſt. of *Aleppo*, p. 113, Note, ſays, "The *tokens of virginity* are expected by *all ſects* in this country, but more indecently expoſed by the Turks than any other,"

From this Root the Greeks plainly had their Βαταλος *effeminate*, and βαταλιζομαι *to live effeminately*.

### בתק

*To run through*, as with a ſword. Once Ezek. xvi. 40.

### בתר

I. *To divide aſunder*. Gen. xv. 10. As a N. maſc. plur. in Reg. בתרי *Parts ſo divided, diviſions*. Jer. xxxiv. 18, 19.

II. Chald. בתר A Particle, *After*. Dan. ii. 39. It is alſo written באתר Dan. vii. 6, 7.

## PLURILITERALS in ב.

### בדלח

As a N. *Pearl*. This precious ſubſtance, which is naturally hard, white, *ſmooth*, and gloſſy, is found in many parts of the world, and produced in the ſhell of the pearl-oyſter, with which the *Perſian* gulph in particular abounds. Perhaps the Hebrew name is from בר *ſingular* and לח *ſmooth*, as being the *only* gem *naturally ſmooth* and *poliſhed*. Or as "all *pearls*, ſays *The New and Complete Dictionary of Arts*, &c. are formed of the matter of the ſhell, and conſiſt of a number of *coats, ſpread with perfect regularity one over another*, in the manner of the ſeveral coats of an onion, or like the ſeveral ſtrata of the ſtones found in the bladders, or ſtomachs of animals, only much thinner;" may not the Hebrew name בדלח, according to this account, be a derivative from בדל *to divide*, and לח *ſmooth*, *a ſmooth ſtratum*, or the like? occ. Gen. ii. 12. Num. xi. 7. Comp. Exod. xvi. 31.

### בלעדי

A Particle, (from בל *not*, and עדי *unto*) *Without, beſides, except*. Gen. xiv. 24. xli. 44. & al. With מ prefixed, מבלעדי The ſame. Num. v. 20. 2 Sam. xxii. 32.

### בליעל

As a N. from בל *not*, and יעל *profit*. See the learned Mr. *Merrick*'s Annotation on Pſ. xviii. 5.

I. As an abſtract N. *Unprofitableneſs, worthleſneſs, wickedneſs*. See Deut. xiii. 13. xv. 9. Prov. xix. 28. 1 Sam. i. 16. xxv. 2 2 Sam. xvi. 7. 1 K. xxi. 13; in which three laſt paſſages obſerve, that ה emphati is prefixed, q. d. *the greateſt* or *moſt abandoned wickedneſs*. דבר עליעל *An affair* *wickedneſs*, Eng. Tranſl. *a wicked thin* Pſ. ci. 3. xli. 9; in which latter text it implies the *puniſhment of wickedneſs*.

II. As an adjective, *Worthleſs, wicked*, Αχρειο Nequam. Job xxxiv. 18. Comp. Nah. ii.

III. In a concrete or collective ſenſe, *Worthleſs*, or *wicked, men*. 2 Sam. xxii. 5. xxiii. Pſ. xviii. 5.

### ברזל

As a N. The name of a well known meta *Iron*. It may be derived from בר *cleanſe, purify*, and נזל *to melt*, as with *b* *to diſſolve, flow, flow down*. *Iron* therefo ſhould, according to this derivation in *me* *ing* or *diſſolving*, be an eminent *purifi* Accordingly a Gentleman, who is admi ably ſkilled in theſe matters, informs m that *iron* has ſome very remarkable effe of this kind. When a purchaſer of *l* *ore*, ſays he, wants to eſtimate it's t value, the trial made uſe of is as follow They reduce one pound of the ore powder, then add to it four ounces of *iron*; this they put together into a cru ble, which they commit to a ſtrong in a wind furnace. The *iron*, as ſoon it feels the force of the fire (though itſelf it be the hardeſt to flux of any the metals) begins inſtantly to form a very thin flux, and being in it's nature a very powerful abſorbent of impure ſulphur, it immediately imbibes the groſs ſulphur of the ore, and precipitates the pure metal to the bottom of the crucible; while the iron thus ſaturated with the ſulphur, ſwims at the top in form of an inert worthleſs calx. Another ſimilar inſtance is the uſe made of *iron* to procure, by it's *ſeparating* quality, the fine *Martial regulus of antimony*, in which operation it acts preciſely in the ſame manner as upon the *lead ore*." My friend further obſerves, that "the great *Boerhaave*, in his *Theory of Chemiſtry*, (*Shaw*'s Edition, Vol. I. p. 94.) writing on the medical virtues of *iron*, expreſſes himſelf thus: 'It has great medicinal virtues, being nearer allied to the human body than any other of the metals, ſo as to be almoſt wholly *diſſolvable* therein.' Dr. *Shaw*, in his Note on this paragraph, ſays, 'Iron is one of the nobleſt remedies in all medicine; perhaps of more efficacy in chronical diſeaſes than all animal and vegetable matters put together.' Suppoſing this doctrine to be true, of which I make very little, if any, doubt, the virtue of *iron*, I think, muſt principally diſcover itſelf in ſuch chronical caſes as owe their origin to a vicious acid prevalent in the conſtitution: and in ſuch caſes, I apprehend, it ought to be adminiſtered in it's pure native ſtate, without having paſſed under any chemical operation. *Iron* may at firſt ſight ſeem a very crude, as well as a very unpromiſing, medicine. But *Boerhaave* himſelf gives a very ſtrong ſanction to the uſe of it in the application of his 162 Proceſs. Indeed whoever conſider how weak an acid is capable of diſſolving iron fileings, will not, if they reaſon on the principles of true philoſophy, be backward in their belief, that fileings of *iron* meeting in the ſtomach with a powerful acid, which is moreover aſſiſted by the force of the ſteam, may undergo a very eaſy and *ſalutary diſſolution*, ſo as to be rendered capable of having it's finer and more ſubtle parts mixed with ſuch humours as abound in the body, and conveyed to every part of the human frame. But I own I am got quite out of my province, and therefore deſiſt; though I cannot help being of opinion, that the matter here hinted at deſerves the moſt ſerious conſideration of thoſe whoſe ſituation in life naturally leads them to proſecute ſuch ſtudies." Thus far my ſenſible and modeſt friend, from whoſe ingenious obſervations the reader will conſider for himſelf, whether the Heb. ברול, i. e. *the purifying flux* or *ſolution*, is not a very proper and deſcriptive name of *iron*. freq. occ.

Since *iron*, as above intimated, requires the *ſtrongeſt fire* of all metals to fuſe it, hence there is a peculiar propriety in the expreſſion כור הברול *A furnace for iron*, or an *iron-furnace*, for *violent* and *ſharp afflictions*. See Deut. iv. 20. 1 K. viii. 51.

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## ג

### גאה

With a radical, but mutable or omiſſible, ה.

I. *To increaſe*, *riſe*, *ſwell*, *grow higher and higher*, as waters. occ. Ezek. xlvii. 5. *To grow*, as a bull-ruſh. occ. Job viii. 11. *To increaſe*, as affliction. occ. Job x. 16. As Ns. גאון *Riſing*, *ſwelling*, as of waters. Job xxxviii. 11. Jer. xii. 5. xlix. 19. l. 44. גאות *A lifting up*, as of ſmoke. Iſa. ix. 18. Alſo *a ſwelling*, as of the ſea. Pſ. lxxxix. 10.

II. As a N. גיא plur. גיאות *A valley*, or more properly, *a riſing ground* or *lawn* "*riſing* from the bottom to the adjoining hill, Num. xxi. 20, *And from Bamoth to the* גיא *in the country of Moab to the top of Piſgah*, i. e. they encamped on the *riſing ground*—to the top of the hill." *Bate*. freq. occ. גי (without the א) is uſed in the ſame ſenſe. Deut. xxiv. 1. Joſh. xv. 8. & al. freq. As a N. fem. plur. גאיות The ſame. Ezek. vii. 16. & al.

III. As a V. *To be exalted* in glory or honour. Spoken of Jehovah, occ. Exod. xv. 1, 21. As a N. גאון *Exaltation, excellency*, as of God, Exod. xv. 7. Job xxxvii. 4. & al.—of the people of Iſrael, Nah. ii. 2, or 3.—of the land of Canaan, Pſ. xlvii. 5. גאות Nearly the ſame. Pſ. xciii. 1. Iſa. xii. 5.

IV. As a Participle, or participial N. גאה *Proud, vainly elated*, or *lifted up*. Job xl. 6, 7. Iſa. ii. 12. גא The ſame. Iſa. xvi. 6. As Ns. גאון and גאות *Elation, pride, haughtineſs*. I muſt ſay with Mr. *Bate*, "I know not what the difference is between theſe two Nouns." They occur together Iſa. xvi. 6. Jer. xlviii. 29. As a N. גאיון (formed as אֶלְיוֹן) *Proud, haughty*. occ. Pſ. cxxiii. 4. So LXX. *ὑπερηφανοις*, and Vulg. ſuperbis.

Der. Greek *γαιω* to be proud, exult, Fr. and Eng. *gay, gaiety*, alſo, perhaps, *joy*.

## גאל

In general *To vindicate, avenge, recover, retrieve*, or *deliver*, vindicare.

I. *To vindicate, recover*, or *deliver, that to which one has ſome right, from evil* or *wrong*. So LXX. *ῥυομαι*. Gen. xlviii. 16. Exod. vi. 6.

II. To *vindicate* or *redeem* an inheritance, to *recover it for a price to it's proper owner*. See Lev. xxv. 24, &c. As a N. גאל *A near kinſman*, one who by the Moſaic law had a right to *redeem* an inheritance, and alſo was permitted to *vindicate* or *avenge* the death of his relation, by killing the ſlayer if he found him out of the cities of refuge, (ſee Num. xxxv. 19, 21, &c.) and ſo was a type of him who was to *redeem* man from death and the grave, to *recover* for him the eternal inheritance, and to *avenge him* on Satan, his ſpiritual enemy, and murderer. See inter. al. Job xix. 25. Pſ. xix. 15. cvii. 2. cxix. 154. Iſa. xxxv. 9. xliii. 1. li. 10. lii. 3. lix. 20. lxiii. 4. Hoſ. xiii. 14. *Hutchinſon*'s Works, Vol. VI. p. 341, &c. and *Bate*'s Crit. Heb. in גאל. As a N. fem. גאלה *Redemption, right of redemption*. Lev. xxv. 24, 26, 29. Alſo, *Price of redemption*. Lev. xxv. 51, 52. גאל הדם *The avenger* of blood, he who (as above) had a right to *avenge* the blood of his relation. Num. xxxv. 19. & al. freq. And becauſe the *avenger of blood* was often *defiled* with the blood of the ſlayer, or perhaps becauſe the people were apt to regard him as *polluted* by it. (See *Guſſet* Comment. Ling. Heb.) Hence in the latter Hebrew writers,

III. As a V. *To pollute, defile*. In Niph. נגאלו they were polluted *with blood*. So Iſa. lix. 3. Comp. Zeph. iii. 1. In Kal and Huph. Mal. i. 7, *Ye offer* מגאל polluted *bread upon my altar, and ye ſay, wherein* גאלנוך have we polluted *thee?* Comp. ver. 12. Neh. xiii. 29. In Hith. *To defile oneſelf*. occ. Dan. i. 8. In Niph. with מן following, *To be put away*, or *removed from, as polluted*, q. d. *To be polluted from*. occ. Ezra ii. 62. Neh. vii. 64.

IV. *To avenge, take vengeance on*. occ. Job iii. 5. *Let darkneſs and the ſhadow of death* יגאלהו take vengeance on it. LXX. *εκλαβοι αυτην Seize it*, meaning, perhaps, as the *avenger of blood* did the offender. As a N. fem. ſing. with a formative א in Reg. אגאלת "*Vengeance*. occ. Iſa. lxiii. 3. *Their blood ſhall be ſprinkled upon my garments, and (on) all my raiment*, אגאלתי my vengeance, i. e. in taking of it he ſhould be daubed with *the ſlaughter*." *Bate*.

## נב

Occurs not as a V. but the idea is evident from the things to which it is applied, namely, *Gibboſity, protuberance, prominence*, or the like.

I. As a N. נב *The back* of a man conſidered as *raiſed* or *bunched up*. occ. Pſ. cxxix ,3. Comp. Dan. vii. 6.

II. *The raiſed bank* of earth ſupporting the emblematic altar. "Dorſum *ſuſtinens altare, The back* ſupporting the altar." *Cocceius*. occ. Ezek. xliii. 13.

III. As a N. נוב plur. נבים and, in the conſtruct uſed for the abſolute form, נובי and נבי *The locuſt* in it's *caterpillar ſtate*, ſo called, either from it's *ſhape* in general, or from it's continually *bunching out it's back*, in moving. occ. Iſa. xxxiii. 4. Amos vii. 1. Nah. iii. 17. And to explain theſe paſſages I obſerve, that it is in their *caterpillar* ſtate that the locuſts are the moſt deſtructive, *marching directly forward*, and in their way eating up every thing that is green and juicy; that in and near the Holy Land they are in this ſtate in the month of April, which correſponds *to the beginning of the ſpringing up of the latter growth after the King's feedings, which were in March*; and laſtly, that in the beginning of June, ביום קרה *in the time of cooling*, when the people are retired to their *cool* ſummer-houſes or country-ſeats, the caterpillar-locuſts of the ſecond brood are *ſettled* in the *fences* גדרות, whither the parent-locuſts had retired to lay their eggs. But for the further illuſtration of theſe particulars, I muſt requeſt the reader *attentively* to peruſe Dr. *Shaw*'s Travels, p. 187, 2d Edit. and compare with *Obſervations on divers Paſſages of Scripture*, p. 120—4, and p. 429—431.

IV. As a N. maſc. plur. גבים *Vaulted* or *arched rooms*, as of the temple. occ. 1 K. vi. 9, *and covered* גבים the arched rooms or arches—*with cedar*.

V. As a N. גב *A vaulted* or *arched chamber*, ſuch as proſtitutes dwelt in. occ. Ezek. xvi. 23, 31, 39. So Fornix, *a vault*, (whence Eng. *fornication*) is uſed in the Latin writers for a *brothel*; and the LXX render גב in Ezekiel twice by *πορνειον*, and once by *οικημα πορνικον*, and the Vulg. by lupanar.

VI. As a N. maſc. plur. גבים *Arched* or *vaulted reſervoirs* of water. occ. Jer. xiv. 3.

VII. As a N. maſc. plur. in Reg. גבי *The boſſes* or *umbos* of ſhields which *project* in the middle of them. occ. Job xv. 26.

VIII. As a N. maſc. plur. in Reg. גבי *The naves* of wheels, from their *gibbous* form. 1 K. vii. 33. Ezek. i. 18. Comp. Ezek. x. 12, and ſee *Guſſet* Comment. Ling. Heb.

IX. As a N. fem. plur. גבת *Felloes* or *bending rings* of wheels. occ. Ezek. i. 18.

X. As a N. fem. plur. גבת *The arched prominent fleſh* over the eyes, or *the eye-brows* themſelves. So LXX. *οφρυς*, and Vulg. ſupercilia. occ. Lev. xiv. 9.

XI. As a N. maſc. plur. גבים *Heaps*, *banks*, or *ridges* of earth. occ. 2 K. iii. 16. "*Make this valley* גבים גבים full of banks, to ſtop the water from running down the valley." *Bate*. Job xiii. 12, גביכם *Your* heaps (i. e. for memorials or monuments) *are like* לגבי to heaps *of clay*. See *Bate*'s Crit. Heb.

XII. Chald. גב and in the emphatic form גבא, Nearly the ſame as Heb. גבא *A pit* or *dungeon*, uſed as a den for lions. Dan. vi. 7, 12. & al. So LXX. *λακκος*, and Vulg. lacus.

XIII. As a N. maſc. plur. with a formative י יגבים *Huſbandmen*, "who turn up the land in *ridges* or *backs*." *Bate*. occ. Jer. lii. 16. 2 K. xxv. 12. (according to the Compluteſian Edit.) Alſo, *Lands* to be *ſo* cultivated. occ. Jer. xxxix. 10.

XIV. As a N. with a formative ן, גבן *Gibbous*, *hump-backed*. occ. Lev. xxi. 20. So LXX. *κυρτος*, and Vulg. gibbus. With the נ doubled, הר גבננים *A mountain* of gibboſities, i. e. with ſeveral protuberances. occ. Pſ. lxviii. 16, 17. Where LXX. *ορος τετυρωμενον, a cheeſe-like* hill. See next word.

XV. As a N. fem. גבנה or, according to ſome copies, גבינה, *Cheeſe*. So LXX. *τυρῳ* and Vulg. caſeum. occ. Job. x. 10. "Dr. *Shaw*, in his account of the *Barbary cheeſes*, (Travels, p. 168.) tells us, they are ſmall, rarely weighing above two or three pounds, and *in ſhape* and *ſize* like our *penny-loaves*. One would imagine the antient Jewiſh (or Eaſtern) cheeſes were of the ſame ſhape, ſince the ſame words ſignifies *an hill*, which in Job x. is tranſlated *cheeſe*. So the LXX. tranſlate the *high* hills. Pſ. lxviii. 15, 16, by a word that ſignifies *cheeſe-like* hills." *Obſervations on divers Paſſages of Scripture*, p. 154.

DER. *Gibbous*, &c.

### גבא

As a N. *A pit*, *ditch*, or *pool*. occ. Iſa. xxx. 14. Ezek. xlvii. 11.

### גבה

With a radical ה.

I. In Kal, *To be high*, *elevated*, *tall*, *lofty*. Job xxxv. 5. 1 Sam. ix. 2. x. 23. In Hiph. *To exalt*, *make high*. Ezek. xvii. 24. 2 Chron. xxxiii. 14. Alſo, *To mount up*. Job xxxix. 27. As a N. גבה *High*, *height*. Gen. vii. 19. Deut. iii. 5. 1 Sam. xvi. 7. xvii. 4. גבהא fem. with the formative א inſtead of ה after the *Chaldee* form. Ezek. xxxi. 5. Joined with לב *the heart*, Prov. xvi. 5, with רוח *the breath*, Prov. xvi. 18, with אף *the noſe*, Pſ. x. 4, with עינים *the eyes*, Pſ. ci. 5, it beautifully deſcribes *pride* and *haughtineſs*, from the *ſwelling hearts*, *ſtrong* and *quick breathing*, (ſee Act ix. 1.) *contemptuous* and *high looks* (Comp. Prov. xxx. 13.) of ſuch perſons. But ſee Mr. *Bate* on the word. Hence,

II. *To be elated*, *haughty*, *proud*. Iſa. iii. 16. Jer. xiii. 15. Zeph. iii. 11. As a N. גבה *Haughtineſs*. Jer. xlviii. 29. Fem. גבהה uſed adverbially, ב *in*, *with*, being underſtood, *Haughtily*, *proudly*. 1 Sam. ii. 3. Comp. Iſa. ii. 11, 17. But

III. As there is a good and commendable, as well as an evil and blameable *elation*, or *elevation of heart*. So יגבה לבו *his heart was lifted up* is once uſed in a good ſenſe, for he *took courage*, *grew confident* or *bold*. 2 Chron. xvii. 6.

Der. *Gibbet*.

### גבח

As a N. *Bald before*, *fore-head bald*. So LXX. Αναφαλαντος. occ. Lev. xiii. 41. Fem. גבחת *The bald fore-head*. So LXX. Αναφαλαντωμα. occ. Lev. xiii. 42, 43, 55. But in the laſt Text it is ſpoken of cloth or ſkin, and ſeems to denote their *fore* and *outer*, or *right ſide*.

### גבל

I. *To ſet up a boundary*, *to bound*, *terminate*. Deut. xix. 14. Joſh. xviii. 20. Zech. ix. 2. In Hiph. *To bound*, *ſet bounds to*. Exod. xix. 12. As a N. גבול or גבל *A ſet bound*, *limit*, *border*. Gen. x. 19. Exod. xxviii. 14.

II. As a N. maſc. plur. גבלים *Giblites*, the name of a people dwelling near the mountain of Lebanon, "called ſo, perhaps, as being *borderers* between Syria and Iſrael." *Bate*. occ. Joſh. xiii. 5. 1 K. v. 18. Comp. Pſ. lxxxiii. 8.

Der. *Gabble*, a mixt language, ſuch as is ſpoken on the confines of different countries; Iſlandic *gabl*, a bound, (ſee *Junius* Etymol. Anglic.) and Eng. *gabel* (end of a houſe).

### גבן See under גב

### גבע

Occurs not as a V. in Heb. but the idea is evident from the things to which it is applied, namely, *conicalneſs* of form, though not in a mathematical, but in a popular ſenſe.

I. As a N. fem. גבעה and in Reg. גבעת *A mountain* or *hill*, from it's *conical* form; for as *an excellent writer has well obſerved, "*Mountains* and hills have generally on all ſides a *regular deſcent* or *inclination from their tops*, greater or leſs, longer or ſhorter, and when ſeparately conſidered, and without attending to every little inequality, may be ſaid to be of a *conical* or *pyramidal* ſhape." Exod. xvii. 9, 10. 1 Sam. x. 5. Iſa. xxxi. 4, *For Mount Sion*, and גבעתה it's *ſlope*; on which the temple ſtood.

II. As a N. גביע *A drinking-cup*, ſhaped, I ſuppoſe, as ſometimes to this day, like a truncated *cone*. occ. Gen. xliv. 2, 12, 16, 17. Jer. xxxv. 5.

III. As a N. maſc. plur. גביעים, and גבעים The *bowls* of the golden candleſtick. Theſe are expreſſed to be משקדים *ſhaped like almonds*, i. e. approaching to a *conical* form. occ. Exod. xxv. 31, 33, 34. xxxvii. 17, 19.

IV. As a N. fem. plur. מגבעות *The caps* or

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* See Mr. *Catcott*'s Treatiſe on the Deluge, p. 247, &c. 2d. Edit. where the reader may find the evidence for the deluge ariſing from the form and ſtructure of Mountains ſtated with great force and preciſion.

*turbans* of the Jewiſh Prieſts, which, when fixed to their heads, had probably the form of a truncated *cone*. occ. Exod. xxviii. 40. xxix. 9. xxxix. 28. Lev. viii. 13.

### גבר

I. *To be ſtrong, powerful, to prevail.* Gen. vii. 18, 19, 24. & al. freq. As a N. *Strong, powerful, mighty.* Gen. vi. 4. Fem. גבורה *Strength, might.* Eccleſ. ix. 16. Job xxxix. 19. & al. freq. Alſo *Maſtery, victory.* Exod. xxxii. 18.

II. As a N. גבר *A man,* as diſtinguiſhed from a woman or child on account of his *ſuperiour ſtrength.* See inter al. Deut. xxii. 5. Jer. xliii. 6. Exod. xii. 37.

III. As a N. גביר *A lord, maſter.* Gen. xxvii. 29, 37. Fem. גבירה *A lady, miſtreſs.* A title of the *Queens* of *Judah.* 2 K. x. 13. 2 Chron. xv. 16. גברת *A miſtreſs.* Gen. xvi. 4, 8. Iſa. xlvii. 5, 7.

Der. Greek *κυϐερναω*, Latin *guberno*, French *gouverner*, Engliſh *gubernation, govern*, &c.

### גבש

Occurs not as a V. but hence

I. As a N. גביש Once Job xxviii. 18. *An union* or ſpecies of *pearl*, or perhaps *cryſtal*, (Greek *κρυϛαλλος ice)* probably ſo called from it's reſemblance to *hail.* For

II. As a N. אלגביש is uſed for LARGE *hail-ſtones*, as appears by the ſeveral contexts. occ. Ezek. xiii. 11, 13. xxxviii. 22, in which laſt text the LXX. render it by *χαλαζης hail.* Comp. Joſh. x. 11. Pſ. xviii. 12. Iſa. xxx. 30. Rev. viii. 7. xvi. 21.

אלגביש ſeems a plain compound of אל *lord*, and גביש *hail*, q. d. grando dominans, and perhaps refers to ſome idolatrous notion they entertained about *hail.* It is certain that the latter heathen attributed the ſending of *hail* to their *Jupiter*, and looked upon any remarkable ſhowers of it as proofs of his anger. So *Horace*, Ode 2. Lib 1.

*Jam ſatis terris Nivis atque diræ*
Grandinis *miſſit* Pater, &c.

Too long, alas! with *ſtorms of hail* and ſnow,
*Jove* has *chaſtis'd* the world below.
MAYNWARING.

Comp. *Virgil* Æn. 4. l. 120, 161. Æn. 9. lin. 669. and *Livy* Lib. 2. cap. 62. and Lib. 26. cap. 11. and ſee *Daubuz* on Rev. viii. 7. The learned Mr. *Spence*, in his *Polymetis*, Plate 29. Fig. 2. gives us a medal, on which *Jupiter Pluvius*, or *the Rainy*, is repreſented "ſeated on the clouds, holding up his right hand; and *pouring a ſtream of hail* and rain from it upon the earth, whilſt his Fulmen is held down in his left."

### גג

Occurs not as a V. in Heb. but in Arabic ſignifies *to expand, draw out,* "1. expandit, 2. traxit." *Caſtell.*

As a N. in Heb. גג *The flat expanded roof* of a houſe or other building, ſuch as are uſual in the * Eaſt to this day, and which were adapted to the various purpoſes for which we find them uſed in ſcripture. See inter al. Deut. xxii. 8. Joſh. ii. 6. Jud. xvi. 27. 2 K. xxiii. 12. In *Galilee* and *Judea*, as well as at *Aleppo*, they frequently *ſleep* on the roofs of their houſes, and ſo they appear from 1 Sam. ix. 25, 26, to have done anciently; for thoſe verſes tell us, that after they deſcended from the high place, Samuel converſed with Saul on the houſe-top, and that at the ſpring of the day *Samuel called Saul* (on) the houſe-top, *ſaying, Up, that I may ſend thee away*; *and Saul aroſe*, i. e. from his bed on the houſe-top, where he had lodged all night †. Comp. LXX. on ver. 25.

*The flat extended roof* or *top* of an altar. Exod. xxx. 37. To this root may alſo be referred אגג *Agag*, which appears to be the common name of the Kings of the Amalekites (as *Pharaoh* of the Egyptians, *Abimelek* of the Philiſtines) from the comparatively large *extent* of their dominions.

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* See Dr. *Shaw*'s Travels, p. 210, 211, 2d. Edit. and Dr. *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 2, 12.

† See *Obſervations on divers Paſſages of Scripture*, p. 92, &c.

See Num. xxiv. 7, 20. 1 Sam. xv. 7, 8, 9.

### גד

I. In Kal, "*To aſſault, attack,* or *ruſh upon.*" *Bate.* occ. Gen. xlix. 19. Pſ. xciv. 21. Hab. iii. 16. Hence the patriarch *Gad* had his name, Gen. xlix. 19.

II. As a N. fem. plur. גדות *Banks* of a river which are continually *beaten upon* by it's waters. occ. Joſh. iii. 15. iv. 18. 1 Chron. xii. 15. Iſa. viii. 7.

III. As a N. maſc. ſing. גדי, plur. גדיים, and plur. fem. in Reg. גדיתי, *A kid*, probably ſo called from the remarkable manner in which they *puſh* or *butt* at each other. This *Virgil* has obſerved, Georgic. 2. lin. 530.

> ———*Pingueſque in Gramine læto*
> Inter ſe adverſis luctantur cornibus Hædi.
>
> ———*Butting with adverſe horns*
> *The kids* ſport wanton.——

Gen. xxxviii. 17. 1 Sam. x. 3. Cant. i. 8. *Thou ſhalt not boil* גדי a kid *in his mother's milk.* Exod. xxiii. 19. "This law, ſay ſome, was to teach them to abhor cruelty: but I ſhould rather think it was given in oppoſition to an *idolatrous cuſtom* mentioned by Dr. *Cudworth*, in his diſcourſe on the Lord's Supper, from an old *Karaite* writer, who ſays, It was a cuſtom of the ancient Heathen, *when they had gathered in all* their fruits *to take a kid, and boil it in the dam's milk*, and then, in a magical way, to go about, and beſprinkle with it all their trees and fields, and gardens and orchards, thinking by this means they ſhould make them fructify, and bear again more abundantly the following year. And to confirm this explanation of the law *againſt boiling a kid in it's mother's milk*, it is obſervable, that it is both here and in ch. xxxiv. 26, joined with the command of bringing the *firſt fruits* into the houſe of *Jehovah their Aleim*; and in Deut. xiv. 21, with that of *paying tythe.*" *Editor*'s Note on Mr. *Bate*'s New and Literal Tranſlation, Exod xxiii. 19. Hence Lat. *hædus*, and Eng. *goat* and *kid*.

IV. As a N. גד A ſpecies of *ſtrongly aromatic* plant, *coriander*, (ſo LXX. Κοριου and Vulg. coriandri) from it's *pungent, inciding* qualities. occ. Exod. xvi. 31. Num. xi. 7.

V. As a N. גיד *A nerve, tendon,* or *ſinew* compoſed of *nervous fibres.* occ. Gen. xxxii. 32. Job x. 11. xl. 12. Iſa. xlviii. 4. Ezek. xxxvii. 6, 8. This is a very proper and philoſophical name for the nerves, which are continually *affected* by the *impulſes of the nervous fluid*, or *animal ſpirits*, paſſing through them; which impulſes on the one ſide, perpetually convey *ſenſations* of all kinds from the external organs to the brain, and on the other, by the action of the will or mind on the origin of the nerves at the brain, direct the *voluntary motions* of the animal. That the *nerves* are *the inſtruments of ſenſation* and *voluntary motion*, may be proved by *demonſtrative experiments*, and is, I think, allowed by all; and that they are ſo, by means of ſome *very ſubtile fluid derived through them* to every part of the body, has been the opinion of ſome of the greateſt names in philoſophy and phyſic. Sir *Iſaac Newton* was, as he himſelf * declares of opinion, that "all *ſenſation* is excited, and the limbs of animals moved at pleaſure, by the vibrations of a *very ſubtile fluid*, which are propagated through the ſolid capillaments of the *nerves*, from the external organs of the *ſenſes* to the brain, and from the brain into the muſcles." And the learned *Boerhaave* ſpeaking of this fluid tells us that † "it is found to exhale of its own accord in an inſtant, not to concrete by fire, but entirely to vaniſh in the air;" and infers from an induction of particulars, "that the particles which compoſe it are the moſt ſolid, *ſubtile, active ſimple* and *fluid* of all the humours of the body." And on the whole, after the beſt conſideration I have been able to give this very difficult and curious ſubject, it appears to me that the *nervous fluid* or *animal ſpirits* are the *fineſt part of the animal* STEAM ſecreted from the blood in the brain, and thence detached through every *nerve* and *nervous fibre* of the body; and that the great and perpetual waſte of this *moſt ſubtile fluid*, which is always exhaling through the cutaneous nerves, and perhaps into the various internal cavities of the body, is ſupplied from the *large quantity* of blood continually ſent up to the brain for this moſt important purpoſe: But for further ſatisfaction I muſt beg leave to refer the inquiſitive and philoſophical reader to *Boerhaave*'s account of the *Brain* and *Nerves*, in his *Medical Inſtitutions*, to *Haller*'s Phyſiology, Lect. 12. and to *Hutchinſon*'s Human Frame, ch. 8, 9, and 10.

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* "*Adjicere jam liceret nonnulla de* ſpiritu quodam ſubtiliſſimo, *cujus vi & actionibus*——Senſatio omnis *excitatur, & membra animalium ad voluntatem moventur, vibrationibus ſcilicet hujus* ſpiritus *per ſolida* nervorum *capillamenta ab externis ſenſuum organis ad cerebrum & a cerebro in muſculos propagatis.*" Scholium Generale in Principia. See alſo his 24th *Qu.* at the end of his *Optics.*

† "*Sponte quam citiſſimè exhalare, nec ad ignem concreſcere ſed penitus in auras abire deprehenditur——partes hoc fluidum componentes eſſe ſolidiſſimas,* tenuiſſimas, mobiliſſimas, ſimpliciſſimas, fluidiſſimas *omnium humorum noſtri corporis.*" Inſtitut. Med. § 275. Edit. tertiæ.

VI. As a N. גד *Gad*, "the name of a god among the Idolaters." We find a place in *Canaan* called מגדל גד *the tower* or *temple of Gad*, Joſh. xv. 37, and another, בעל גד *Baal Gad*, Joſh. xiii. 5. Both the meaning of the idol, and the nature of the ſervice performed to him, may be explained from Iſa. lxv. 11, 12, *Ye are they —that prepare a table* לגד *for* Gad, *and that furniſh a drink-offering* למני *to* Meni; *therefore* מניתי *I* will allot *you to the ſword, and ye ſhall all bow down* לטבח to the ſlaughter; "where the *allotting* anſwers to *Meni*, and the *ſlaughter* to *Gad*," and therefore *Gad*, or *Baal Gad*, denotes the *deſtructive troops* (ſee Job xxv. 3.) of the heavens, in thunder, lightening, ſtorm, tempeſt, fiery winds, and the like; and they worſhipped the *heavens* under this attribute, for the ſame reaſon as the *Indians* are ſaid to worſhip the *devil*, namely, that they might not hurt them. To this purpoſe Mr. *Bate*, to whoſe Crit. Heb. I refer for further ſatisfaction.

VII. Chald. גד (perhaps from the Heb. גז, which ſee) *To cut* or *hew down*. occ. Dan. iv. 11, 20, and ſo the Vulg. in both theſe paſſages ſuccidite, and the LXX. in the former εκκοψατε, but in the latter εκτιλατε *pluck up*; and indeed the Hebrew ſenſe of *attaching*, or the like, would very well ſuit theſe Texts.

גדד I. As a V. in Hith. *To aſſault* or *attack oneſelf*. Deut. xiv. 1. *Ye are the children of Jehovah your Aleim*, לא תתגדדו *ye ſhall not* cut yourſelves (ſays our tranſlation) *for the dead*; but the word is more general, and includes all *aſſaults* on their own perſons from immoderate grief, ſuch as *beating the breaſts, tearing the hair*, &c. which were commonly practiſed by the heathen, who had no hope of a reſurrection. See 1 Theſſ. iv. 13, 14. So the word is uſed alſo, Jer. xli. 5. xlvii. 5.

In 1 K. xviii. 28, the prieſts of Baal יתגדדו *aſſaulted themſelves* with knives and lances, which was indeed equivalent to *cutting themſelves*. Nor was this frantic cuſtom confined to the prieſts of Baal; the Galli, and other devotees of the *Syrian Goddeſs*, ταμνονται τε τους πηχεας και τοισι νωτοισι προς αλληλους τυπτονται *cut their arms*, and ſcourge each others backs, according to *Lucian* De Syria Dea, Vol. II. p. [illegible]10. Edit. *Bened*. As a N. fem. plur. גדדת *Wounds, cuts*. occ. Jer. xlviii. 37.

II. As a N. גדוד *A party of invading ſoldiers*, or of *ſuch as make inroads*. See 2 K. v. 2. xxiv. 2. Alſo "*an invaſion* or *inroad*. 2 Sam. iii. 22, *Joab came* מן הגדוד *from (making)* an inroad." *Bate*. 2 Chron. xxvi. 11. *Uzziah had an army* (of men)—יוצאי־צבא לגדוד *who went to war* for invaſion, or to make inroads, for גדוד here may be a Verb infinitive.

III. As a N. גדוד ſeems alſo uſed for "the *ſurface* of the ground, which is continually *harraſſed* or *invaded* by the plough, ſpade," &c. *Bate*; according to that of *Ovid*:

—*Tot adunci* vulnera aratri
Raſtrorumque *fero*, *totoque* exerceor *anno*.

occ. Pſ. lxv. 11, נדודה ברביבים תמגגנה (as for) it's ſurface, *thou diſſolveſt it with ſhowers.*

### גדל

" It denotes any kind of *greatneſs* or *augmentation* in quantity, quality, time, age, dignity, riches, or the like, as the uſe of it in ſcripture ſhews." *Marius de Calaſio.* In ſhort it is uſed in as extenſive a ſenſe, and applied to as various ſubjects, as the word *great*, and it's relatives are in Engliſh.

I. In Kal, Intranſitively, *To increaſe, grow, become great.* See Gen. xxi. 8. xxvi. 13. xli. 40. In Kal and Hiph. Tranſitively. *To make great, cauſe to grow, bring up.* Iſa. xliv. 14, *He planteth an aſh, and the rain* יגדל cauſes *it* to grow. Iſa. i. 2, גדלתי I have brought up *children.* So Iſa. xlix. 21, and Iſa. ix. 3, ſhould be rendered, *Thou haſt multiplied* (or " *exalted,*" *Bate) a nation (which)* לא הגדלת *thou didſt not* bring up; *they rejoice with joy before thee.* As a N. גדל and גדול *Great.* Gen. i. 16. xii. 2. & al. freq.

II. As a N. maſc. plur. גדלים *Cones*, or *conical cluſters growing bigger and bigger* from the apex or point, like the *flowers* of our horſe-cheſtnut. It is ſpoken of the *conical flowers* which the Jews were commanded to wear on the four quarters of their garments, Deut. xxii. 12, and which are expreſſed by ציצת *flowers*, or *flower-like fringe*, Num. xv. 38. " Theſe *flowers* were a very proper and ſtriking emblem of the *eradiation* or *emiſſion of light*, (ſee under ציץ). What therefore could the command to the Jews for wearing them mean, but that they were to conſider themſelves as *clothed* with the *ſun* or *light of righteouſneſs* (ſee Iſa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.) as having *put on Chriſt the divine light* (ſee Rom. xiii. 14. Gal. iii. 27.) and that therefore they ſhould *walk as children of light*, Eph. v. 8;*" or, as it is expreſſed, Num. xv. 39, *that ye may look upon it* (the flower-like fringe) *and remember all the commandments of Jehovah, and do them?*

2dly, גדלים is applied, 1 K. vii. 17, to the *cones* or *cluſters* of pomegranates, (comp. 2 Chron. iii. 16. Jer. lii. 23.) which hung in ſeven unequal *cluſters* from the inſide of the *net-work* covering the top of the crowns or chapiters placed on each of the brazen pillars which ſtood before Solomon's temple. No doubt theſe hundred *pomegranates* in cluſters, together with the hundred placed in the meſhes of the *net-work*, all of which hung with their *eyes* or *flowers* facing the opening of the crown, were to repreſent the *fixed ſtars* confined in their ſtations by the *circumferential denſity* of the univerſal ſyſtem. See Job ix. 7, and רמון under רמה.

III. As a N. מגדל *A tower* or *turret growing wider* from the top to the bottom. See Cant. iv. 4. vii. 4. viii. 10. Neh. viii. 4, and Mr. *Bate* on the word.

IV. In Kal, *To magnify, make great, illuſtrious,* or *conſiderable.* Gen. xii. 2. Joſh. iii. 7. iv. 14. Alſo *to eſteem greatly, ſet much by.* 1 Sam. xxvi. 24 In Hiph. *To grow great* or *proud, to ſwell, triumph,* or the like, Pſ. xxxviii. 17. lv. 13, in both which paſſages the LXX. render it by *μεγαλορρημονεω to ſpeak great things.*

### גדע

*To break, cut,* or *caſt down* or *off, to demoliſh.* See Deut. vii. 5. Jud. xxi. 6. 1 Sam. ii. 31. Iſa. xiv. 21.

### גדף

In Kal and Hiph. *To reproach, revile, blaſpheme, defy.* Num. xv. 30. 2 K. xix. 6. Pſ. xliv. 17. & al. As a N. fem. דופה *A reproach.* occ. Ezek. v. 15. Iſa. li. 7. Plur. maſc. גדפים *Reproaches.* occ. Iſa. xliii. 28. Zeph. ii. 8.

### גדר

*To make a fence, fence in, incloſe with a fence* i. e. with a wall, hedge, or &c. As Ns. דר and fem. גדרה *A fence.* See Ezek. xiii. xxii. 30. 1 Sam. xxiv. 4. As a N. maſc. plur. גדרים *Maſons, fence-* or *wall-makers.* 2 K. xii. 12. So the LXX. τειχιςαις.

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* Comp. *Greek* and *Engliſh* Lexicon in Κρασπεδον.

From this Root the *Phenicians* call'd any *incloſed place* Gaddir, and particularly gave this name to their ſettlement on the coaſt of Spain, which the Greeks from them called Γαδειρα, the Romans *Gades*, and we *Cadiz*. See *Bochart*, Vol. I. 608, 734.

### גדש

Occurs not as a V. in the Hebrew Bible, but the idea evidently is *to heap*, *heap up*, as appears not only from the rabbinical application of it, and from Targum *Jonath.* applying the N. גדישותא to *heaping up* the meaſure or buſhel with corn, Lev. xix. 35, but alſo from the biblical uſe of the following Hebrew N.

I. As a N. גדיש *A heap* of corn, for the Eaſterns uſed not anciently to *ſtack* their corn for winter as we do, but to carry it together in *heaps*, and thraſh it in the field; and they obſerve the ſame cuſtom to this day, (comp. under דש). occ. Exod. xxii. 6. Jud. xv. 5. Job v. 26.

II. In a figurative ſenſe, The *heap* where the dead lie. occ. Job xxi. 32. Comp. ch. v. 26. See *Scott*.

### גה

The idea of the word ſeems to be, *To repair*, *reſtore to it's former ſtate*, ſanare. It occurs but once in a ſimple form, and that in a difficult paſſage, Ezek. xlvii. 13, where the Chaldee Targum and LXX. having miſtaken it for זה *this*, they have been followed by the Vulgate and modern tranſlations. Nevertheleſs זה is not ſo much as ſupported by a Keri. I apprehend that the word in this paſſage is in the Imperative Mood, and that גה גבול ſhould be rendered, Repair *the limit* or *boundary*, i. e. *reſtore it to it's former ſtate*. For hence, as a participial N. may be deduced גוה in the ſenſe of *reſtoration*. Job xxii. 9. Alſo,

גהה *To heal entirely*, *reſtore entirely to it's former ſtate*, *make a compleat cure*. occ. Hoſ. v. 13, from which paſſage it ſeems to be more than רפא. The LXX. render it διαπαυση *ſhall ceaſe*. As a N. fem. גהה *A curative medicine*, or rather the *cure* itſelf, occ. Prov. xvii. 22. ייטיב גהה *ſhall make a good or complete* cure. LXX. ευεκτειν ποιει, *cauſeth to be well*. Comp. Prov. xxx. 29.

### גהר

*To kneel down with one's head ſtooping towards the knees*. occ. 1 K. xviii. 42. 2 K. iv. 34, 35; a compariſon of which paſſages ſhews this to be the ſenſe of the word; and ſee *Bate*.'s Crit. Heb.

Hence the Gr. γυρος, curved, round, (ſo Γυρος εην ωμοισιν he was *round*-ſhouldered, Odyſſ. 19. lin. 246.) Lat. *Gyrus*, whence Eng. *Gyration*, &c.

### גוה

Occurs not as a V. but the idea ſeems to be, *To form into a maſs* or *body*.

I. As Ns. גו and גוה *A body*. Prov. x. 13. Jer. li. 23. Job xx. 25.

II. As a N. גו *A ſociety* or *a body of men aſſociated*. Job xxx. 5.

III. As a N. גוי *A multitude* or *congregation of men aſſociated together*, or *formed into one body*, *a nation*, *a people*. freq. occ. See eſpecially Joſh. v. 6. It is applied to *animals* as well as *men*. See Joel i. 6. Alſo in plur. גיים, with a י as uſual for a ו, *Nations*, *peoples*. occ. Gen. xxv. 23. Pſ. lxxix. 10.

IV. As a N. fem. גוית *An animal body*, alive or dead. Gen. xlvii. 18. Jud. xiv. 8. 1 Sam. xxxi. 10. & al. freq.

V. Spoken of the mind, as a N. גוה *Firmneſs*, *ſturdineſs*, *obſtinacy*. occ. Job. xxxiii. 17. Jer. xiii. 17. See *Bate*'s Critica Heb.

VI. Chald. גו, גוה *The body* or *midſt* of a thing. Ezra v. 7. vi. 2. Dan. iii. 6. iv. 7. & al.

### גז

I. In Kal. *To take off* or *away*. Num. xi. 31. Pſ. lxxi. 6. Comp. Pſ. xc. 10.

II. As a N. גז occ. Pſ. lxxii. 6. It is rendered *mown graſs*, but as * it is not uſual in the Eaſtern countries to mow graſs but to *eat it down*, it ſeems rather to mean *graſs that has been eaten down*. The Targum here is remarkable, עסבא דגויז מן גובאי *Graſs eaten down by the locuſts*.

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* See *Shaw*'s Travels, p. 238. 2d Edit.

As a N. maſc. plur. in Reg. גזי *Feedings*, *grazings*. occ. Amos vii. 1. There is reaſon to think that the *King's feedings* were in the month of March, which is the only time of the year that the *Arabs* to this day feed their horſes with graſs. See *Obſervations on divers Paſſages of Scripture*, p. 430.

III. In Kal. *To cut off* or *away*; ſo *To ſhear* as ſheep, Gen. xxxviii. 13. & al. freq. *To ſhave* as the head, Job i. 20. As a N. גז and גזה *Wool ſhorn off, a fleece.* See Deut. xviii. 4. Job xxxi. 20. Jud. vii. 38.

III. As a N. גזית *Stone* that hath been *chipped, hewn* or *poliſhed ſtone*, Exod. xx. 25. 1 K. v. 17. & al. freq. See *Bochart*, Vol. II. 480. & ſeq.

IV. As a participial N. אגוז occ. Cant. vi. 10. The LXX. and Vulg. render it *nuts*. But גנת אגוז ſeems rather to mean *a garden* kept in order by *cutting* or *pruning*, hortos putatos, *Tremellius*. See *Caſtell.* Lex. Heptaglott. in אג.

גזז *To ſhear*; the ז being doubled to expreſs the *repetition* of the ſame action in ſhearing. Gen. xxxi. 19. & al.

Der. *Gaſh.* Q?

### גזל

I. *To take away by violence, to plunder, ravage.* Gen. xxi. 15. xxxi. 31. & al. freq.

II. As a N. גוזל *The young of pigeons*, occ. Gen. xv. 9.—*of eagles*, occ. Deut. xxxii. 11, becauſe *expoſed to rapine*, ſay *Leigh* and *Marius*; but as I ſee not how this can be affirmed of *eaglets*, and as the word is in the *active* form, it rather ſeems that they are both denominated from this root, becauſe both are remarkably *ravenous*. *Bochart* (Vol. III. 178.) ſhews from *Albertus* and the ancients, that *eagles*, though they lay ſeveral eggs, can rarely breed up more than *one young one*. *Pigeons*, in like manner, generally bring up no more than *two*. The word גוזל therefore is with great propriety uſed in Scripture for the young of theſe two kinds of birds.

Der. *Guzzle.* Q? Comp. Job xxiv. 19.

### גזם

Occurs not as a Verb in Hebrew, but in Arabic and Ethiopic ſignifies, *To amputate, cut off.* As a N. גזם A kind of *locuſt*, (ſays *Bochart*, Vol. III. 443.) which are furniſhed with very ſharp teeth, and *gnaw off* not only graſs and corn, and the leaves of trees, but even their bark, and more tender branches. occ. Amos iv. 9. Joel i. 4. ii. 25. Comp. under ארבה.

Though we are far enough from being accurately acquainted with the * numerous ſpecies of the Eaſtern locuſts, and their times and manners of ravaging, yet גזם ſeems one of theſe ſpecies, notwithſtanding the objections of the learned † *Michaelis*, as חסיל and ילק, mentioned likewiſe Joel i. 4. ii. 25, certainly are. See under חסל and לק.

### גזע

Occurs not as a Verb in Hebrew, but in Arabic ſignifies *To cut, cut off.* As a N. גזע *A ſtump* of a tree that hath been *cut down.* occ. Job xiv. 8. Iſa. xi. 1. xl. 24. So in Greek *τομη* from *τεμνω to cut*, is uſed for the *ſtem* or *trunk* of a tree in *Homer*, Il. 1. lin. 235.

### גזר

I. *To divide, cut off*, or *in two.* 1 K. iii. 25, 26. Pſ. cxxxvi. 13. In Niph. *To be cut off.* Pſ. lxxxviii. 6. As a N. fem. plur. מגזרות *Inſtruments for cutting, axes*, or the like. occ. 2 Sam. xii. 31. ארץ גזרה *A land of cutting off*, where their iniquities ſhould, by the atonement, be entirely *cut off* from them. Lev. xvi. 22. See *Bate*'s Crit. Heb.

II. *To cut, poliſh*, as a precious ſtone. It occurs not as a V. in this ſenſe, but as a N. גזר *A poliſh, poliſhing.* occ. Lam. iv. 7.

III. *To decree, decide*, i. e. *cut ſhort* a controverſy, or the like, as we ſay. Eſth. iv. 1.

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* See *Bochart*, Vol. III. p. 446. and *Scheuchzer* Phyſica Sacra on Lev. xi. 22. and Tab. 255, 256.

† *Recueil de Queſtions*, p. 63, &c.

Job xxii. 28. Chald. As a N. fem. in Reg. גזרת *A decree*, Dan. iv. 14, 21.

IV. Chald. As a N. maſc. plur. גזרין and emphat. גזריא *Soothſayers*, who pretended to foretel future events, by *cutting up* animals and inſpecting their entrails. To this purpoſe *Symmachus*, in Dan. ii. 7, renders it ϑυτας *ſacrificers*, and the Vulg. excellently throughout, Aruſpices, which is a compound of the old world aruga or haruga (from Heb. הרוגה *ſlain) a ſacrifice*, *victim*, and ſpecio *to behold*: and that this method of divination was practiſed by the Babylonians (as well as by the Greeks and Romans) is certain from Ezek. xxi. 21. *The King of Babylon—conſulted with Terraphim*, he looked in the liver. Comp. under כבד. occ. Dan. ii. 27. iv. 4. v. 7, 11.

### גח

I. In Kal and Hiph. *To break*, *burſt*, or *thruſt forth*, erumpere, exerere. It is applied to the waters *burſting forth* from the great deep at the deluge. Job xxxviii. 8. So Job xl. 18, or 23, *He* (*the Behemoth*) *will be ſecure though Jordan* יגיח אל פיהו *ruſh against his mouth*. This circumſtance is applicable both to the *elephant* and to the *hippopotamus*, but rather more properly to the latter; for if the former * "will with great compoſure walk through deep and rapid rivers, provided he can but carry his trunk, through which he draws freſh air, above water, and if, notwithſtanding his unwieldy bulk, he will, where there is depth enough, ſwim as well as any other creature;" it is no leſs true that the *hippopotamus* can † remain ſeveral hours under water without coming up to breathe—It is alſo applied to an ambuſh, *ruſhing forth*, Jud. xx. 33.—(Chald.) to winds *ruſhing forth* on the ſea, LXX. προσεϐαλον Dan. vii. 2, as *Virgil*, Æn. 1.

*Unà Euruſque Notuſque* ruunt, *creberque procellis*
*Africus.*

—to the King of Egypt, under the notion of a *crocodile*, *thruſting up himſelf* or *riſing* above water, Ezek. xxxii. 2, *Thou didſt* emerge *in thy rivers*. Tranſitively as a Particip. Benoni in Kal, to *bringing forth* a child out of the womb, Pſ. xxii. 10, where LXX. εσπασας, Vulg. extraxiſti, *thou haſt drawn forth*—to *thruſting forth*, or *labouring to bring forth*, as a woman in travail, Mica iv. 10.

II. As a N. גחון, and גחן, *The belly and breaſt*, i. e. *the under part of the body* of ſuch reptiles as have no feet, as the ſerpent, earth-worm, &c. but move along by *thruſting* firſt the hinder, and then the fore part, of their bellies againſt the ground. occ. Gen. iii. 14. Lev. xi. 42.

### גחל

Occurs not as a V. in Heb. but from the application of the N. גחל in Scripture, and from the plain traces of this Root in the *Northern* languages the idea ſeems to be *to glow*, *ſhine*, or the like; for from the Heb. גחל appear to be derived the Iſlandic *gloa*, Saxon glopan, Daniſh *gloe*, and Eng. *glow*; as alſo the Welſh *glo* a coal, *goleu* light, bright, *goleuo* to give light, &c. in Armoric to dart lightening. From this ſame Heb. Root may alſo be deduced the Greek χλιαινω *to be hot*, and χλιαρος *hot*.

I. As a N. maſc. גחל *A live coal*. Lev. xvi. 12. Iſa. xliv. 19. & al.

II. In plur. *Fiery meteors*, *flaſhes of fire*, *lightening*. occ. 2 Sam. xxii. 9, 13. Pſ. xviii. 9, 13. Comp. Job xli. 12.

III. As a N. fem. גחלת *A live coal*. occ. Iſa. xlvii. 14. Alſo figuratively, *An only ſon*, who alone could prevent the family from being *extinguiſhed*. occ. 2 Sam. xiv. 7. Comp. 1 K. xv. 4.

Der. *A coal*. Q?

גחן See under גח II.

גי, and גיא See under גאה II. and גוה III.

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* *Scott's* Note in his Poetical Tranſlation of Job.

† See *Kolben*'s Nat. Hiſt. of the Cape, p. 31, *Brookes*'s Nat. Hiſt. Vol. I. p. 94, and *Bochart*, Vol. III. 765, &c

## גל

Denotes *reciprocation* or *circularity of motion*, any *rotundity of motion* or *form*.

I. Tranſitively, *To roll*, as a ſtone, by *turning* it round. Gen. xxix. 10. Joſh. x. 18. 1 Sam. xiv. 33. In Hith. *To roll oneſelf.* Gen. ix. 21. ויתגל *And* he rolled himſelf, *volutabat ſe, in the midſt of the tent.* The Tranſlators after the LXX. and Vulg. have generally rendered it *he uncovered himſelf*, or *was uncovered*, as if the word were from גלה, but that particular is, I apprehend, rather implied in the circumſtances of the ſtory than expreſſed by this Verb.

II. Intranſitively, *To roll*, as the earth by it's diurnal and annual motion. 1 Chron. xvi. 31. Pſ. xcvi. 11, in which two paſſages, as the גל of the earth is joined with other *phyſical* effects, I ſee not why it may not be underſtood in a proper ſenſe, though in other texts, as Pſ. xcvii. 1. Iſa. xlix. 13, the figurative one may be preferable.

III. *To roll up, roll together*, as a ſcroll. Iſa. xxxiv. 4. As a N. גליון *A roll.* Iſa. viii. 1. As a N. fem. מגלה *A roll* or *volume* of a book. Pſ. xl. 8. Jer. xxxvi. 2. & ſeq. It is well known that the ancient Jewiſh books did not like ours conſiſt of diſtinct leaves bound together, but were, as the copies of the Pentateuch uſed in the Jewiſh Synagogues ſtill are, *long ſcrolls* of parchment, *rolled* upon two ſticks, with the writing diſtinguiſhed into columns.

IV. *To roll* or *flow* as waters. Amos v. 24. As a N. maſc. plur. *Waves*, *billows*, q. d. *rollers.* Job xxxviii. 11. Pſ. lxxxix. 10. Iſa. xlviii. 18. & al. freq. As a N. גל *A ſpring* of water. Cant. iv. 12. Comp. Job viii. 17. Plur. fem. גלות *Springs*, *fountains.* Joſh. xv. 19. Jud. i. 15.

As a N. fem. גלה *The bowl* of the candleſtick. Zech. iv. 2, 3. Hence,

גלת זהב *The golden bowl*, Eccleſ. xii. 6, according to the learned Dr. *Smith*, (in his *King Solomon's Portraiture of Old Age*, p. 191, &c.) means particularly and eminently that part of the brain in which the nervous fluid or animal ſpirits are formed, (Comp. ניד under נד V.) and which he ſays is that exquiſite *membrane* immediately and cloſely inveſting the brain, called by anatomiſts *pia mater*, and denominated by Solomon *golden*, on account of it's *yellowiſh* colour, not unlike that of *gold*, but chiefly from it's *excellency* and *univerſal uſe* in preparing the *nervous fluid*.

V. As a N. ניל ſeems to denote *revolution*, and ſo *continuance* of time. occ. Dan. i. 10. כנילכם *According to* or *of your revolution* or *continuance*, i. e. under the care of the chief eunuch, or perhaps, *of your age*; as *Theodotion* συνηλικα, Vulg. coœvis.

VI. In Kal and Hiph. *To exult*, *leap*, or *jump up and down, turn this way and that for joy.* It is a word of *geſture*, and denotes the outward expreſſion of joy by the motions of the body. So the LXX. generally render it by *αγαλλιασθαι*, which is nearly of the ſame import as the Hebrew word, and ſeems a derivative from it. Prov. xxiii. 24. Iſa. lxv. 19. Pſ. ix. 15. xiii. 5. & al. freq. It is ſpoken of the *joyous motion* of the heart, Pſ. xiii. 6.—of the liver, Pſ. xvi. 9.—of the bones, Pſ. li. 10. As Ns. גול *Exultation*, *leaping for joy*, Prov. xxiii. 24. ניל and fem. נילה The ſame, Hoſ. ix. 1. Joel i. 16. Iſa. lxv. 18.

VII. With the particles על *upon*, or אל *to* following. It imports *reliance*, *truſt*, *dependance upon.* Pſ. xxxvii. 5. גול על יהוה דרכך Devolve *thy way upon Jehovah*; i. e. *commit* or *truſt* it to him; *Montanus* excellently, *devolve.* So Prov. xvi. 3. (Comp. 1 Pet. v. 7.) Pſ. xxii. 9. גל אל יהוה He truſted *to* or *on Jehovah.* LXX. *ηλπισεν επι he hoped on.* Comp. Mat. xxvii. 43. *Πεποιθεν επι he truſted on.*

VIII. As a N. גל *A heap of ſtones*, or the like, *rolled* or *tumbled together.* (Comp. Senſe I.) Gen. xxxi. 46, 52. 2 K. xix. 25. & al.

IX. As a N. fem. plur. גלות and גלת *The round* or *hemi-ſpherical tops*, *convex without*, and *concave within*, of the chapiters or crowns placed on the two brazen pillars before Solomon's temple. Theſe גלות reſembled the *top* or *croſs-ring* part of a royal crown, namely that which covers the top of the head, in contradiſtinction from the diadem or hoop part which ſurrounds it. Comp. כתרת under כתר. occ. 1 K. vii. 41, 42. 2 Chron. iv. 12, 13.

X. As a N. אגל *A globular drop of dew.* occ. Job xxxviii. 28.

XI. As a N. מגל *A ſickle*, from it's *circular form* and *motion* in uſing. occ. Jer. l. 16. Joel iii. 18, or 13.

גלל With the laſt radical doubled expreſſes the *doubling* or *repetition* of the action.

I. In Kal, *To roll over and over.* Gen. xxix. 3, 8. Prov. xxvi. 27. As a Participle Huph. *Rolled over and over.* Iſa. ix. 4, or 5. In Hith. *To roll oneſelf over and over again, to welter, wallow.* 2 Sam. xx. 12. Alſo with the particle על *upon* following, *To roll oneſelf upon*, as it were, *to ruſh upon*, and ſo *cruſh* or *oppreſs*. Gen. xliii. 17. Comp. Job xxx. 14. *As a deſolation* התגלגלו they rolled themſelves *upon me*, Eng. Tranſl. ſo Vulg. devoluti ſunt. As a participial N. maſc. plur. גלילים *Folding*, or rather *turning backwards and forwards on the ſame poſt* or *centre.* occ. 1 K. vi. 34. Comp. Ezek. xli. 23, 24, and ſee *Bate*'s Crit. Heb. p. 114, col. 1.

II. As a N. maſc. plur. גלילים *Some things of a circular form*, *Rings*, or according to Mr. *Bate*, *Rollers* or *pullies.* occ. Eſth. i. 6. Alſo, *Bracelets.* occ. Cant. v. 14. *His hands* גלילי זהב bracelets *of gold.* Mr. *Bate* juſtly remarks, " there is no compariſon betwixt *rings* and *hands*." And the very ſenſible and ingenious Author of [*] *The Outlines of a New Commentary on Solomon's Song*, as he judiciouſly refers, Cant. vii. 1, 3, 5, to the *dreſs* of the ſpouſe; ſo (p. 118.) he takes, ch. v. 14, 15, to relate to the *dreſs* of the bridegroom, and conſequently makes *his hands* are *gold rings ſet with the beryl*, equivalent to, *bracelets are on his wriſts, ſet with jewels.* " So D'Herbelot, adds he, enumerating the marks of *royalty*, mentions *bracelets*, and the Amalekite, who ſaid he ſlew Saul, brought unto David his crown and his *bracelet*, 2 Sam. i. 10."

III. As a N. fem. plur. גלילות *Circuits, borders, confines, limits.* Joſh. xiii. 2. xxii. 10, 11. Thus the Lexicons in general interpret the word, but ſhould it not rather be rendered, eſpecially in the two laſt cited paſſages, *windings, meanders?*

IV. גלל with ב prefixed, בגלל, is uſed as a Particle, *Becauſe of*, *by means of* one, q. d. *by* his *bringing it about.* It is applied both to perſons and things. Gen. xii. 13. Deut. xviii. 12. & al.

V. As a N. גלל *Dung*, *ordure.* The *fæces* ſeem ſo called from their paſſing through the various *circumvolutions* of the guts. occ. 1 K. xiv. 10. Job xx. 7. Ezek. iv. 12, 15. Zeph. i. 17. The Text in Ezek. iv. 12, does by no means intend that the Prophet was to eat bread mixed with human ordure, but ſuch as was *dreſſed* or *baked* with that abominable kind of *fuel* inſtead of *cow-dung*, (comp. ver. 15.) which latter is [*] uſually applied to this purpoſe in the Eaſt, as indeed it is commonly uſed for fuel by the poor in ſome parts of England. Hence,

VI. As a N. maſc. plur. גלולים and גללים. Spoken in contempt of idols, *Dungy gods.* Mr. *Bate* juſtly obſerves, that " this is a name of the idols *only*, and in the mouth of thoſe who thought and ſpoke of them, as *filth* and *dung*, accompanying it with other names of abhorrence." See Lev. xxvi. 20. Deut. xxix. 17. So in after times the Jews changed the name of the idol Baal-zebub *The Lord, the cauſer of fluidity*, to Beelzebul *the Lord of dung.* See *Greek* and *Eng.* Lexicon, under ΒΕΕΛΖΕΒΟΥΛ.

A further and more particular reaſon of this appellation גלולים might be taken from the *beſtial* and *obſcene* form of their idols. Ezek. viii. 10, *So I went in, and ſaw, and*

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[*] Printed for *Buckland*, Paternoſter-Row.

[*] See *Obſervations on divers Paſſages of Scripture*, p. 136—140. and *Lettres de quelques Juifs à* M. de VOLTAIRE, p. 338.

*behold, every form of* creeping things and abominable beaſts, and all the גלולי *of the houſe of Iſrael pourtrayed upon the wall round about.* Comp. Ezek. xvi. 36.

VII. Chald. אבן גלל, Marg. *Stones of* rolling, i. e. Great *ſtones.* occ. Ezra v. 8. vi. 4.

גלגל With both radicals doubled to denote the *continued repetition* of the action.

I. In Kal, *To roll over and over again.* occ. Jer. li. 25. In Hith, *To roll oneſelf thus.* occ. Job xxx. 14.

II. As a N. גלגל *The matter of the heavens in continual circulation*, or rather the *whirl-wind*, turbo, which accompanied the ſtorm. Pſ. lxxvii. 19.

III. *Somewhat rolled over and over again*, or *whirled about* by the wind. Pſ. lxxxiii. 14. Iſa. xvii. 13, in which latter paſſage our tranſlation renders it *a rolling thing.*

IV. *A wheel, which is formed for rolling* or *turning round.* Iſa. v. 28. xxviii. 28. Jer. xlvii. 3. It is alſo thus rendered, Ezek. x. 2, 6. But in theſe latter Texts it ſeems rather to mean the *celeſtial fluid in circulation* (ſee Senſe II.) with which the *cherubim* were ſurrounded; 1ſt, becauſe there is a different word to expreſs the wheels, namely, אופנים (ſee ver. 6, 9, 10.); and 2dly, becauſe this interpretation beſt agrees with the context, with which compare Gen. iii. 24. Ezek. i. 4. 2 Sam. xxii. 9, 13. Pſ. xviii. 9, 13, 14.

" Ezek. x. 13. *As for* אופנים the wheels *it was cried to them in my hearing* הגלגל Revolution—intimating that thoſe, whom the Cherubs repreſented, having each a wheel—was going to exert his power to bring to paſs the great ſcene here repreſented: Each (cherub) had a *wheel*, revolution, adminiſtration, a ſhare in *turning* things *about*, which was ſaying they would ſoon or certainly perform the viſion." *Bate.*

Eccleſ. xii. 6. *Or* כד *the pitcher be broken at the fountain, or* הגלגל the wheel *be broken at the* בור *pit.* Theſe words contain an alluſion to the *circulation of the blood*, and it's ceſſation at death. In order to underſtand them, it will be neceſſary briefly to remark, that all the blood returned from the extremities of the human body by the veins, is conveyed through the two trunks of the *vena cava*, to the right auricle of the heart, thence to it's right ventricle, from which it is diſtributed by the pulmonary artery and it's branches throughout the lungs, whence it is brought by the four pulmonary veins (uniting in the left *ſinus venoſus*) to the left auricle of the heart, and thence to it's left ventricle, whence it is thrown into the *aorta*, or *great artery*, by whoſe ramifications it is diſtributed to every part of the body, to be again received by the veins, at their inoſculations or inſertions into the arteries, and through the ſmaller veins to be re-conveyed to the larger venal branches, and ſo through the *vena cava* back again to the right auricle of the heart.

Now this being tolerably underſtood, what ſeems the moſt probable meaning of *the pitcher's being broken at the fountain*, on the approach of death? Is it not * *the collapſion of the arteries*, particularly of *the aorta*, whereby it becomes incapable of any longer conveying the blood from the *left ventricle* of the heart, from which, as from a *fountain* or *ſpring*, it uſed to be diſtributed to the whole body, the whole *earthly houſe of this tabernacle?* And if this be admitted, let us conſider what is meant by the *wheel's being broken at the pit.* A *wheel* was uſed by the ancients, as it ſtill is in many countries, to draw water out of wells or *pits*, and we may obſerve in the words of a † learned Anatomiſt and Phyſician, that in every inſpiration of the lungs, " the *bronchia* or branches of the wind-pipe are every way increaſed both in length and diameter;

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* From this *collapſion of the arteries*, and *the ſtoppage of the circulation of the blood through the lungs*, (ſee the following page in the Text) it is, that, as Dr. *Haller* obſerves, *Phyſiology*, §. 57. " after death, the veins are found fuller of blood than the arteries, and that the arteries of a dead body commonly contain only a ſmall quantity of blood."

† Dr. *Albert Haller*, in his *Phyſiology*, Lect. X. §. 291. Edit. *Mihles.*

at the ſame time the pulmonary blood-veſſels, which are wrapped up together with the *bronchia* in a covering of the cellular ſubſtance, are likewiſe with them extended in length, and ſpread out from ſmaller into larger angles, by which means the circulation is rendered eaſier through them. While this is performing, the veſicular ſubſtance or fleſh of the lungs themſelves filled out with air, increaſes thoſe ſpaces through which the capillary blood-veſſels of the lungs make their progreſs, whereby the preſſure of the veſicles upon each other, and upon thoſe veſſels adjacent is leſſened; thus, therefore, the blood will flow with greater eaſe and celerity into and through the larger and ſmaller veſſels of the lungs;" and thus the *lungs* at every inſpiration receiving blood from the *right ventricle* of the heart, are like a *wheel* drawing water out of a *pit* *. On the other hand, "† the effects of expiration are a compreſſure of the blood-veſſels in the lungs, a reduction of the bronchia or branches of the wind-pipe into more acute angles, a preſſure of the reticular ſmall veſſels by the weight and contact of the adjacent larger veſſels; by which means part of the blood, heſitating in the capillary arteries, is urged forward through the veins to the left ſide of the heart, while at the ſame time that part of the blood is reſiſted which flows in by the artery from the right ventricle. In this manner a freſh neceſſity follows for repeating the reſpiration, becauſe the collapſed veſſels of the lungs reſiſt the blood repeatedly expelled from the right ventricle of the heart," but on the near approach of death, reſpiration becomes more and more difficult, the expanſive power of the lungs diminiſh[illegible]and the blood being impeded in it's paſſage through them, concretes or becomes grumous, till after the laſt expiration *the wheel is broken at the pit*, the lungs become incapable of another inſpiration, and ſo can receive no more blood from the right ventricle of the heart, and conſequently the circulation ceaſes, and the man dies.

V. As a N. fem. גלגלת *The human ſkull*, from it's *round* or *ſpherical ſhape*. Jud. ix. 53. 2 K. ix. 35. 1 Chron. x. 10. The word is ſometimes applied to *reckoning* men by the *head* or *poll*, as we ſpeak. Exod. xvi. 16. *An omer* לגלגלת a head *according to the number of your perſons*; ſo Exod. xxxviii. 26. Num. i. 2, *Take ye the ſum of all the congregation—every male* לגלגלתם by their poll; ſo ver. 18. From this word we have in the New Teſtament the name of *Golgotha, which is*, ſay the Evangeliſts, *the place of a ſkull*: In this word the ſecond ל is dropped for the ſake of eaſier pronunciation, as uſual. See *Greek* and *Engliſh Lexicon* in Γολγοθα.

**Der.** *A wheel, wallow*, Saxon pealcan, to roll, whence *welkin* the heaven, perhaps Lat. *volvo*, whence in compoſition *revolve, devolve, convolve*, &c. Alſo, *Glee*, joy, from גל and תר to turn, *welter*.

### גלא

Chald. from the Heb. גלה, *To diſcover, reveal.* occ. Dan. ii. 22, 29, 47.

### גלב

As a N. *A barber* or *ſhaver*. Once in plur. Ezek. v. 1.

**Der.** *Glib*, Greek γλυφω to ſcrape, &c. Latin *glaber*, ſmooth, bald, without hair, whence *glabrity*, ſmoothneſs, baldneſs.

### גלד

Occurs not as a V. in Hebrew, but in Chaldee ſignifies, *To congeal, condenſe, cruſt over*, and as a N. in that language *the bark* of a tree, *a cruſt, concretion, ice, the ſkin*, &c. Hence, as a N. גלד *A ſkin* or *hide*. Once Job xvi. 15.

**Der.** The Latin *gelidus*, (cold)? whence *gelid, gelidneſs, gelidity* in Eng. Alſo *cold, gold*,

(Q?)

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* It muſt however be obſerved, that the pulſations the heart and arteries are much more frequently re-ated than the inſpirations and expirations of the ngs. See *Haller* §. 310.

† Ibid. §. 297, 298.

(Q?) from it's denſity and tenacity, *clod, cloud, clad.* (Q?)

## גלה

With a radical, though mutable or omiſſible, ה.

I. In Kal, Intranſitively, *To remove*, or *be removed.* 1 Sam. iv. 21, 22. גלה כבוד *The glory* is removed or departed *from Iſrael.* Here, as כבוד is maſculine, the ה in גלה muſt be radical. Iſa. xxiv. 11. משוש *The mirth of the land* גלה is gone or departed. 2 Sam. xv. 19. *And do thou alſo* גלה (maſc.) remove *to thy place.*

In Kal and Hiph. Tranſitively, *To remove, carry away.* 2 K. xvii. 6, 11. *As did the heathen whom Jehovah* הגלה removed *from before them*, ver. 26. *The nations whom* הגלית thou haſt removed *and placed in the cities of Samaria*, ver. 33. *They feared Jehovah, and ſerved their own Aleim, according to the cuſtom of the nations* אשר הגלו אתם משם *whence they* had removed *them.* Job xii. 22. מגלה עמקות Removing, or turning up *the lower parts* or *hemiſphere* (of the earth namely) *out of darkneſs, and bringing out to the light the ſhadow of death.*

Chald. In Aph. The ſame. Ezra. iv. 10. v. 12.

In Niph. *To be removed.* Iſa. xxxviii. 12.

As a N. fem. גולה *A tranſmigration, tranſplantation*, or *carrying from one country to another, a captivity* in this ſenſe, Μετοικεσια. Jer. xxix. 16. xlviii. 7, 11. xlix. 3. Alſo *a number of perſons or things ſo carried away.* 2 K. xxiv. 14, 15. Jer. xxviii. 6. xxix. 1, 4. & al. freq. As a N. fem. גלות The ſame. See Ezek. xxxiii. 21. 2 K xxv. 27. Iſa. xlv. 13. & al. Chald. גלותא The ſame. Dan. ii. 25. v. 13. & al.

II. It is particularly applied to *removing* or *turning back garments* or *coverings.* Deut. xxii. 30. *A man ſhall not take his father's wife, nor* יגלה remove *his father's ſkirt*, i. e. uncover his nakedneſs. (Comp. Lev. xviii. 8, xx. 11.) So Deut. xxvii. 20. Jer. xiii. 22. *For the greatneſs of thine iniquity* נגלו שוליך are *thy ſkirts* removed. (Comp. ver. 26.) Nah. iii. 5. וגליתי שוליך *And I will* remove or turn back *thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs.* Comp. Iſa. xxii. 8. And the word for *covering* or *garment* being underſtood, Ruth iii. 4, וגלית מרגלתיו *And thou ſhall* remove or turn back (his garment namely) *from his feet.* Hence,

III. It is applied to the thing to be uncovered, either by underſtanding the particle מ *from* (which muſt often be ſupplied in Hebrew) or rather by a tranſition from the covering to the thing covered; and ſo may be rendered, *To uncover.* See Lev. xviii. 6. & ſeq. xx. 11. & ſeq.

גלות את אזן or ſimply אזן *To uncover the ear*, is to make a perſon thoroughly acquainted with a thing, all *impediments to his hearing* and *underſtanding* it being removed. Ruth iv. 4. 1 Sam. ix. 15. xx. 2. xxii. 8. Job xxxiii. 16. xxxvi. 10. So גלות עינים is *to uncover* or *open the eyes* either of body or mind. See Num. xxii. 31. xxiv. 4. Pſ. cxix. 18.

In Niph. *To be uncovered.* 2 Sam. vi. 20; not that David was here abſolutely naked, but ſtripped of his royal robes, and *girded with a linen ephod*, ver. 14. This Michal's pride could not bear. Hence,

IV. In Kal, tranſitively, *To diſcover, reveal.* See Prov. xi. 13. xxv. 9. Iſa. xvi. 3. Alſo intranſitively, *To appear.* Prov. xxvii. 25. In Niph. *To be revealed, diſcovered, appear.* Gen. xxxv. 7. *Becauſe there* נגלו אליו האלהים *the Aleim* WERE revealed, or appeared *to him.* 1 Sam. ii. 27. Pſ. xviii. 16. In Hith. *To diſcover oneſelf.* Prov. xviii. 2.

V. As a N. maſc. plur. גלינים. occ. Iſa. iii. 23. The verſions after the Targum and Vulgate render it *looking glaſſes*, but it ſeems by the words with which it is joined, rather to denote *ſome kind of garments* or *robes.* The LXX. accordingly explain it by Διαφανη Λακωνικα *Garments that one might ſee through, of the Lacedemonian kind.* And we are informed by ancient writers, that the garments worn by the Lacedemonian * maidens were ſo made as to be highly indecent, and not to anſwer a principal end of clothing. It is poſſible that ſome of the Jewiſh ladies, in Iſaiah's time, might wear garments of a ſimilar faſhion; but I rather think the גלינים were a ſort of *no-coverings* or veſtments of the *cobweb* kind, which would not hinder them from appearing almoſt naked, ſuch as † *Menander* calls *διαφανες χιτωνιον a tranſparent veſt*, and mentions as the dreſs of a courtezan; and ſuch as *Varro* ſtyles vitreas veſtes *glaſſy veſtments*; and *Horace* from the Iſland of *Coos*, where the ſtuff was made, denominates *Coan*, Lib. 1. Sat. 2. l. 101.

——Cois *tibi pæne videre eſt*
*Ut Nudam.*——

——Thro' the *Coan* veſt
You almoſt ſee her naked.

This *Coan* ſtuff was probably a kind of *very thin ſilk* or *gauze*. So Lady *M. W. Montague* deſcribing her *Turkiſh* dreſs, ſays, her *ſmock* was of fine white ſilk *gauze*, cloſed at the neck with a diamond button, but the *ſhape and colour of the boſom was very well to be diſtinguiſhed through it*. Letter 29. Vol. II. p. 12, 13.

Der. Ultimately from this root no doubt it was that ‡ *the Interpreters of prodigies* among the Sicilians were called *Galleotæ*, or *Galeotæ*.

## גלח

*To ſhave*, as the hair of the head, beard, &c. Lev. xiv. 8, 9. xxi. 5. Num. vi. 9. & al. Comp. Iſa. vii. 20. Alſo, *To be ſhaved*. Jud. xvi. 17, 22. Comp. Gen. xli. 14. In Hith. *To ſhave oneſelf* or *be ſhaved*. Lev. xiii. 33. Num. vi. 19.

## גלם

I. *To wrap* or *roll up together*, as a cloak or burnooſe. occ. 2 K. ii. 8. As a participial N. maſc. plur. in Reg. גלומי occ. Ezek. xxvii. 24. Rolls *of blue and embroidered (ſtuff.)*

II. As a N. גלם *An embryo, the unformed maſs*, which is, as it were, *wrapt up together*, before it gradually unfolds into the lineaments of a man. occ. Pſ. cxxxix. 16.

Der. Latin *Glomus*, a ball of thread or yarn wound round, whence *glomero*, *conglomero*, and Eng. *glomerate*, *conglomerate*. Alſo (*m* being changed into *b*) Lat. *globus*, whence Eng. *globe*, *globular*, &c.

## גלע

The modern Lexicons, probably from it's reſemblance in ſound to גל, render it *to involve*, *mix*, *meddle*, *intermeddle*, or the like, but from the ancient verſions it's meaning ſeems to be, *to deride*, *ſcorn*, *taunt*, *contend with deriſion*, *ſcorn*, or *taunts*. It occurs only in Hith, and that in the three following Texts of Proverbs, Ch. xvii. 14, *The letting out of water* (is) *the beginning of contention, therefore before the diſpute* התגלע becomes contumelious, degenerates into deriſion and contumely, *diſmiſs it*; Targ. קריא *grows hot*, *rages*; Vulg. patietur contumeliam *ſuffers contumely*, but refers theſe words to the perſon. Ch. xviii. 1. *The recluſe ſeeks his own pleaſure*, or *inclination*, יתגלע he laughs at, or derides *every thing ſolid or wiſe*; ſo Targ. ובכל מלכנא מצטדי, *and* derides *all counſel*. Ch. xx. 3. *(It is) glory to a man to ceaſe from ſtrife, but every fool* יתגלע will taunt; Targ. מצטדי *derides*; Aquila εξυϐρισθηεται *will be treated contumeliouſly*; Vulg. miſcentur contumelies, *mix with contumelies*. Comp. *Schultens* De Defect. Ling. Heb. §. 47. & ſeq.

From גלע in the ſenſe here given may be derived the Greek *γελαω to laugh*.

## גלש

*To look ſmooth and gloſſy*, like the hair of fat cattle. occ. Cant. iv. 1. vi. 5.

Der. *Gloſs*, *gloſſy*, *gliſter*, *glaſs*, &c.

## גם

Occurs not as a V. in Heb. but the idea appears to be *full*, *copious*, *abundant*, or the like, particularly as *water*, whence the Arabic has a root גם which ſignifies *to*

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* *Euripides*, cited by *Plutarch* in *Numa*, p. 76, Edit. *Francofurt*, deſcribes theſe Girls as being

Γυμνοισι μηροις και πεπλοις ανειμενοις.

Τῳ γαρ οντι (ſays Plutarch) του παρθενικου χιτωνος αἱ πτερυγες ουκ ησαν ανεῤῥαμμεναι κατωθεν, αλλ' ανεπτυσσοντο και συνανεγυμνουν ὁλον εν τῳ ϐαδιζειν τον μηρον

† Fragment, p. 284. l. 749. Edit. *Cleric.*

‡ Interpretes Portentorum, qui Galleotæ in *Siciliâ nominabantur*. *Cicero*, De Divin. I. 20.

*abound*, *be copious*, *flow together*, as *water*, "multus fuit vel evaſit, *peculiariter aqua in puteo*, confluxit." *Caſtell.* Lexic. Heptag. Hence alſo the *Syriac* גמם *to be full*, and the Greek γεμω, γεμιζω *to be full.* Comp. alſo אלגומים among the Pluriliterals in א.

I. As a Particle, גם, denoting *abundance*, *increaſe* or *emphaſis*. It may be rendered

1. *Over and above*, *moreover*, *alſo*, *even.* freq. occ.

2. Repeated ſeveral times it anſwers to the Latin, *cùm*, *tùm*; *tàm*, *quàm*; and may be rendered into Engliſh by the words *both—and*; or *as well—as.* See Gen. xxiv. 25. Jud. viii. 22.

3. בשגם A compound of ב *in*, ש for אשר *that*, and גם *even*, *Inaſmuch as even*, *ſince even*, in eo quòd etiam, *Montanus*. occ. Gen. vi. 3.

II. As a N. אגם *A pond*, *a pool*, *an abundance* or *conflux of water.* Exod. vii. 19. Pſ. cvii. 35. & al.

III. *A kind of plant growing in ſuch places*, and itſelf *abounding in moiſture*, *a reed* or *bulruſh.* occ. Jer. li. 32, though the LXX. render it by Συςηματα, *collections* of *water*, *pools*, and the Vulg. by ſtagna, *pools.*

IV. As a N. אגמן

1. *A caldron*, or *great kettle*, *holding a large quantity of water.* occ. Job xli. 11.

2. *A large kind of ruſh*, *a bulruſh.* occ. Iſa. ix. 14. xix. 15. lviii. 5. Alſo *a rope* made of ſuch *ruſhes.* occ. Job xl. 21. Thus the Greek σχοινος, which properly ſignifies a *bulruſh*, is alſo uſed for a *rope.* And *Haſſelquiſt* (Voyages, p. 97.) obſerves, that of the leaves of one ſort of *reeds* which grow near the Nile, the (modern) Egyptians make *ropes.* "They lay them in water, ſays he, like hemp, and then make good and ſtrong *cables* of them, which with the bark (integumentum) of the Date tree, are almoſt the only cable uſed in the Nile."

V. As a N. מגמת ſee under גמה.

## גמא

I. *To ſup up*, *ſwallow.* occ. in Hiph. Gen. xxiv. 17. הגמיאיני *Let* me *ſup*, *give* me *a ſup*; LXX. ποτισον με *let* me *drink.* In Kal, ſpoken of the Arabian war-horſe. occ. Job xxxix. 24. *With ſhaking and quivering* ינמא ארץ he ſwalloweth *the ground*, *and believeth not that it is the ſound of the trumpet.* Shall we in this paſſage prefer the proper or the figurative ſenſe of *ſwallowing?* It is not improbable that a high-ſpirited horſe might from eagerneſs *gnaw*, and ſo *ſwallow* the ground? But is not the metaphorical ſenſe more noble, and better ſuited to the context? Namely, that while the horſe ſtands ſhaking and quivering, he is in fancy *ſwallowing* the ſpace between himſelf and the enemies troops; and when the trumpet ſounds, he can ſcarcely believe it for joy.

> "The ground he *ſwallows* in his furious heat,
> His eager hoofs the *diſtant* champain beat."
>
> SCOTT.

And though it muſt be owned that the expreſſion in this view contains a very bold figure, yet even an Engliſh Poet of eminence has applied the ſame to *Hunters*:

> ——— ———"And o'er the lawn,
> In fancy *ſwallowing up* the ſpace between,
> Pour all your ſpeed———
>
> THOMSON's Autumn, lin. 485.

II. As a N. גמא *The Egyptian reed* or *papyrus*, ſo called from it's remarkably *ſupping up* the water in which it grows, according to that of Job viii. 11. *Will the* גמא papyrus *grow without mud.* occ. Exod. ii. 3. Job viii. 11. (in both which paſſages the LXX. render it παπυρος;) Iſa. xviii. 2. xxxv. 7. "Of the many travellers into Egypt, *Alpinus*, ſays Abbé *Winckelman*, (Critical Account of Herculaneum, pag. 82.) is the only one who has given us an exact deſcription of this plant. It grows on the *Banks of the Nile*, and in *marſhy grounds*. The ſtalk riſes to the height of ſix or ſeven cubits (beſides about two under water). This ſtalk is triangular, and terminates in a crown of ſmall filaments, reſembling hair, which the ancients uſed to compare to a *Thyrſus*. This reed, commonly called the *Egyptian reed*, was of the greateſt uſe to the inhabitants of the country where it grew; the pith contained in the ſtalk ſerving them for food, and *the woody part to build veſſels with*, which veſſels are to be ſeen on the engraven ſtones and other monuments of Egyptian antiquity. For this purpoſe they made it up, like ruſhes, into bundles, and by tying theſe bundles together, gave their veſſels the neceſſary ſhape and ſolidity." "The veſſels of *bulruſhes* or *papyrus* that are mentioned both in ſacred (Iſa. xviii. 2.) and profane hiſtory, (ſays Dr. *Shaw*, Travels, p. 437, 2d. Edit.) were no other than large fabricks of the ſame kind with that of *Moſes*, (Exod. ii. 3.) which, from the late introduction of plank, and ſtronger materials, are now laid aſide. Thus *Pliny* (Lib. 6. cap. 16.) takes notice of the Naves Papyraceas, armamentaque Nili, *Ships made of Papyrus, and the equipments of the Nile*; and (Lib. 13. cap. 11.) he obſerves, Ex ipſâ quidem papyro navigia texunt, *Of the Papyrus itſelf they conſtruct ſailing-veſſels. Herodotus* and *Diodorus* have recorded the ſame; and among the Poets, *Lucan*, (Lib. 4. lin. 136.) Conſeritur bibulâ Memphitis Cymba Papyro," *the Memphian or Egyptian boat is made of the thirſty Papyrus*; where the epithet bibulâ *drinking*, *ſoaking*, *thirſty*, is particularly remarkable as correſponding with great exactneſs to the nature of the plant, and to it's *Hebrew* name גמא.

## גמד

Occurs not in Heb. as a V. but in Chaldee ſignifies, *To be contracted*, *narrowed*, &c. Hence,

. It ſeems probable that גמד is uſed, Jud. iii. 16, for the *ſhorter cubit*, i e. the length of the arm from the elbow to the knuckles, being fifteen inches.

I. As a N. maſc. plur. גמדים Ezek. xxvii. 11. Moſt probably theſe were the inhabitants of the country about *Tripoli* in *Syria*, formerly called the Ἀγχων or *Elbow* of *Phœnicia*, from it's *projecting* into the ſea in *that form*. See *Pole*'s Synopſ. in loc. Non al. occ.

## גמה

Occurs not as a V. and but once as N. Hab. i. 9, where the Targum renders מגמת פניהם by מקבל אפיהון the oppoſition, or oppoſed look *of their faces*; LXX. by *ανθεστηκοτας προσωποις αυτων* oppoſing *with their faces*; *Symmachus* by *ἡ προσοψις των προσωπων αυτων*, the aſpect or direction *of their faces*; *Montanus* by *oppoſitio* facierum eorum, the oppoſition *of their faces*: It ſhould ſeem therefore that the idea of the word is the *being oppoſed* or *looking oppoſite to*. And this makes a very good and true ſenſe, for thus the whole verſe may be rendered. *It* (the nation of the Chaldeans, ver. 6.) *ſhall come making*, or *to make*, *an end of rapine*, the oppoſition *of their faces toward the Eaſt*, (Eng. Marg.) or *with their faces*. looking *toward the Eaſt*, *and ſhall gather the captivity as ſand*. And accordingly, about two years *after* the taking and deſtruction of *Jeruſalem*, whilſt *Nebuchadnezzar* was engaged in the ſiege of *Tyre*, ſome of the *Chaldeans*, probably under *Nebuzaradan*, turned eaſtward, fell upon the *Ammonites*, *Moabites*, *Edomites*, and *Arabians*, executed the predictions of the Prophets Amos, Jeremiah, and Ezekiel upon them, and carried many of them into captivity. See Amos i. 14, 15. Jer. ch. xxvii. xxviii. xxix. xlix. Ezek. ch. xxv. *Uſſerii* Annales, Anno ante Æram Chriſt. 585. and *Prideaux*'s Connect. Vol. I. p. 89. 8vo. Anno 584.

## גמל

Denotes *retribution* or *return*.

I. In Kal. *To yield* or *return* their flowers or fruits to the earth, as vegetables do. Iſa. xviii. 5, *For before the harveſt*, *when the bud is perfect*, *and the ſour grape* גמל יהיה נצה *ſhall be* returning *the flower* or *bloſſom*, namely to the ground. The LXX. have here excellently rendered it by *εξανθησῃ*, *ſhall ſhed it's bloſſoms*. In like manner גמל is uſed, Num. xvii. 8, for *Aaron*'s rod miraculouſly *yielding* almonds, and expreſſes that this fact was as really performed by the immediate power of God, as if the fruit had been produced from the earth by the natural proceſs of vegetation, and then *returned* back to it.

II. *To wean a child.* When uſed as a V. active in this ſenſe it is always applied either to the *mother*, as 1 Sam. i. 23, 24. Hoſ. i. 8, or to the *woman* who *ſuckles* the child, as 1 K. xi. 20, who then drop it from their breaſts (as it were) and *return* it to the father. There is in this inſtance a very evident and ſtriking reſemblance between the vegetable and animal world. In Niph. *To be weaned* as a child. Gen. xxi. 8. 1 Sam. i. 22.

III. *To return, requite, recompenſe,* in whatever manner, whether evil for evil, good for evil, evil for good, or good for good. See Gen. l. 15, 17. (comp. ch. xxxvii. 2.) 1 Sam. xxiv. 18. 2 Sam. xix. 36. Joel iii. 9.

As a N. גמול, and גמל *Retribution, recompenſe, requital,* whether in a good or bad ſenſe. Prov. xix. 17. (*And he will repay* גמלו *his* recompenſe *to him.*) Pſ. xxviii. 4. Iſa. lxvi. 8. & al. Fem. גמולה The ſame. 2 Sam. xix. 36. & al. *Stockius* interprets this Root in ſome paſſages, *ſimply to do or confer good or evil*; and Mr. *Bate* ſays, "the word is to *yield fruit* good or bad, the *doing* good or hurt to others, which is the *fruit* of our actions; and to *make a return* or *retaliate* is rather the conſequence than the ſenſe of the word." Let us therefore conſider the principal paſſages, beſides thoſe above cited, which are produced for this ſuppoſed *ſimple* or *abſolute* ſenſe.

1ſt, Of the Verb. Pſ. xiii. 6. *I will ſing unto Jehovah* כי גמל עלי *becauſe he hath* recompenſed or rewarded *me.* Obſerve the Meſſiah is the ſpeaker, and comp. Pſ. xviii. 21. So Pſ. cxvi. 7.

Prov. xxxi. 12. גמלתהו *She will* requite *him good and not evil,* i. e. *in return* for his love and confidence in her, ver. 11.

Iſa. lxiii. 7. *According to all that Jehovah hath* requited or rewarded *us, and the great goodneſs toward the houſe of Iſrael which he hath* requited *to them*—ver. 8. *for he ſaid, ſurely they are my people, children that will not lie; ſo he was their Saviour.*

Pſ. vii. 5. *If I have* rewarded *evil to him that was at peace with me,* i. e. *in return* for his peaceableneſs.

Prov. iii. 30. *Strive not with a man without cauſe,* אם לא גמלך רעה *ſurely* (i. e. if thou doſt) he returneth *thee evil.*

Iſa. iii. 9. *For they* גמלו have rewarded *evil to themſelves,* they have procured their own puniſhment. Comp. ver. 11.

2dly, Of the N. Jud. ix. 16. *And have done to him* כגמול ידיו *as* the reward *of his hands,* i. e. as his doings deſerved. Comp. Iſa. iii. 11.

2 Chron. xxxii. 25. *But Hezekiah rendered not again* כגמול עליו *according* to the recompenſe *to him.* Hezekiah's former piety had been *rewarded* by God (ſee ver. 24. 2 K. xx. 5. xviii. 5—7. 2 Chron. xxxi. 21.) but he made not a ſuitable return for thoſe benefits.

Pſ. ciii. 2. *Bleſs the Lord, O my ſoul, and forget not all* גמוליו *his* recompenſes, i. e. how he hath *rewarded* thee; Chriſt is here the ſpeaker. See above, Pſ. xiii. 6, &c.

So Pſ. cxvi. 12, in an irregular (Chaldaic) form תגמולוהי *his* recompenſes *to me.*

IV. As a N. גמל *A camel,* from the *revengeful* temper of that animal, which *Bochart* ſhews to be ſo remarkable as even to become a *proverb* among thoſe nations who are beſt acquainted with it's nature. The reader will be well entertained by conſulting that excellent and learned Author himſelf on this animal, Vol. II. 75, &c. Gen. xxiv. 11. & al. freq.

V. It is probable that the heathen *Moabites* worſhipped their arch-idol, the heavens, under this attribute of *cauſing a return* of the fruit of animals and vegetables, for בית גמול *the Temple of Retribution* is mentioned Jer. xlviii. 23, as a place in their territories.

Der. The Heb. name of a *camel* has paſſed not only into all the eaſtern, but into the weſtern languages. It was long ago rightly obſerved by *Varro*, (De Ling. Lat.

lib. 4.) "Camelus *ſuo nomine* Syriaco *in* Latium *venit. The camel* came into *Latium* with his *Syriac* name." Hence alſo *camlet*, a ſtuff, formerly made with *camel's* hair.

### גמץ

Occurs not in the Hebrew Scriptures as a V. but in the Chaldee and Syriac ſignifies, *To dig, to dig up*, &c. Hence, as a N. גומץ *A pit*. So the LXX. Βοθρος. Once Eccleſ. x. 8.

### גמר

Denotes *finiſhing, making an end of.*

I. In a good ſenſe, *To perform, finiſh, perfect, complete.* occ. Pſ. lvii. 3. cxxxviii. 8. Chald. As a N. גמיר *Conſummate, perfect, complete.* occ. Ezra vii. 12, where it may be beſt referred to ספר *a Scribe.* ſo Vulg. Scribæ—doctiſſimo *a moſt learned Scribe.*

II. In a bad ſenſe, Intranſitively, *To fail, come to an end.* occ. Pſ. xii. 1. lxxvii. 9. And thus it may be underſtood alſo, Pſ. vii. 10. *Let the wickedneſs of the wicked* come to an end, or elſe in a tranſitive ſenſe, *let evil* or *miſchief* conſume or put an end to *the wicked.* The Targ. LXX. and Vulg. take it in the former view.

### גן

I. As a V. in Kal, followed by the particles על or בעד, *To protect, defend.* Iſa. xxxi. 5. Zech. ix. 15. xii. 8, where LXX. ὑπερασπιζω *to ſhield.*

II. As a N. גן *A garden incloſed with a fence, an incloſed garden.* So no doubt the Eng. [*]*garden* is related to the Verb *guard.* freq. occ. Fem. גנה and in Reg. גנת The ſame. Eſth. i. 5. Cant. vi. 10. & al. freq.

Gen. ii. 8. *And Jehovah Aleim planted* גן a garden *eaſtward in Eden*; ſurely not for the purpoſes of a mere *mahometan* paradiſe, but as a ſchool of religious inſtruction to our firſt parents. Many arguments might be adduced in confirmation of this truth.—Such a method of teaching, by the emblems of paradiſe, was ſuited to the nature of man, who is incapable of receiving any information in ſpiritual things but from outward and ſenſible objects. It was alſo agreeable to the enſuing diſpenſations of God, who in that religion which commenced on the fall, and was in ſubſtance reinſtituted by Moſes, did inſtruct his people in ſpiritual truths or *the good things to come*, by ſenſible and viſible objects, rites, and ceremonies, by the Cherubim, Gen. iii. 24; by ſacrifices, Gen. iv. 4. Comp. Heb. xi. 4; by the diſtinction of clean and unclean animals, Gen. vii. 2; by abſtinence from blood, Gen. ix. 4; by the inſtitution of prieſts, altars, burnt-offerings, drink-offerings, holy waſhings, &c. Gen. xiv. 18. (Comp. Exod. xxiv. 5.) Gen. viii. 20. xxii. 13. xxxv. 2, 14. And even under the Chriſtian ſtate, religious knowledge is communicated to us no otherwiſe than partly by the Scriptures referring us for ideas of ſpiritual and heavenly things to the viſible works of God's creation, to the emblems of paradiſe, and to the types of the patriarchal and moſaic diſpenſations; partly by the ordinance of the ſabbath-day; and partly by the two ſacraments of Baptiſm and the Lord's ſupper, which are outward and viſible ſigns of inward and ſpiritual benefits.

It is further manifeſt, that *two* of the trees of paradiſe, that of life, and that of the knowledge of good and evil, were of a *typical* or *emblematic* nature; the one, the ſacrament of life, Gen. ii. 9. iii. 22, the other, of death, Gen. ii. 17. iii. 17—19. And ſo after the Fall, the rough leaves of the fig-tree were uſed by our firſt parents as a ſymbol of *contrition*, Gen. iii. 7. And ſince in that ſacred garden (Gen. ii. 9.) was alſo *every tree that was pleaſant to the ſight or good for food*, ſurely of the ſoul of man as well as of his body, it may ſafely be inferred, that the *whole* garden was ſo contrived by infinite wiſdom, as to repreſent and inculcate on the minds of our firſt parents a plan or ſyſtem of religious truths revealed to them by their Creator; eſpecially ſince the paradiſiacal emblems of *trees*, (ſee Lev. xxiii. 10. Neh. viii. 15.) *plants*, *waters*, and the like, are frequently applied by the ſucceeding inſpired writers to repreſent ſpiritual objects, and convey ſpiritual leſſons; and that with a ſimplicity and beauty not to be parallelled from any human writer. (See inter. al. Iſai. xli. 18—20. lviii. 11. Jer. xvii. 7, 8.) To all which may be added, that the *Garden of Eden* itſelf is by the Prophets alluded to as a place of *ſpiritual* knowledge, joy, and happineſs, (ſee Iſa. li. 3. Ezek. xxviii. 13. xxxvi. 35.); and in the New Teſtament the name Παραδεισος *Paradiſe*, (which the LXX. almoſt conſtantly uſe for גן when relating to *the Garden of Eden*) is applied to the *intermediate ſtate of happy ſpirits between death and the reſurrection*, and even to *the eternal joys of heaven*. See Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. Comp. Rev. xxii. 1—3.

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[*] See *Junius* Etymol. Anglican. in GARD, GARDEN, and ORCHARD.

From the *Garden of Eden* we have the true origin of *ſacred gardens* among the Idolaters. Thus God, in Iſa. lxv. 3, calleth the apoſtate Jews *a people that provoketh me continually to anger to my face, that ſacrificeth* בגנות in gardens; and ch. i. 29, the Prophet had threatned them, *They ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded* מהגנות for the gardens *which ye have choſen*; and in Iſai. lxvi. 17, are mentioned not only theſe idolatrous *gardens*, but we even find an alluſion to the *tree of life*, or rather *of knowledge*, both of which were placed in the *midſt of the garden of Eden*, (ſee Gen. ii. 9. iii. 3.) *They that ſanctify themſelves, and purify themſelves* אל הגנות in the gardens behind one tree in the midſt, *eating ſwine's fleſh, and the abomination and the mouſe, ſhall be conſumed together, ſaith the Lord.*

In after times the *Gardens* of the *Heſperides* of *Adonis*, of *Flora*, were famous among the the heathen. Mr. *Spence*, in his *Polymetis*, p. 251, ſpeaking of the laſt, ſays, "This garden of Flora I take to have been the *Paradiſe* in the Roman Mythology; and in a Note upon the place, "*Theſe traditions and traces of Paradiſe* among the ancients, muſt be expected to have grown fainter and fainter; in every transfuſion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea ſeems to have been ſhadowed out under the ſtories of the gardens of Alcinous. In Africa they had the gardens of the Heſperides, and in the Eaſt thoſe of Adonis; or the Horti Adonis, as Pliny calls them. The term Horti Adonides was uſed by the ancients to ſignify *gardens of pleaſure*; which anſwers *ſtrangely* to the very name of Paradiſe, or the *Garden of Eden*, as Horti Adonis does to the *Garden of the Lord*." See alſo Mr. *Speerman*'s judicious remarks on this paſſage, in his *Letters on the Septuagint*, p. 127.

Cant. iv. 12. גן נעול A garden encloſed or locked up *is my ſiſter, my bride*. Theſe words expreſs the ſatisfaction of the bridegroom on finding his bride a virgin, as thoſe, ch. v. 1, *I have come into* my garden, *my ſiſter*, *my ſpouſe*, denotes the conſummation of the marriage. Thus the ingenious Author of *The Outlines of a New Commentary on Solomon's Song*, p. 13—17, who ſhews, that in the Eaſt they uſe, even in their courts of juſtice, *very remote* images to expreſs the commerce of the ſexes. He does not, however, produce the very ſame as are here found in the Canticles. But theſe may be ſupplied from * *A Miſcellany of Eaſtern Learning*, Vol. I. p. 12, where *Féirouz*, a Vizir, having divorced his wife, *Chemſenniſſa*, on ſuſpicion of criminal converſation with the Sultan, the brothers of *Chemſenniſſa* applying for redreſs to their Judge, "My Lord, ſaid they, we had rented to Féirouz a moſt delightful *garden*, *a terreſtrial paradiſe*; he took poſſeſſion of of it, *encompaſſed with high walls, and planted with the moſt beautiful trees that bloomed with*

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* Printed for *Wilkie* and *Law*, London.

*flowers and fruit*: (Comp. Cant. iv. 12, 13, 14.) He has broken down the walls, pl[illegible]ers, devoured the finest fruit, (Comp. Cant. v. 1.) and would now reſtore us this *garden*, robbed of every thing that contributed to render it delicious, when we gave him admiſſion to it." *Féirouz*, in his defence, and the Sultan in his atteſtation to *Chemſenniſſa*'s innocence, ſtill carry on the ſame allegory of the *garden*, as may be ſeen in my Author.

III. As a N. מגן *An inſtrument of protection, a ſhield.* Jud. v. 8. 2 Sam. i. 21. & al. freq. Alſo, *A perſon protecting, a protector, defender.* Pſ. xlvii. 10. Hoſ. iv. 18. In the former paſſage the LXX. render it οἱ κραταιοι the *powerful* or *mighty*, ſo Vulg. fortes, and in the latter the Vulg. protectores *the protectors.*

IV. מגנת לב *A covering*, i. e. hardneſs of the heart. It ſeems to anſwer to πωρωσις της καρδιας the calloſity *of the heart* in the New Teſtament. LXX. ὑπερασπισμον; Vulg. ſcutum; *Montanus*, tegumentum. occ. Lam. iii. 65.

V. As a N. with a formative א, אגן plur. אגנות *A veſſel* either *ſurrounded with an edge or border* (circumſeptus *coronâ*, *Forſter*) or *furniſhed with a cover, a baſon, goblet*, or the like. occ. Exod. xxiv. 6. Cant. vii. 2. Iſa. xxii. 24.

נג With the laſt radical doubled, to expreſs the *intenſeneſs* or *completeneſs* of the action, *To protect entirely*, or *completely*. Iſa. xxxi. 5.

## גנב

. In Kal. *To ſteal* or *be ſtolen.* Gen. xxxi. 19. xl. 15. & al. freq. Comp. Job xxi. 18. xxvii. 20. As a participial N. גנב *A perſon ſtealing, a thief.* Exod. xxii. 2, 8. As a participial N. fem. גנבה *Somewhat ſtolen.* Exod. xxii. 4. גנבתי *What was ſtolen* from *me*, מ *from* being underſtood. (Comp. under Senſe II.) Gen. xxxi. 39.

I. In Kal and Hith. *To ſteal away, withdraw oneſelf privately*, "abſcondere furtofugam," *Virgil.* 2 Sam. xix. 3. Gen. xxxi. 27. *Wherefore didſt thou flee away ſecretly,* ותגנב אתי *and* ſteal away *(from) me*? Where the particle מ *from* muſt be ſupplied, as in other inſtances; ſo ver. 19, *And Jacob* ויגנב—את לב ſtole away *(from) the heart of Labon*, i. e. without his *knowledge* or *conſent.* comp. ver. 26. But

III. גנב את לב *To ſteal the heart*, 2 Sam. xv. 16, is *to gain the affections by deceit and flattery.*

IV. *To ſpeak* a word *ſecretly*, or, as it were, *by ſtealth.* occ. Job iv. 12.

Der. Teutonic *knappen*, to take unexpectedly, Swediſh *nappa*, to ſeize, Eng. *To knap*, or *nab*, and perhaps *a knave.* See *Junius* Etymol. Anglican.

## גנז

Occurs not as a V. in the Hebrew Bible, but in Chaldee ſignifies, *To treaſure* or *lay up*. As a N. maſc. plur. in Reg. גנזי *Treaſure-houſes, treaſuries, repoſitories, cheſts.* occ. Eſth. iii. 9. iv. 7. Ezek. xxvii. 24.

Chald. As a N. maſc. plur. גנזיא *Treaſures.* occ. Ezra v. 17. vi. 1. In Reg. גנזי The ſame. occ. Ezra vii. 20. The word occurs only in the above paſſages of the books of Ezra, Eſther, and Ezekiel, and therefore is perhaps rather a Chaldee than a Hebrew word.

Der. Latin * *gaza*, whence Eng. *magazine.*

## גע

With ו always inſerted, גוע.

I. *To labour* or *pant for breath, breathe with pain and difficulty.* Pſ. lxxxviii. 16. *I have been afflicted*, וגוע and out of breath, panting, *anhelans*, *from my youth*; LXX. εν κοποις *in labours*, ſo Vulg. in laboribus.

II. *To expire, breathe one's laſt.* Gen. vi. 17. vii. 21. xxv. 8.

## געה

With a radical, but mutable or omiſſible, ה. *To low* or *bellow* as an ox or cow. occ. Job vi. 5. 1 Sam. vi. 12. This word, as well as the ſimilar Greek one *γοαω to moan*, ſeems formed from the *ſound*.

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* "*Gaza* is a *Perſian* word, and ſignifies *riches*," ſays *Servius*, in Æn. I. l. 119.

Der.. *A cow*.

### געל

I. *To caſt away*. Thus it is applied in Niph. to a ſhield, 2 Sam. i. 21; (as *Horace*, *Parmulâ non bene* relictâ) and in Kal, to a cow not *caſting out* the male ſeed, Job xxi. 10. Thus *Montanus*, and *Bochart*, Vol. II. 291, *His cow conceives, and does not* יגעל caſt out or reject *(the ſeed)*; or elſe, ſince both the Verbs עבר and יגעל are maſculine, the text may perhaps be better rendered, *His bull paſſeth* (the ſeed) *and doth not loathe* (to gender). See the following Senſe and *Stockius*, and comp. Ezek. xvi. 45.

II. *To reject with abhorrence* or *loathing*, *to loathe*. Lev. xxvi. 11. Ezek. xvi. 45. As a N. געל *What is loathſome, filth.* Ezek. xvi. 5. בגעל נפשך "*In thy natural* filth." *Bate*.

Der. *A goal*, to ſtart from, Gr. χολη, and Eng. *gall*, from it's nauſeouſneſs. Alſo, immediately from the Greek, *choler*, *cholerick*.

### גער

I. *To reſtrain, repreſs, lay a reſtraint*. It is applied to *reſtraining* the red ſea from flowing in it's channel, Pſ. cvi. 9. comp. Exod. xiv. 21, to God's *reſtraining* the corn from growing, Mal. ii. 3.

II. *To rebuke, check*. Gen. xxxvii. 10. & al. In both ſenſes it is generally followed by ב. As Ns. fem. גערה *Reproof, rebuke*. Prov. xiii. 1. Pſ. xviii. 6. & al. freq. מגערת Nearly the ſame. occ. Deut. xxviii. 20.

### געש

I. In Kal. *To ſhake*, as the earth in an earthquake. occ. Pſ. xviii. 8. In Hith, The ſame. occ. 2 Sam. xxii. 8. Pſ. xviii. 8.

II. In Kal, *To ſhake*, as men with terrour. occ. Job xxxiv. 20.

III. In Hith, *To ſhake* or *ſtagger*, as men who have drunk ſtrongly intoxicating liquour. occ. Jer. xxv. 16, where there is an alluſion to the * intoxicating draught which uſed to be given to malefactors, juſt before their execution, to take away their ſenſes.

IV. In Hith, *To toſs themſelves* as waters. occ. Jer. v. 22. xlvi. 7, 8.

The above cited Texts are all in which the Root occurs.

Der. *To guſh, a guſt*, (of wind) Saxon gaſt a ſpirit, (which latter word is in like manner from *ſpiro* to breathe, move, as the air) whence *ghoſt, aghaſt, ghaſtly, ghaſtlineſs*.

### גף See under גנף

### גפן See under גנף

### גפר

Occurs not as a V. in Hebrew, but

I. As a N. גפר *Some kind of wood*, of which Noah's ark was built. occ. Gen. vi. 14, where Targ. *Onkelos* renders it קדרוס the *cedar*, but *Fuller*, Miſcell. Lib. 4. cap. 5, and *Bochart*, Vol. I. 22, maintain it to be the *cypreſs*; 1ſt, From the appellation, for if from the Greek name *κυπαρισσος* you take the termination, *ισσος*, *κυπαρ* and גפר will have a near reſemblance to each other. 2dly, Becauſe as they prove from the ancients no wood is more durable againſt rot and worms. 3dly, Becauſe, as *Bochart* particularly ſhews, the *cypreſs* was very fit for ſhip-building, and actually uſed for that purpoſe where it grew in ſufficient plenty. And laſtly, Becauſe it abounded in *Aſſyria*, where Noah probably built the ark. After all, perhaps גפר may be a *general* name for ſuch trees as abound with *reſinous inflammable* juices, as the *cedar*, *cypreſs*, *pine*, *fir*, &c. for

II. As a N. גפרית *Sulphur*, *brimſtone*, (q. d. *brenneſtone* or *brinneſtone*, i. e. *burning-ſtone*.) Gen. xix. 24. & al. freq. It is, I think, always applied, or alludes, to that *meteorous inflammable matter* which God rained upon Sodom and Gomorrah. The LXX. every where render it by *θειον ſulphur*, as it is alſo called, Luke xvii. 29.

Der. Gr. *κυπαρισσος*, Lat. *cypreſſus*, Eng. *cypreſs*.

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* Comp. *Greek* and *Eng*. Lexicon in Κεραω II. and Σμυρνιζω.

## גר

I. *To ſojourn,* * "*to dwell any where for a time, to live as not at home, to inhabit as not in a ſettled habitation,*" *to be a ſtranger* in this ſenſe. Gen. xii. 10. xix. 9. xxxii. 4. Jud. v. 17. *And why did Dan* יגור dwell *in ſhips?* Pſ. v. 5. לא יגרך רע *The evil ſhall not* dwell, or, even ſojourn *with thee*—"*with thee,*" ſo Targum, עמך, LXX. *παροικησει σοι* ſhall dwell *with thee,* Vulg. juxta te *near thee.* Iſa. xi. 6. *And the wolf ſhall* גר dwell, lodge occaſionally (*hoſpitabitur, Montanus*) *with the lamb.* Iſa. xxxiii. 14. *Who* יגור ſhall dwell *for us (with* or *in) the devouring fire? who* יגור ſhall dwell *for us (with* or *in) the everlaſting burnings?* As a N. גר, fem. in Reg. גרת *A ſojourner, ſtranger,* Gen xv. 13. xxiii. 4. Exod. iii. 22; particularly *one who ſojourned among the Iſraelites, and embraced the true religion, a proſelyte,* in which ſenſe it is ſometimes oppoſed to אזרח *a native, one born in the land.* See Exod. xii. 19, 48, 49. xx. 10. Lev. xvi. 29. xvii. 8. Hence we may explain Iſa. liv. 15. *Behold* גור יגור אפס *none* ſhall ſojourn or abide *(with thee) without me; whoever* ſojourneth *with thee ſhall fall to thee,* i. e. none ſhall enjoy the benefit of living with the church of converted Gentiles without my particular providence, (comp. Acts xvii. 26, 27.) but yet the Heathen in general, who have this happineſs, ſhall be converted. LXX. Ιδου ΠΡΟΣΗΛΥΤΟΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ *σοι δι' εμου, και* ΠΑΡΟΙΚΗΣΟΥΣΙ *σοι, και επι σε καταφευξονται Behold* proſelytes ſhall come *to thee through me, and* ſhall dwell *with thee, and ſhall take refuge with thee.* As a N. maſc. plur. in Reg. מגורי *Peregrinations, ſojournings.* Gen. xlvii. 9; where Jacob ſpeaks to Pharaoh of *the days of the years of his* מגורי pilgrimage, and *of the days of the* pilgrimage *of his fathers,* hereby *confeſſing that he was a* ſtranger and pilgrim *in the earth; for they who ſay ſuch things declare plainly that they ſeek a country,* even *a better country, that is, an heavenly.* See Heb. xi. 13, 14, 16. Comp. Gen. xxiii. 4. Lev. xxv. 23. 1 Chron. xxix. 15 Pſ. xxxix. 13. cxix. 54.

II. As a N. גור, in plur. (ſometimes) גרים and גרות without the ו, *A whelp, a cub,* generally of a lion, Gen. xlix. 9. Ezek. ix. 2. Nah. ii. 13, but once of a ſea monſter, Lam. iv. 3. It ſeems to denote *a young one* ſtill *abiding* with it's parents, hence גור is plainly ſpoken of as inferior to כפיר Ezek. xix. 3, 5.

From Heb. גור is perhaps derived, Eng. *A cur.*

III. Several words importing *fear,* are in the Lexicons put under this Root, but they belong to the Root יגר which ſee.

IV. This Root is alſo rendered *to collect, gather together,* but it does not appear ever to have this ſenſe. Iſa. liv. 15, above explained, is produced as an inſtance, and other paſſages, which will be found under גרה.

גרר In Hith. *To ſojourn continually,* or *for a continuance.* occ. 1 K. xvii. 20, where the LXX. render it by *κατοικῶ* which properly denotes a more *fixed* and *durable dwelling* than *παροικω.* For Jer. xxx. 23. Hoſ. vii. 14. 1 K. vii. 9; ſee under גרה.

## גרב

Occurs not as a V. in Hebrew, but in Syriac ſignifies *to be leprous,* in Arabic, *to be ſcabby.* As a N. גרב *A ſcab, ſcurf, ſcurvy.* occ. Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

Der. ש being prefixed, *Scurf, ſcurvy, ſcrub.*

## גרד

In Hith. *To ſcrape oneſelf.* So the LXX. *ξυῃ,* Vulg. raderet. Once Job ii. 8. The word is uſed in Chaldee, Syriac, and Arabic in the ſame ſenſe.

Der. *To grate.*

## גרה

With a radical, though mutable or omiſſible, ה.

I. *To excite, move, ſtir up,* as contention. Prov. xv. 18. xxviii. 25, where Vulg. concitat

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* *Johnſon's* Dict.

*ſtirs up*; and in theſe, as well as in other paſſages, the final ה in [illegible] cannot be ſervile, and therefore muſt be radical; but Pſ. cxl. 3, is a plain inſtance where the ה is dropped, and ו inſerted before the ſecond radical; *All the day* יגורו they will ſtir up *wars*, movebunt *bella*. So Pſ. lix. 4. *The mighty* יגורו עלי ſtir up (i. e. *war* or *ſtrife*) *againſt me.* Pſ. lvi. 7, יגורו יצפינו "*They ſecretly* ſtir up, i. e. ſtrife." *Bate.* In Hith. התגרה *To ſtir up oneſelf*, i. e. to *war* or *contention.* 2 K. xiv. 10. 2 Chron. xxv. 19. למלחמה *to war* is expreſſed Dan. xi. 25. So Deut. ii. 5, אל תתגרו בם *Ye ſhall not* ſtir up yourſelves *againſt them*, Vulg. moveamini *be moved*; מלחמה *in* or *to war* is expreſſed, Deut. ii. 9, 24. As a N. fem. ſing. in Reg. תגרת *Moving*, *motion*, *conflict*. occ. Pſ. xxxix. 11.

From גרה in this ſenſe, may be derived the French *guerre*, and Eng. *war*.

II. *To raiſe* or *draw up* as fiſhes in a net. occ. Hab. i. 15, where LXX. ἑιλκυσεν and Vulg. traxit *drew*.

III. *To ruminate*, *chew the cud*, or ſtrictly *to ſtir* or *raiſe it up* from the *rumen* or firſt ſtomach. Deut. xiv. 8, ולא גרה *And* raiſeth or raiſing *not* the cud; according to either tranſlation the ה in גרה agreeing with חזיר maſc. muſt here be radical. As a N. גרה *The cud*, or *food raiſed up*. Lev. xi. 3. מעלה גרה *Bringing up the cud*. freq. occ. *Chewing the cud* is a very ſtriking and expreſſive emblem of *meditating* on divine knowledge before laid up in the mind, in order that it may be the better *digeſted* and turned to *ſpiritual nouriſhment*; whence this was one diſtinctive mark of the *clean* animals. *Chewing the cud*, and *meditation* are even expreſſed by the ſame word in Greek and Latin as well as in Engliſh by that of *rumination* *.

IV. As a N. מגורה *A threſhing-floor*, where corn is *agitated* by *threſhing*, and *winnowing* to ſeparate it from the ſtraw and chaff. So the LXX. αλῳ, and Targ. אדרא. See the following גרן. occ. Hag. ii. 20.

ממגרות Joel i. 17, ſee under מגר.

V. As a N. גרן *A threſhing-floor.* * Theſe among the ancient Jews were only, as they are to this day in the Eaſt, *round level plats of ground in the open air*, where the corn was trodden out by oxen; the *Libycæ Area* of *Horace*, Ode 1. lin. 10. (Comp. דש) Thus *Gideon*'s floor, Jud. vi. 37, appears to have been *in the open air*; as was likewiſe that of *Araunah* the Jebuſite, 2 Sam. xxiv; elſe it would not have been a proper place for erecting an altar, and offering ſacrifices, ver. 18—25, comp. 1 Chron. xxi. 25; and in Hoſ. xiii. 3, we read of the *chaff which is driven by the whirlwind* מגרן from the floor. Comp. Dan. ii. 35. And this circumſtance of the *threſhing-floor*'s being expoſed to the *agitation* of the wind, ſeems to be the principal reaſon of it's Hebrew name גרן; which may be further illuſtrated by the direction which *Heſiod*, (Opera & Dies, lin. 597,) gives his huſbandman to threſh his corn χωρῳ εν ευαεϊ, in a place *well-expoſed to the wind.* From the above account it appears that a *threſhing-floor* (rendered in our textual tranſlation *a void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the Kings of Iſrael and Judah to hear the Prophets in. See 1 K. xxii. 10. 2 Chron. xviii. 9.

VI. As a N. גר *Small duſt eaſily agitated or carried about by the wind.* occ. Iſa. xxvii. 9. כאבני גר מנפצות *As ſtones beaten to ſmall* or *fine duſt*, LXX. ὡς κονιαν λεπ]ην *as ſmall duſt*. Hence,

VII. Chald. As a N. גירא *Plaiſter* made of ſuch *ſmall duſt* of chalk, lime, or &c. So *Theodotion* κονιαμα. occ. Dan. v. 5.

VIII. As a N. גרון, and in conſtruction גרן *The throat*, or more ſtrictly the *wind-pipe*, through which the breath is continually

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* See more in the Rev. Mr. *Jones*'s excellent *Zoologia Ethica*, p. 16. Printed for Robinſon, Paternoſter-Row.

* See *Shaw*'s Travels, p. 139, 2d Edit. and *Goguet*'s Origin of Laws, &c. Vol. I. p. 94. Edit. *Edinburgh*.

*moving backwards and forwards.* Pſ. v. 10. cxv. 7. cxlix. 6. Ezek. xvi. 11. & al.

IX. *To ſaw, cut with a ſaw.* It occurs not ſimply as a V. in this ſenſe, (ſee below גרר) but hence as a N. מגרה, plur. מגרות *A ſaw,* from the manner of it's action by *continual agitation.* occ. 2 Sam. xii. 31. 1 K. vii. 9. 1 Chron. xx. 3. Hence perhaps,

X. As a N. גרה *A Gerah, a ſmall ſilver coin,* equal to the twentieth part of a ſhekel, and conſequently to leſs than three halfpence Engliſh, and from it's *ſmallneſs* and *cheapneſs,* deſcriptively compared to the *duſt* which *a ſaw* makes from wood. Thus the *ſmalleſt* coin among the Greeks was called λεπτον from *λεπτος little, minute*; and our anceſtors had in like manner a coin denominated a *mite* for the ſame reaſon, equal to about one third of our farthing. From the Hebrew גרה in this ſenſe may not improbably be derived the French Adverb, *guére* or *guéres* little, not much. Exod. xxx. 13. & al.

XI. As a N. fem. ſing. in Reg. אגורת *A ſmall coin* or *piece* of money; probably the ſame as the *Gerah,* for both the Targum and LXX. render it by the ſame word as they do the Hebrew גרה. Once 1 Sam. ii. 36.

גרר With the laſt radical doubled, to expreſs the intenſeneſs of the action.

I. In Hith. *To agitate itſelf,* or *be agitated violently.* occ. Jer. xxx. 23. סער מתגורר *A* violent *whirlwind*; LXX. *ϛρεφομενη whirling*; Vulg. ruens *ruſhing.*

Hence Gr. *γαργαιρω to vibrate, palpitate.*

II. In Hith. *To ſtir up oneſelf violently,* to contention namely. occ. Hoſ. vii. 14. *And they did not cry to me with their hearts, when they howled upon their beds for corn and wine,* יתגוררו יסורו בי they ſtirred up or exaſperated themſelves, *they rebelled againſt me.*

III. *To ſaw, cut with a ſaw.* Comp. above, under גרה IX. It occurs as a Particip. Huph. fem. plur. מגררות *Sawed.* 1 K. vii. 9.

גרגר Occurs not as a V. in this reduplicate form, bu[illegible]

I. As a N. fem. plur. in Reg. גרגרתי *The throat* or *neck,* or more properly, *the parts of the wind-pipe* through which the breath *paſſes* and *repaſſes.* Comp. above גרון. occ. Prov. i. 9. iii. 2, 22. vi. 21.

Hence the Greek Γαργαρεων The throat, wine-pipe, Γαργαριζω, Lat. *gargarizo,* &c. and Eng. *gargariſm, gargle.*

II. As a N. maſc. plur. גרגרים *Berries* or *fruits* left at the top of a branch, and conſequently *toſſed* or *agitated* by the *wind,* q. d. *ſhakers.* occ. Iſa. xvii. 6.

### גרז

I. *To cut off.* The V. is uſed in the ſame ſenſe in Arabic. It occurs once in Niph. Pſ. xxxi. 23.

II. As a N. גרזן *An inſtrument to cut with, an ax* or *hatchet.* occ. Deut. xix. 5. xx. 19. 1 K. vi. 7. Iſa. x. 15.

### גרל

Occurs not as a V. in Heb. but hence in Arabic the V. is uſed *for being ſtoney, full of ſtones,* and the N. for *a ſtone*; and from the Hebrew Root we likewiſe have not only the Greek κληρος which properly denotes the *ſtone* or *pebble* uſed in caſting lots, and the Latin *glarea,* but more plainly the Armoric *grauel,* and Eng. *gravel.*

As a N. גורל *A lot.*

I. *The ſtone* or *mark* itſelf which was caſt into the urn or veſſel, and by the leaping out of which (when the veſſel was ſhaken) before another of a ſimilar kind, the affair was decided. See inter. al. Lev. xvi. 8, 9, 10. Num. xxxiii. 54. Joſh. xvi. 1. Prov. xvi. 3. Iſa. xxxiv. 17. Jon. i. 7. and comp. *Greek* and *Eng.* Lexicon, in Κληρος.

II. *Somewhat determined by lot, an inheritance, portion.* Jud. i. 3. Pſ. cxxv. 3. See Num. xxvi. 55, 56.

Der. Gr. *κληρος, cleros, (a lot,* by which word the LXX. generally render the Heb. גורל) whence Eng. *clerk, clerical, clergy.*

### גרם

The meaning of the word ſeems to be, *To* *bare, make bare* or *clean from ſomewhat before adhering.* The Syriac uſes it for *cutting off*; the Arabic, for *taking off*, or *away*, *paring off*, particularly for *cutting* or *plucking off* the cluſters of dates from the palm-tree, and ſo *ſtripping* it.

I. *To make bare* or *clean* as a bone from the fleſh adhering to it, *to pick it*, as we ſay. occ. Num. xxiv. 8, ועצמתיהם יגרם *And* ſhall pick *their bones.* Zeph. iii. 3. *Her judges are evening wolves*, לא גרמו לבקר *they* pick (Eng. Tranſl. gnaw) *not* (the bones) *in* (as ל is often uſed) *the morning*; for before that time they have devoured the prey, fleſh, ſkin, bones and all, as * wolves commonly do. To this ſenſe the LXX. paraphraſe the words, Ουκ ὑπελιποντο εις πρωϊ *they* left not *to the morning*; ſo Vulg. *Non relinquebant* in mane. Hence,

II. As a N. גרם *A bone*, as diſtinguiſhed from the fleſh. occ. Job xl. 13. Prov. xvii. 22. xxv. 15. Gen. xlix. 14. חמור גרם *An aſs of* bone, a boney *ſtrong aſs.*

III. Joined with המעלות *The ſtairs*, 2 K. ix. 13, it ſeems uſed for the *bare* ſtairs, i. e. where there was no canopy, throne, ſeat, or the like. The LXX. according to the *Alexandrian* copy, render the words ἑνα των αναβαθμων one *of the ſtairs.*

IV. *To make bare* or *clean*, as the pieces of a broken cup from the lees of wine adhering to them. occ. Ezek. xxiii. 34. Comp. Pſ. lxxv. 8.

**Der.** The Northern *grim* and *grum.* See *Junius* Etymol. Anglican.

## גרן See under גרה V. and VIII.

### גרם

*To break* or *wear to pieces.* occ. Pſ. cxix. 20. Lam. iii. 16.

### גרע

*To ſubtract, withhold.*

I. In Kal, *To ſubtract, abate, diminiſh.* Exod. v. 8, 19. xxi. 10. Deut. iv. 2. xii. 32. Iſa. xv. 2. *And every beard* גרועה diminiſhed, i. e. partly cut off, in token of mourning. (See Lev. xix. 27.) So Jer. xlviii. 37. In Niph. *To be diminiſhed.* Exod. v. 11.

II. *To diminiſh, make ſmall.* Job xxxvi. 27. *For* יגרע he maketh ſmall *the drops of water.* As a N. fem. plur. מגרעות *Narrowed reſts, rebatements*, in building. occ. 1 K. vi. 6.

III. In Kal, *To withhold.* Job xv. 4, 8. xxxvi. 7. In Niph. *To be withholden.* Num. ix. 7.

IV. In Niph. *To be ſubtracted, taken away.* Num. xxvii. 4. xxxvi. 3, 4.

### גרף

I. *To wrap* or *roll together.* occ. Jud. v. 21.

II. As a N. אגרף *The fiſt, clenched*, or *wrapt together.* occ. Exod. xxi. 18. Iſa. lviii. 4.

III. As a N. fem. plur. מגרפת *Clods, concretions* of earth. occ. Joel i. 17.

**Der.** *Garb, wrap, gripe, grope, grapple.* Alſo, *Graff*, or *graft.* Q?

### גרש

I. In Kal, *To expel, drive* or *thruſt out*, or *away.* Gen. iii. 24. Exod. ii. 17. & al. Alſo, *To be driven* or *thruſt out.* Exod. xii. 39. It is applied to corn *forced out* of the ear. Lev. ii. 14, 16. Eng. Tranſl. *Beaten out.*

II. *To thruſt out, put away, divorce*, as a man his wife. Gen. xxi. 10. Lev. xxi. 7, 14. & al.

III. As a participial Noun מגרש *A ſuburb* which is *without* the city. Lev. xxv. 34. & al. freq.

IV. *To put* or *thruſt forth* as vegetables, which effect is attributed to the *lunar* as well as to the *ſolar* light, Deut. xxxiii. 14, *The precious (produce)* גרש ירחים thruſt forth *by the fluxes of light from the moon.* And this point of true philoſophy, namely the effect of the *lunar light* in *vegetation*, we find clearly preſerved in the Orphic Hymn to Αρτεμις or *the Moon*, lin. 14.

> —ΑΓΟΥΣΑ καλους καρπους ΑΠΟ γαιης.
>
> Thou *bringeſt from* the earth the goodly fruits.

So *Horace*, Lib. 4. Ode 6. lin. 39. calls the *increaſing moon*, proſperam frugum, *propitious* or *favourable to the fruits.*

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* See *Brookes*'s Natural Hiſt. Vol, I. p. 199.

From the Root in this view *Ceres* (the ג by an eaſy and common variation being changed into C) appears to have had her name. Every one knows ſhe was among the Romans the *Goddeſs of Huſbandry*; but it is remarkable that *Virgil*, at the beginning of his firſt Georgic, invokes *the Moon* under this name:

———Vos, ô clariſſima Mundi
Lumina, *labentem cœlo quæ ducitis annum*,
Liber & alma Ceres; *veſtro ſi munere Tellus*
*Chaoniam pingui glandem mutavit ariſtâ*,
*Poculaque inventis Acheloïa miſcuit uvis.*

*O ye reſplendent Lights of Heav'n*, who lead
Throughout it's varying forms the circling year,
*Liber* and *Ceres!* by whoſe gift the earth
For acorns teems with corn, and joyous yields
For water's taſteleſs draught the gen'rous wine.

On which paſſage *Macrobius* Saturnal. Lib. 1. cap. 18. obſerves that *Virgil* ſpeaks thus of *Liber* and *Ceres*, becauſe he knew the former to be the *Sun*, the latter the *Moon*, "*qui* pariter, ſays he, fertilitatibus Glebæ, & maturandis frugibus vel nocturno temperamento *vel diurno calore* moderantur, *which together influence the fertility of the ſoil, and the ripening of the fruits*, the one by her *nightly temperament*, the other by his diurnal heat.

Der. *Graſs*.

### גש

Occurs not ſimply as a V. in Hebrew, but in Syriac ſignifies, *To touch, feel, ſearch by feeling*, &c. Hence, as N. גיש or גוש *Filth adhering* to the fleſh, *teaſing* and *irritating* it. LXX. *βωλακας*, *clods*, Vulg. ſordibus, *filth*. occ. Job vii. 5.

גשש *To feel for over and over again, grope for.* So LXX. *ψηλαφαω*. occ. Iſa. lix. 10, twice.

### גשם

I. *To ſhower, ſhower down, ſend rain.* Occurs not as a V. but as a Participle, maſc. plur. Hiph. מגשמים *Sending rain.* occ. Jer. xiv. 22; and as a Particip. fem. paoul Kal. גשמה *rained upon*. occ. Ezek. xxii. 24. So Vulg. compluta. As a N. גשם *A ſhower, rain.* Gen. vii. 12. Lev. xxvi. 4. 1 K. xvii. 7. & al. freq.

II. Chald. As a N. גשם (perhaps from Heb. גש *to feel*) *A body, a palpable ſubſtance.* Dan. iii. 27. iv. 30. & al.

### גת

Occurs not as a Verb in Heb. but in Arabic is uſed for *cutting, beating*, or *pounding*.

I. As a N. גת, plur. גתות *A wine-preſs, a large veſſel in which they uſed to preſs their grapes by treading.* occ. Neh. xiii. 15. Iſa. lxiii. 2. Lam. i. 15. Joel iii. 18. or iv. 13. In this laſt paſſage it is diſtinguiſhed from יקבים *the vats* or *ciſterns* which received the liquour from the preſs, but in Jud. vi. 11, גת ſeems to comprehend the whole *place* or *building*.

If we may judge from the name *Gethſemane* (גת שמנה *a preſs for oil)* Mat. xxvi. 36, the Jews applied גת to the *oil-*, as well as to the *wine-preſs*.

II. As a N. גתית "occurs thrice, in the 8th, 81ſt, and 84th Pſalms, as the title or ſubject matter of them. The word regularly, as derived from גת, ſignifies *wine-preſſing*, or *the treading of the wine-preſs*, i. e. when in the — ſpiritual metaphor the Redeemer comes to *execute vengeance on the enemy*, and *bring ſalvation to his redeemed*, as Iſa. lxiii. (3.) 4." *Bate's* Crit. Heb.

## PLURILITERALS,

Or Words of more than three Letters, beginning with ג.

### גבעל

*Bolled*, i. e. *podded* or *in pod*. LXX. Σπερματιζον *ſeeding*. Once Exod. ix. 31, where it is ſpoken of flax, and anſwers to אביב *being in ear* of barley, and from גב *protuberant*, and עלה *to aſcend*, it well expreſſes the formation of that *globous fruit* or *pod on the top* of the ſtalk of flax, which ſucceeds the flower, and contains the ſeed.

## גדבר

Chald. The ſame as the following גזבר, ז being changed into ד after the Chaldee manner, *A treaſurer.* occ. Dan. iii. 2, 3.

## גזבר

A Chaldee or Perſic N. from גנז *to treaſure, lay up*, (the נ being dropped as in the Perſic, Greek, and Latin, *gaza)* and בר *pure*, (comp. גנזך) *A treaſurer.* occ. Ezra i. 8. vii. 21. So Targ. Eſth. x. 3.

## גלמוד

I know not the compoſition of this word, unleſs, perhaps, it be from the Heb. גל *a roundiſh heap*, and עמד from עמד *to ſubſiſt, ſtand firm*, the ע being dropped in the compoſition, as in עטלף (which ſee) for עטעלף. גלמוד is, however, certainly uſed in Arabic, and is in that language applied to *a rock*, (with *He* final) to *a hard man*, to *camels growing old*, to *weight*, *a burden*, *affliction*. See *Caſtell.*

Job iii. 7. *Lo, let that night be* גלמוד a rock, i. e. let the darkneſs of it be *concreted* to the utmoſt degree, that it may become like *a rock*, אבן אפל *a ſtone of darkneſs*, as Job expreſſes it, ch. xxviii. 3, *let not* רננה a vibration of light *come in it.* See Exod. x. 21. Wiſdom xvii. 5, and comp. under צר.

Job xxx. 3. *In want* ובכפן גלמוד *and in* hard, ſevere, extreme *hunger*, or literally *in famine* of the rock, where nothing will grow.

Iſa. xlix. 21. It is ſpoken of the church, conſidered as deſolate, *bereaved of children*, וגלמודה and rocky, i. e. barren as the rock, non pariens *not bearing*, ſays the Vulg.

Job xv. 34. *For the congregation of the profligate (ſhall be)* גלמוד a rock, i. e. *barren and deſolate* like a rock. So *Aquila* and *Theodotion* *ακαρπος* *unfruitful*; Vulg. ſterilis *barren.* Comp. ver. 35.

The above cited are all the paſſages wherein the word occurs.

## גנזך

As a N. *A Treaſury*, "for the moſt *precious* things," ſaith *Marius*, from גנז *To treaſure up*, and זך *pure.* Once 1 Chron. xxviii. 11. Comp. גזבר.

## גרגר See under גרה

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# ד

## דא

Chald. A Pronoun, anſwering to the Heb. זה *This*, and corrupted from it by ſubſtituting, as uſual in Chaldee, ד for ז, and א for ה. occ. Dan. iv. 27. v. 6. vii. 3, 8.

## דאב

*To faint, fail* or *languiſh* with hunger, thirſt or wearineſs. occ. Pſ. lxxxviii. 10. Jer. xxxi. 12, 25. As a N. דאבה *Languor, fainting.* occ. Job xli. 13, or 22. "Languor itſelf *exults before him*, i. e. bounds at his ſight," through terrour. *Bate.* As a N. דאבון Nearly the ſame. occ. Deut. xxviii. 65.

**Der.** Latin *debilis*, whence *debility*, &c.

## דאג

I. *To be troubled, to be in commotion*, or *agitation.* Hence as a N. fem. דאגה *Agitation, commotion*, as of the ſea. Jer. xlix. 23. Comp. Iſa. lvii. 20.

II. *To be troubled, diſturbed in mind.* 1 Sam. ix. 5. Pſ. xxxviii. 19. As a N. fem. דאגה *Trouble, uneaſineſs.* Prov. xii. 25.

III. As a N. דאג (from the Heb. דג) *Fiſh.* occ. Neh. xiii. 16. And perhaps the word is here uſed as the Tyrians pronounced it.

## דאה

I. In Kal. *To fly.* occ. Deut. xxviii. 49. Jer. xlviii. 40. xlix. 22. Pſ. xviii. 11. In the three former paſſages it is applied to the *flying of an eagle*, in which there are two circumſtances eſpecially remarkable; 1ſt, The *rapidity* with which it ruſhes on it's *prey*, (which is noticed in Scripture, Hab. i. 8. 2 Sam. i. 23. Lam. iv. 19. & al.) 2dly, It's peculiar manner of *fully expanding it's wings*, from which the Greek Poets called it τανυπτερος, and which is particularly mentioned in the two Texts of Jeremiah above quoted; ſo likewiſe, Pſ. xviii. 11, appears from the context to be intended as a deſcription not of *ſwiftneſs*, but of *majeſty* and *pomp*; and Deut. xxviii. 49, may as well refer to the *wide ſpreading* as the *rapid motion* of the Jews' enemies. Comp. ver. 51, 52.

דאה then as a V. will ſignify, *To fly with wings expanded*. In Hiph. *To cauſe to fly away*, in a figurative ſenſe. occ. 2 K. xvii. 21. But obſerve, that the marginal and *complutenſian* reading in this Text is וידח *And drave* or *thruſt*, which alſo ſeems preferable, So LXX. εξεωσεν.

II. As a N. דאה *A kite* or *glede*, ſo Vulg. milvus, which is remarkable for *flying*, or as it were, *ſailing* in the air, *with expanded wings*. Thus our Engliſh *glede* is from the V. *to glide*. See *Junius* Etymol. Anglic. occ. Lev. xi. 14, where it is joined with the איה *vulture*; and *Haſſelquiſt* tells us, Travels, p. 194, that near Grand Cairo, in Egypt, the vultures "aſſemble *with the kites* every morning and evening, there to receive the alms of freſh meat left them by the legacies of great men."

Der. *A daw*. Q?

### דאן See under דן

### דאר See under דר

### דב

I. *To murmur, mutter, grumble*. It occurs not as a V. in Kal, but as a Participle plur. fem. Hiph. מדיבת *Cauſing to murmur*, or *complain*. Lev. xxvi. 16. מדיבת נפש Cauſing *the animal frame* to murmur, groan, or the like. As a N. with a formative א, אדיב *A cauſing to murmur* or *groan*. occ. 1 Sam. ii. 33, לאדיב את נפשך *for* the cauſing *of thy frame* to groan. As a N. fem. דבה and in Reg. דבת *A murmuring, muttering, an evil report*, which is frequently propagated in a low *muttering tone*. Gen. xxxvii. 2. *And Joſeph* יבא *brought* את דבתם רעה their evil report *to their father*, i. e. the evil report or murmuring *that went about of them*; as Prov. xxv. 10, דבתך is *the murmuring* or *evil report that goes about of thee*. Num. xiii. 32, ויציאו דבת הארץ *And they cauſed to go forth a* murmuring or evil report (concerning) *the land* —אל *among the children of Iſrael*. Comp. Num. xiv. 36, 37.

II. As a N. דוב or דב *The bear*, q. d. *the murmurer* or *growler*, from his remarkable *growling*, eſpecially when hungry or enraged. This the Latin writers expreſſed by *gemitus*, becauſe it is a diſagreeable *mournful* ſound. So *Horace*, Epod. 16. lin. 51.

> *Nec veſpertinus* circumgemit Urſus *ovile*.
>
> Nor *growls* around the fold the evening *Bear*.

And as the Hebrew name of this animal is taken from his *growling*, ſo *Varro* deduces his Latin name *urſus* by an onomatopœia from the *noiſe* he makes. "Urſi *Lucana origo, vel, unde illi, noſtri* ab ipſius voce. See more in *Bochart*, Vol. II. 809, 810. 1 Sam. xvii. 34. Prov. xvii. 12. & al. freq.

דבב In a tranſitive ſenſe, *To cauſe to murmur* or *mutter repeatedly*. occ. Cant. vii. 9. *As good wine* דובב שפתי ישנים cauſing *the lips of thoſe that ſleep* to mutter or murmur "as people do [in dreams] or betwixt ſleeping and waking; and eſpecially when warm with generous wine." *Bate*.

Der. * Goth, *dubo*, Iſlandic *dufa*, Eng. *dove*, from their *murmuring*.

### דבא

Occurs not as a V. but as a N. דבא *Strength*. So the *Targum* תקף, and LXX. ισχυς. Once Deut. xxxiii. 25.

### דבח

Chald. from the Heb. זבח, ז being, as uſual, changed into ד, *To ſacrifice*. occ. Ezra vi. 3. אתר די דבחין דבחין *The place where they* (were) ſacrificing ſacrifices. As a N. fem. מדבחה *An altar*. occ. Ezra vii. 17.

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* See *Junius* Etymol. Angſic.

### דבך

Chald. Occurs not as a V. but the idea ſeems to be, *To place or lay in rows.* For hence as a N. maſc. plur. נדבכין *Rows, layers.* occ. Ezra vi. 4. It is uſed alſo in Targum *Jonath.* Hoſ. ii. 16. Ezek. xlvi. 23, in which laſt cited paſſage it anſwers to Heb. טור.

### דבל

Occurs not as a V. in Hebrew, but is retained in Arabic, and ſignifies, *To dry, dry up, wither.*

I. As a N. fem. דבלה, in Reg. דבלת *A cake* or *lump of dried figs.* occ. 1 Sam xxx. 12. 2 K. xx. 7. Iſa. xxxviii. 21. Maſc. plur. דבלים. occ. 1 Sam. xxv. 18. 1 Chron. xii. 4.

II. בית דבלתים is mentioned, Jer. xlviii. 23, as a *city* or *place in the territories of Moab*, whence it ſhould ſeem that they had a temple dedicated to the *heavens* under the attribute of *drying* or *preſerving* fruits for man's uſe and benefit. See *Hutchinſon*'s Trinity of the Gentiles, p. 501. & ſeq.

### דבק

I. *To adhere, cleave to, cleave together, ſtick cloſe.* Job xix. 20. xxxviii. 38. Pſ. xxii. 16. Jer. xiii. 11. & al. freq. As a N. דבק *A joint* in armour. 1 K. xxii. 34. 2 Chron. xviii. 33.

II. *To join, overtake.* Gen. xxxi. 23. & al.

III. With אחר following, *To purſue hard after.* We ſay in Eng. *To ſtick cloſe to*, in the ſame ſenſe. 1 Sam. xiv. 22. 1 Chron. x. 2.

### דבר

I. The primary idea of this Root, I apprehend with *Cocceius* to be, *To drive, lead, bring*, agere, ducere. Pſ. xviii. 48. וידבר *And he* brought or drove *the people under me*; LXX. ὑποταξας, *ſubduing.* In 2 Sam. xxii. 48, the word for ידבר in the Pſalm is מריד *ſubduing.* Comp. Pſ. xlvii. 4. As a N. דבר *A driving*, Iſa. v. 17. *The lambs ſhall feed* כדברם *according* to their driving, i. e. where they are *driven*, "juxta *ductum* ſuum," *Montanus.* Comp. Micah ii. 12. As a N. מדבר *A wilderneſs, an uncultivated country*, only proper for *driving cattle into it to feed.* See Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. Comp. Luke xv. 4.

II. As a N. fem. plur. דברות *Floats* or *rafts* of timber, *driven* along by oars, &c. occ. 1 K. v. 9. So LXX. Σχεδιαις. Comp. 1 Chron. ii. 15, or 16, where the correſpondent Heb. word to דברות in 1 K. is רפסדות rendered likewiſe by the LXX. Σχεδιαις.

III. As a דבר is uſed for *The celeſtial fluid* or *light*, on account of it's *activity*, whether operating with that *milder influente* which melts the ice, or with that *reſiſtleſs impetuoſity* which in lightening bears down every thing before it. Pſ. cxlvii. 18, *He ſendeth forth his froſt like morſels; who can ſtand before his froſt? He ſendeth out his* דבר *and melteth them; he bloweth with his wind, the waters flow.* Hab. iii. 4, 5. *And the brightneſs (was) as* the light—*Before him went* דבר, *and* רשף a flaſhing fire *went forth at his feet.* See Mr. *Bate*'s Crit. Heb. p. 126, 7.

IV. As a N. fem. דבורה, plur. דברים, *A bee*, from the * admirable order and *conduct* by which they are *led* in their various works, of which ſee *Virgil* Georgic. 4. Nature diſplayed, Vol. I. p. 94, 106. and comp. under יעד IV. occ. Deut. i. 44. Jud. xiv. 8. Pſ. cxviii. 12. Iſa. vii. 18.

V. And moſt generally, *To bring forth, produce*, or *utter one's ſentiments* or *conceptions in articulate ſounds, to ſpeak.* מלל is, *to utter articulate ſounds* דבר, *to diſcourſe, ſpeak rationally* or *intelligibly by articulate ſounds.* Gen. viii. 15. & al. freq. As a N. דבר *A word* or *ſpeech.* 1 Sam. ix. 21. Alſo *a thing, any thing* which can be *imagined* and *ſpoken, a matter.* Exod. v. 11. Gen. xix. 8. Deut. ii. 7. & al. freq. על דבר *Upon the matter, on account of.* Gen. xii. 17. Num. xxv. 18. As a N. fem. in Reg. דברת *A matter, affair, buſineſs.* Job. v. 8. Pſ. cx. 4. על דברתי מלכי צדק *According to the matters* (*viz.* that are recorded) *of Melchiſedec.* See this explained by St. *Paul,* Heb. vii. 1—3. The LXX. who render על דברתי by *κατα ταξιν, according to the order,* have preſerved the ſenſe, though not the exact idea. על דברת *On account of, to the end that.* Eccleſ. vii. 14. viii. 2. & al.

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* Apis *Hebraicè* דבורה, *Chaldaicè* דברא *dicitur à mirabili* ductu & ordine:——Politicum *enim eſt hoc animalculum, reges habens & populos, & urbes & prætoria. De quibus è* Græcis *potiſſimum conſulendi*, Ariſtoteles, Ælianus, & *Scriptores* Geoponicon; *ut è* Romanis, Varro, Virgilius, Plinius; *& ex* Arabibus, Damir, & Alkazuinius; *quorum ſcrinia in argumento tam* trito *mihi compilare non vacat.* Bochart, Vol. III. 502.

VI. דבר יהוה *The word of the Lord,* a title of Chriſt, the true *Light;* (comp. Senſe III.) for *no man knoweth the Father ſave the Son, and he to whomſoever the Son will* reveal *him,* Mat. xi. 27. comp. John i. 18. See Gen. xv. 1, 4, 5. 1 Sam. iii. 7, 21. xv. 10. 1 K. xiii. 9, 17. xix. 9. & al. Comp. John i. 1. 1 John v. 7. Rev. xix. 13, and *Greek* and *Eng.* Lexicon in Λογος XV.

VII. As a N. דביר and דבר *The oracle,* loquutorium, that part of the temple from whence *Jehovah ſpake* and iſſued his orders and directions, otherwiſe called the *Holy of Holies,* 1 K. vi. 5, 16, 23. & al. freq.

VIII. As a N. דבר *The plague* or *peſtilence,* which eminently *carries* men *off,* or *drives* them to their graves. Exod. v. 3. & al. freq. The LXX. have nearly given the idea, Jer. xxxii. 36, by rendering it ἀποστολη, *a ſending off* or *away;* ſo *Baruch,* ch. ii. 25, uſes ἀποστολη for *the plague.* Hence it is once uſed as a Verb, *To deſtroy, like the plague, carry* or *ſweep away as a peſtilence,* 2 Chron. xxii. 10, ותדבר *and* ſhe deſtroyed *all the ſeed royal;* which is expreſſed 2 K. xi. 1, by תאבד *ſhe deſtroyed*[*], though תדבר in Chron. may be referred to Senſe I, ſhe *brought down, depreſſed.*

DER. *To drive,* &c.

## דבש

Occurs not as a V. in Heb. but in Syriac דבס ſignifies *to conglutinate, glue,* or *join together,* "conglutinavit, conjunxit, ut folia foliis aſſuuntur." *Caſtell.* And this ſeems nearly the idea of the Hebrew, for hence,

I. As a N. דבש *Honey,* which like other rich ſweet juices, is apt to *adhere in lumps* or *bunches* as it were. Gen. xliii. 10. Jud. xiv. 8, 9, 18. & al. freq.

II. As a N. fem. דבשת *The bunch* of fleſh (or rather fat) and hair on a camel's back. occ. Iſa. xxx. 6. See *Bate* on this Root.

## דג

I. *To multiply* or *increaſe exceedingly.* occ. Gen. xlviii. 16, where LXX. πληθυνθειησαν *may they be multiplied.*

As a N. דג, and fem. דגה *Fiſh,* from their *great increaſe.* The [*] Abbé *Pluche* ſhews from *Leuwenboek,* that a ſingle cod, though not of the largeſt ſize, contained *nine millions, three hundred and forty-four thouſand eggs;* and obſerves, that though a common carp is far from having ſuch a number of eggs, yet the quantity of them is ſo amazing, even at the firſt glance, that it contributes very much to juſtify the above calculation. Gen. i. 26. ix. 2. Exod. vii. 18. Jon. ii. 1, 2. & al. freq. [†] Hence,

II. As a V. דיג (of the ſame form as שים, בין, &c.) *To fiſh.* occ. Jer. xvi. 16. As a Participle or participial N. maſc. plur. דוגים *Fiſhers.* occ. Jer. xvi. 16. Ezek. xlvii. 10. דיגים The ſame. occ. Iſa. xix. 8. As a N. fem. דוגה *A fiſhing.* occ. Amos iv. 2; סירות דוגה *Hooks for fiſhing, fiſhing-hooks.*

III. As a N. דגן *Corn* of all ſorts, ſo named from it's *great increaſe.* Gen. xxvii. 28. & al. freq. Comp. Mat. xiii. 23.

IV. As a N. דגון *Dagon,* the *Aleim* of the

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[*] See *Martinii* Lexicon Etymol. in *Peſtis.*

[*] Nature Diſplayed, Vol. I. p. 230, 231, ſmall Edition.

[†] In the 57th Vol. of the *Philoſophical Tranſactions* for the year 1767, Art. 30, is a comparative Table of the number of Eggs in the ſpawn of ſeveral kinds of Fiſhes, which ſeems to have been made with great care and pains by Mr. *Thomas Harmer,* and will hardly fail of convincing the reader of the amazing *fecundity* of the aquatic Tribes. This Table may be found alſo in the *Critical Review* for Auguſt, 1768.

*Philiſtines*, mentioned Jud. xvi. 23. 1 Sam. v. & al. This name means the *increaſing* or *productive* power of the *material heavens*, both in the *earth* and in the *ſea*, of which attribute perhaps *corn* and *fiſh*, from their great *fruitfulneſs*, were the emblems. "*Δαγων, ὁς εστι Σιτων*, *Dagon*, that is, the *Corn-giver*," ſays *Sanchoniathon* in *Philo-Biblius*. From 1 Sam. v. 4, it is probable that the lower part of this idol reſembled a *fiſh*, and it appears plain from the prohibitions, Exod. xx. 4. Deut. iv. 18, that the Idolaters in thoſe parts had anciently ſome *fiſhy* Idols, as it is certain they had in later times. "*Piſcem Syri venerantur*, The Syrians worſhip a fiſh," ſays *Cotta* in *Cicero* De Nat. Deor. III. 15. Though perhaps it may be beſt with * *Selden* to refer this aſſertion to the Syrian, and Phenician Idol *Atergatis*, by the Greeks corruptly called † *Derceto*, which had the upper part like a woman, the lower like a *fiſh*; as *Lucian*, who ſays he was an eye-witneſs, informs us, (De Dea Syr. Tom. 2. p. 884. Edit. *Bened.*) Δερκετους δε ειδος εν Φοινικῃ εθηησαμην, θεημα ξενον· ἡμισεη μεν γυνη· το δε ὁκοσον εκ μηρων ες ακρους ποδας, ιχθυος ουρῃ αποτεινεται. In Phenicia I ſaw the image of *Derceto*, (or *Atergatis*); a ſtrange ſight truly! For ſhe had the half of a woman, but from the thighs downward a *fiſhes* tail." *Diodorus Siculus*, Lib. 2. deſcribing the ſame Idol as repreſented at *Aſcalon*, ſays, Το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος. It hath the face of a woman, but all the reſt of the body a *fiſhes*." No doubt it was from ſome account of this Idol that *Horace* took that thought in his Art of Poetry, lin. 3, 4.

——————*Ut turpiter atrum*  
*Deſinat in* piſcem mulier *formoſa ſupernè*.

A handſome *woman* with a *fiſhes* tail.  
ROSCOMMON.

A Temple of *Atergatis*, at *Carnion*, in the land of Gilead, is mentioned, 2 Mac. xii. 26.

The name *Atergatis* is evidently derived from Heb. אדר *illuſtrious*, *excellent*, (which in like manner enters into the compoſition of אדרמלך 2 K. xvii: 31.) and דג or דגה *a fiſh*, or as a V. *to increaſe exceedingly*, and ſo, like the name *Dagon*, it may refer both to the *form* of the Idol, and to the grand attribute of *fecundity* to which it's worſhip related: on which latter account alſo the more modern Idolaters repreſented it rather with the half of a *woman* than of a man. Comp. שרים under שר. The ſame Idol at Aſcalon whom *Diodorus Siculus* calls *Derceto* or *Atergatis*, *Herodotus* (Lib. 1. cap. 105.) denominates the *celeſtial Aphroditè* or *Venus*: and nearly related to the eaſtern *Atergatis* is alſo the *Venus Marina* of the Romans, or Αναδυομενη of the Greeks. *Venus* is the * *productive power of Nature* or of *the Heavens*, and the *Venus Marina* is repreſented as juſt riſen from the *ſea*, ſometimes with a *dolphin* at her feet, ſometimes ſitting on a ſhell, held up by two *tritons*, i. e. Sea-Gods, or monſters, *half men* and *half fiſh*. A *fiſh*, however, is in both exhibitions a part of the imagery. See *Spence*'s Polymetis, Dial. 14. p. 220.

I ſhall only add, that the Temple of *Dagon* at *Azotus*, in which the Ark of God was placed, was burnt by *Jonathan*, the ſon of *Judas Maccabeus*, 1 Mac. x. 83, 84; and for further ſatisfaction concerning this Idol, I with great pleaſure refer to Mr. *Hutchinſon*'s Trinity of the Gentiles, p. 492, &c. and to Mr. *Bate*'s Crit. Heb. in the word דגון.

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* De Diis Syris Syntag. II. cap. 3. p. 197.

† So *Pliny* Nat. Hiſt. Lib. 5. cap. 23, ſpeaking of *Hierapolis* in *Syria*, *Ibi prodigioſa* Atergatis, Græcis *autem* Derceto dicta, *colitur*.—There is worſhipped the monſtrous *Atergatis*, *by the Greeks* called *Derceto*.

* So *Lucretius* De Rer. Nat. Lib. 1. lin. 2—5.

Alma Venus——  
Quæ mare navigerum, quæ terras frugiferentes  
Concelebras; per te quoniam genus omne animantum  
Concipitur, viſitque exortum lumina ſolis.

*Bleſt Venus, thou the ſea and fruitful earth*  
*Peopleſt amain; to thee whatever lives*  
*It's Being owes, and that it ſees the ſun.*

In which lines one would almoſt think that *Lucretius* had his eye on the following very ſimilar paſſage of the *Orphic* Hymn to *Aphroditè*, or *Venus*:

Παντα γαρ εκ σεθεν εστιν—γεννας δε τα παντα  
Ὁσσα τ' εν ουρανῳ εστι, και εν γαιῃ πολυκαρπῳ  
Εν ποντῳ τε, βυθῳ τε.

*From thee are all things—all things thou produceſt*  
*Which are in heav'n, or in the fertile earth,*  
*Or in the ſea, or in the great abyſs.*

DER. *A dog*, from their *prolific* nature, called in Greek κυων for the ſame reaſon. *A dug*. Q? Alſo *dag*, a North-country word for *dew*, from it's remarkable power in *vegetation*, which is often obſerved in the ſacred writers. So *Homer*, Odyſſ. 13. l. 245, calls it Τεθαλυια τε ερση *The vegetative dew*. From *dag* we have the V. *To dag*, *dag*-lock, alſo, *to daggle*. Q?

## דגל

The Lexicons and Tranſlations render this word as a N. (in which form it often occurs) *A ſtandard*, or *banner*; as a V. (once Pſ. xx. 6.) *To ſet up a banner*; as a Particip. paoul דגול Vexillatus, *one diſtinguiſhed by a banner*, *the chiefeſt*; as a Participle Niph. *Bannered*, or *with banners*. But what is the ideal meaning of the Root? The very ingenious and ſenſible Author of *Obſervations on divers Paſſages of Scripture*, p. 225, &c. ſhews from *Pitts* and *Pococke*, that, as in *Arabia* and the neighbouring countries, on account of the intenſe heat of the ſun by day, they generally chuſe to travel by night, ſo to prevent confuſion in their large caravans, particularly in the annual one to *Mecca*, each *cottor* or company, of which the caravan conſiſts, has it's diſtinct portable *beacon*, which is carried on the top of a pole, and conſiſts of ſeveral *lights*; which, ſays *Pitts*, "are ſomewhat like iron *ſtoves*, into which they put ſhort dry wood, which ſome of the camels are loaded with.—Every *cottor* hath one of theſe poles belonging to it, ſome of which have ten, ſome twelve, of theſe lights, on their tops, more or leſs; and they are likewiſe of different figures as well as numbers; one perhaps *oval way* like a gate; another *triangular*, or like an N or M, &c. ſo that every one knows by them his reſpective *cottor*. They are carried in the front, and ſet up in the place where the caravan is to pitch, before that comes up, at ſome diſtance from one another. They are alſo carried by day, not lighted; but yet by the figure and number of them the *Hagges* (or Pilgrims) are directed to what *cottor* they belong, as ſoldiers by their colours, where to rendezvous; and without ſuch directions it would be impoſſible to avoid confuſion in ſuch a vaſt number of people." "As travelling then[*] *in the night* muſt be, generally ſpeaking, moſt deſirable to a great multitude in that deſert, we may believe a compaſſionate God, for the moſt part, directed Iſrael to move *in the night*. And in conſequence muſt we not rather ſuppoſe the *ſtandards* of the—Tribes were *moveable beacons*, like thoſe of the Mecca Pilgrims, than flags, or any thing of that kind?" From theſe particulars, compared with the uſe of the word in the Book of Canticles (of which preſently) my Author collects, that the Root דגל ſignifies, *to enlighten*, *dazzle*, *gliſter*, or the like; and to confirm his interpretation it may be worth obſerving, that in Arabic it ſignifies *to burn*, alſo *to cover with gold* or *ſilver* in ſuch a manner, *that the thing covered appears to be gold or ſilver*; and as a N. with Elif inſerted, דגאל *Gold*, alſo the *glittering of a ſword*. See *Caſtell*.

I. then, As a N. דגל *A luminous ſtandard* or *portable beacon*, reſembling thoſe above deſcribed. The four Tribes of Judah, Reuben, Ephraim, and Dan, who encamped on the Eaſt, South, Weſt, and North of the Tabernacle reſpectively, had each of them one of theſe *luminous ſtandards*. See Num. ii. throughout. As a V. Pſ. xx. 7. *In the name of our God* נדגל we will ſet up our ſtandards.

II. As a N. דגל *A light* or *lamp*, ſuch as was carried before the new-married couple on the evening of their wedding. (Comp. Mat. xxv. 1—12.) occ. Cant. ii. 4. *He brought me to the banqueting houſe* (Heb. *houſe of wine*) ודגלו עלי *and his* lamp *over* or *for me was love.* As a Particip. paoul. occ. Cant. v. 10, *My beloved is white and ruddy,* דגול מרבבה lighted *with ten thouſand* (*lamps*) or dazzling, as a gaudy bridegroom ſurrounded *with ten thouſand lamps.* As a Participle Niph. fem. plur. occ. Cant. vi. 4, 10, where the bride is ſaid to be אימה *terrible*, or rather *dazzling* כנדגלית *as women* ſhone upon, i. e. by the nuptial lamps; the ſplendour of which would no doubt be ſtrongly reflected by their rich attire and jewels worn on ſuch an occaſion.

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[*] It ſhould be obſerved, however, that the *intenſe heat of the ſun by day* muſt have been conſiderably moderated to the Iſraelites by the *cloud which was ſpread over them for a covering* in the day time. Pſ. cv. 39. Comp. Num. x. 34. xiv. 14. Wiſd. xix. 7.

### דגר

*To ſit on eggs* or *chickens*, as a bird, or to *gather them together* in order to ſit on them. occ. Iſa. xxxiv. 15. Jer. xvii. 11. LXX. συνηγαγεν *gathered*; Vulg. fovit *warmed, cheriſhed.*

### דד

Occurs not as a V. (ſee נדד under נד) but

I. As a N. maſc. plur. דדים *The breaſts* or *paps* of a woman. Ezek. xxiii. 3, 8, 21.

II. As a N. דוד *Some veſſel of a roundiſh, protuberant form,* reſembling a woman's *breaſt.*

1. *A pot* or *caldron.* 1 Sam. ii. 14. Job xli. 11. Pſ. lxxxi. 7.

2. *A baſket.* 2 K. x. 7. Jer. xxiv. 2.

III. As a N. דדים *Loves, pleaſures of love.* Prov. vii. 18. Ezek. xvi. 8. xxiii. 17. In ſeveral paſſages the word may be tranſlated either *breaſts* or *loves*, and accordingly is differently rendered by different tranſlators, as in Prov. v. 19. Cant. i. 2.

IV. As a N. דוד *A lover, a beloved one.* Iſa. v. 1. Cant. i. 13. iv. 16. It occurs above thirty times in this Book of Canticles, as the title of the *beloved one*, i. e. of *Solomon* as a type of Chriſt, who is himſelf called דויד *The beloved one*, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24, 25. Hoſ. iii. 5. Amos ix. 11. Zech. xii. 8; and whom דויד *David*, the King and Prophet of Iſrael, typified, in his originally mean appearance, in his eminent qualifications, in his various perſecutions, in his exaltation, in his victories and conqueſts, and even in his taking to wife the * adulterous woman, and thereby bringing guilt upon himſelf. See Iſa. liii. 6. 2 Cor. v. 21.

V. As a N. דוד and דד *An uncle.* 1 Sam. x. 14. Lev. xxv. 14. & al. freq. Alſo, *An uncle's ſon, a couſin-german.* Comp. Jer. xxxii. 8, with ver. 12. As a N. fem. דדה and in Reg. דדת *An aunt*, whether *a father's ſiſter*, Exod. vi. 20. Comp. ch. ii. 2. Num. xxvi. 39; or *an uncle's wife*, Lev. xviii. 14. It is evident theſe names of relation are taken from *affectionate love.*

VI. With a formative י prefixed ידד, hence as a N. fem. ſing. ידדות *A love*, i. e. *an object of love, a dearly beloved one.* occ. Jer. xii. 7. As a N. with a participial י inſerted יְדִיד *Beloved, well beloved, amiable.* Deut. xxxiii. 12. Iſa. v. 1. Pſ. lxxiv. 2. & al. שיר ידידת *A ſong of love.* Pſ xlv. 1.

**Der.** Hence the Tyrian *Dido*, otherwiſe called *Eliſa* (עליצא) i. e. delightful, had her name. Hence alſo Welſh *diden* a nipple, Eng. *diddy*, Gr. τιτθος, τιθη, a breaſt, Eng. *teat.* Alſo, perhaps, *dad, daddy.*

### דדא

Occurs not as a V. but the Root ſeems nearly related to the preceding דד, as בז to בזא, for

I. As a N. maſc. plur. in Reg. דודאי occ. Jer. xxiv. 1, for *baſkets* of a round *protuberant* form, which in the next verſe are called דוד without the א.

II. As a N. maſc. plur. דודאים *Mandrakes*, both *plant and fruit.* So the LXX. Μανδραγοραι and μηλα μανδραγορου, and Onkelos יברוחין. occ. Gen. xxx. 14, 15, 16. Cant. vii. 13. From the former paſſage we may collect, that the fruit was ripe in wheat-harveſt. And thus *Haſſelquiſt*, Voyages p. 160, ſpeaking of *Nazareth* in *Galilee*, ſays, " What I found moſt remarkable at this village was the great number of

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* See Hoſ. i. 2, and ch. iii. throughout.

*Mandrakes*, which grew in a vale below it. I had not the pleaſure to ſee this plant in bloſſom, *the fruit now* (May the 5th) *hanging ripe to the ſtem*, which lay withered on the ground.—From the ſeaſon in which this *Mandrake* bloſſoms and ripens fruit, one might form a *conjecture that it was Rachel's *Dudaim*. *Theſe were brought her in the wheat-harveſt, which in Galilee is in the month of May about this time, and the Mandrake was now in fruit.*" From Cant. vii. 13, it appears that the דודאים yielded *a remarkable ſmell* at the ſame time as the vines and pomegranates flowered, which in Judea is * about the end of April, or beginning of May. And therefore I ſhould refer this circumſtance of their *ſmell* to the *fruit* rather than to the *flower*, eſpecially as *Brookes*, who has given a particular deſcription, and a print, of this plant, (Nat. Hiſt. Vol. VI. p. 253, 4.) expreſsly obſerves that the *fruit has a ſtrong naſeous ſmell*, though he ſays nothing about the ſcent of the flower. And this circumſtance will in ſome meaſure account for what *Haſſelquiſt* (in the place above cited) remarks, that the Arabs at Nazareth call it by a name which ſignifies in their language the *Devil's victuals*. So the Samaritan chief Prieſt told *Maundrell*, (Travels, p. 61.) that the *Mandrakes* were of *ill ſavour*, and not *wholeſome*. But then he added, that the virtue of them was to help *conception*, being laid under the genial bed." *Rachel*, therefore, could not want them either for *food* or *fragrancy*; and from the whole tenour of the narration, Gen. xxx. compared with ch. xxix. 32, 33, 34, it appears that both ſhe and *Leah* had ſome ſuch notion, as the Samaritan chief Prieſt entertained, of their *genial* virtue. And does not the Jewiſh Queen's mention of them in Cant. vii. 13, intimate ſomewhat of the ſame kind, and ſhew that the ſame opinion prevailed among the Jews in the time of Solomon? (See *Outlines*, p. 339.) Nor was this opinion confined to the Jews; the Greeks and Romans had the ſame notion of *Mandrakes*. They gave to the fruit the name of the *Apple of Love*, and to *Venus* that of *Mandragoritis*. The Emperour *Julian*, in his Epiſtle to *Calixenes*, ſays, that he drinks the juice of *Mandrakes* to excite *amorous inclinations*. (See *Calmet*'s Dictionary.) And before him, *Dioſcorides*, Lib. 4. c. 76, had obſerved of it, Δοκει ἡ ῥιζα φιλτρων ειναι ποιητικη. The Root is ſuppoſed to be uſed in *Philtres* or *Love-Potions*. On the whole there ſeems little doubt but this plant had a *provocative* quality, and therefore it's Hebrew name דודאים may be properly deduced from דדים *pleaſures of love*, as under the firſt Senſe דודאים *baſkets* from דוד.

## דהב

Chald. The ſame as the Heb. זהב, *Gold*. Ezra vii. 14. Dan. ii. 32. & al. freq.

II. As a Participle or participial N. fem. מדהבה *Golden*, i. e. *decked* or *abounding with gold*. occ. Iſa. xiv. 4. The Prophet, introducing the Jews ſinging their ſong of triumph after their return from *Babylon*, very properly and beautifully uſes a Chaldee word, and probably the very ſame as the Babylonians applied to their ſuperb and opulent capital. Comp. Rev. xviii. 16.

## דהם

The V. in Arabic ſignifies, *To come upon ſuddenly* or *unexpectedly*, *to overwhelm* as deſtruction, the night, &c. See *Caſtell*. It occurs once in Hebrew, Jer. xiv. 9, as a Participle Niph. and may be rendered, *overwhelmed*, *aſtonied*, or *ſtupified*. LXX. ὑπνων *aſleep*. Hence the Greek αδημονεω *to be depreſſed* or *almoſt overwhelmed with ſorrow*.

## דהר

I. *To prance*, *ſpring*, or *bound*, as a horſe. occ. Nah. iii. 2. As a N. fem. plur. דהרות *Prancings*. occ. Jud. v. 22.

II. As a N. תדהר Some ſpecies of *tree*; probably ſo called from the *ſpringineſs* or *elaſticity*

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* See *Outlines of a New Commentary on Solomon's Song*, p 147, &c.

*city* of it's wood. occ. Iſa. xli. 19. lx. 13.

Der. *Deer*, from their bounding. Q?

## דוה

With a radical immutable ו, but a mutable, though radical, ה.

I. *To languiſh*, *be faint*. As a Particip. or participial N. דוה *Faint*, *languiſhing*. Lam. i. 13. v. 17. As a N. דוי *Languor*, *ſickneſs*. Pſ. xli. 4. As a N. maſc. plur. in Reg. מדוי *Sickneſſes*. Deut. vii. 15.

II. It is particularly uſed for the female *periodical ſickneſs*. Lev. xii. 2. xv. 33. & al.

## דחה

I. In Kal and Hiph. *To drive*, *impel*, *puſh*, *drive away* or *thruſt forth*. Pſ. xxxv. 5. cxviii. 13. 2 Chron. iv. 6. Jer. li. 34. & al. freq. As a N. דחי *A fall* or *ſtumbling*, occaſioned by being *thruſt* or *puſhed*. Pſ. lvi. 14. cxvi. 8. As a N. fem. מדחה *A puſh* or *impulſe that makes one fall*, *ruin*, Impulſus ad ruinam. occ. Prov. xxvi. 28.

II. In Hiph. *To diſpel*, *purge away as blood*. Iſa. iv. 4.

III. As a N. דחן *Millet*, a kind of plant, ſo called perhaps from it's *thruſting forth* ſuch a quantity of grains. Thus in Latin it is called *Milium*, *quaſi ſcil.* mille *grana ferat unus culmus*, as if one ſtalk bore a *thouſand* grains. occ. Ezek. iv. 9. See *Martinii* Lexicon Etymolog. in *Milium*.

IV. Chald. As a N. plur. דחון *Inſtruments of muſick* played on *by ſtriking*. occ. Dan. vi. 18, or 19.

## דחל

Chald. from the Heb. זחל, *To fear*. Dan. v. 19. In Aphel, *To affright*. Dan. iv. 2. As a participial N. דחיל *Terrible*, *frightful*. Dan. ii. 31. & al.

## דחן See under דח IV.

## דחף

In Niph. *To haſten*, *hurry*, *preſs*, *precipitate*. occ. 2 Chron. xxvi. 20. Eſth. vi. 12. As a Participle paoul maſc. plur. דחופים *Haſtened*. occ. Eſth. iii. 10. viii. 14. As a N. fem. plur. מדחפת *Precipices*. occ. Pſ. cxl. 12.

Der. *Deep*. Q?

## דחק

*To preſs upon*, *diſtreſs*. occ. Jud. ii. 18. Joel ii. 8. Hence Greek *διωκω to purſue*.

## די

Occurs not as a V. in Heb. but as a N. denotes *enough*, *ſufficiency*, *plenty*, and is ſpoken either of quantity or capacity.

1. Of quantity, number, or degree. Exod. xxxvi. 5. *The people bring much* מדי *more than* enough *for the ſervice of the work*. Lev. v. 7. *If his hand cannot attain* די שה the ſufficiency *of a lamb*, i. e. *enough* to procure or purchaſe it. Deut. xv. 8. די מהסרו Sufficient *for his need*. Jud. vi. 5. *And they came* כדי according to the plenty *of locuſts*, i. e. as numerous as *the locuſts* for multitude. 1 Sam. i. 7. מדי עלתה *According to the* frequency *of her going up*, i. e. *as* often *as ſhe went up*. Comp. ch. vii. 16. xviii. 30. 1 K. xiv. 8. Jer. xxxi. 20. So 2 K. iv. 8, מדי עברו *As* oft *as he paſſed by*, ſay our tranſlators rightly. 2 Chron. xxiv. 5, מדי שנה *According to the* frequency *of the year*, i. e. *as* oft *as the year comes round*. Comp. Iſa. lxvi. 23. 2 Chron. xxx. 3, *Had not ſanctified themſelves* למדי ſufficiently, for למה די *according to what* (was) ſufficient, (the ה being dropt in מדי, as in מזה What *is that?* Exod. iv. 2. מלכם What *to you?* i. e. what *mean ye?* Iſa. iii. 15.) Eſth. i. 18, וכדי *Even according to the* ſufficiency *of contempt and anger*, i. e. with which the Queen anſwered. Job xxxix. 25, בדי שפר "*When the trumpet ſoundeth* amain." (Mr. *Heath.*) Jer. xx. 8, כי מדי אדבר *For as* often *as I ſpake*. Jer. li. 58, *The people ſhall labour* בדי ריק *in* very *vanity*, or *vanity* enough, *and the folk* בדי אש *in fire* enough—"they loved *vanity* and worſhipped *fire*, and they ſhould have *enough*, or their fill, of them." *Bate.* Comp. Hab. ii. 13.

With the Pronoun ſuffixes, Prov. xxv. 16, דיך *Thy* ſufficiency, *what is* ſufficient *for thee*.

*thee.* Exod. xxxvi. 7, דים Sufficient *for them.*

2. Of capacity. Mal· iii. 10, עד בלי די· *Till not* enough, i. e. as our tranſlation rightly paraphraſes it, *till there ſhall not* be room enough to receive it. Lev. xxv. 26, כדי גאלתו According to the capacity *of his redemption*, i. e. *according* to what it will take or require. So Deut. xxv. 2, כדי רשעתו According to the capacity *of his fault*, or to what it requires. Nah. ii. 13, *The lion did tear in pieces* בדי גרותיו for the capacity or demand *of his whelps*, i. e. as our tranſlation, enough *for his whelps.*

From this Root the Celts ſeem to have had their "* *De, Di, Te,* or *Dia,* the only appellation by which God is known to thoſe who ſpeak the *Galic* of Britain and Ireland." And ſo the *Gauls,* in † Cæſar's time, aſſerted that they were all deſcended from father *Di* or *Dis,* (ab Dite patre.)

From Heb. די the Greeks likewiſe derived their Δις, Gen. Διος, &c. (whence Lat. *Deus, dius, divus*) the name of their ſuppoſed *all-ſufficient* God the *Air* or *Heavens,* who gives *plenty* to men. See the *Orphic* and *Callimachus*'s Hymns to Jupiter, at the end. Hence, alſo, the Goddeſs Δηω, or (compounded with Μητηρ *Mother*) Δημητηρ, anſwering to the Roman *Ceres,* i. e. the *vegetative* power of nature, or the *fertile* earth. The Orphic Hymn accordingly calls her not only Σπερμια *ſeminal,* σωριτι *heap-giving,* ἀλωαια *delighting in the barn-floor,* χλοοκαρπε *affording the green fruits,* but alſo Παμμητειρα *Mother of all,* ολϐιοδωτι, πλουτοδοτειρα *giver of affluence* and *riches,* πανδοδοτειρα *all-giving.*

I. Chald. די

The relative Pronoun of both Genders and Numbers, anſwering to the Heb. אשר, *Who, which.* Ezra iv. 10, 18, 24. & al. freq.

A Particle, *That.* Ezra iv. 12, 16. & al. freq. מן די *From (the time) that.* Ezra iv. 23. עד די *Till (the time) that.* Dan. ii. 9. iv. 22, or 25.

3. A Particle, *Of,* as *de* in Latin and French. Ezra v. 2. Dan. ii. 32. & al. freq.

## דיה

Occurs not as a V. but the idea ſeems to be *blackneſs,* or *darkneſs* of colour. This is collected from the things to which it is applied.

I. As a N. דיה plur. fem. דיות *The black vulture.* occ. Deut. xiv. 13. Iſa. xxxiv. 15. *Bochart* (Vol. III. 195—7.) obſerves, that the Latin writers ſpeak of an ater vultur *black vulture,* and ſometimes call this ſpecies abſolutely nigras aves, *black birds,* and that the Hebrew word cannot ſignify the *kite* or *glede,* becauſe theſe birds are not gregarious as the *vultures* are, and as the דיות are repreſented to be in Iſaiah.

II. As a N. דיו *Ink,* from it's *blackneſs,* ſo Vulg. atramento, which is in like manner from ater *black.* occ. Jer. xxxvi. 18.

We have the plain traces of this Root not only in the Chald. and Syr. דיותא *Ink,* and in the Syr. דיוא *the Devil,* but alſo in the * Welſh and Armoric du, *black, dark*; du, *ink*; duawg, *black, blackiſh*; duo, *to wax black,* alſo *to blacken, darken*; duedd, *blackneſs,* &c.

## דך

Chald. Pronoun, *This, that.* Ezra. iv. 13. v. 16. & al. דכן The ſame. occ. Dan. ii. 31. vii. 20, 21.

## דכא

I. *To cruſh, tread down.* Job iv. 19. xxii. 9. Lam. iii. 34. Comp. Iſa. iii. 15.

II. *To cruſh, humble, oppreſs.* Job v. 4. xix. 2. Pſ. xxxiv. 19. & al. freq. As a N. דכא *Humiliation.* So LXX. ταπεινωσιν. occ. Pſ. xc. 3. Thus St. Paul ſpeaks,

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* *Macpherſon*'s Introduction to the Hiſtory of Great itain and Ireland

† Commentar. Lib. 6.

* See *Richards*'s Welſh Dictionary. To the above derivations might, perhaps, be added the Eng. To *die,* in the ſenſe both of tingeing with ſome colour, and of ceaſing to live. That death is a ſtate of *darkneſs* needs no proof, and that it is deſcribed as ſuch both by the ſacred and profane writers, is too well known to be inſiſted on.

Phil. iii. 21, of *το σωμα της ταπεινωσεως ἡμων the body of our* humiliation, our *vile* body, which is *brought down* to the grave, and ſown in *diſhonour*. The LXX. frequently render this Verb by *ταπεινοω to humble.*

## דכה

With a radical, but mutable or omiſſible, ה.

I. *To break to pieces, bray* as in a mortar. Num. xi. 8. Pſ. li. 10. As a N. מדכה *A mortar*. Num. xi. 8. As a N. maſc. plur. in Reg. דכי *Waves* that daſh againſt the ſhore or each other, and ſo are *broken, breakers.* occ. Pſ. xciii. 3.

II. *To bruiſe* or *be bruiſed*. Hence as a Participle or participial N. דכה *One bruiſed*. occ. Deut. xxiii. 1. Or elſe the two words פצוע דכה may be rendered *wounded* or *hurt by bruiſing*, or (if with ſome editions we read דכא) *by cruſhing* (ſo *Aquila*, *τραυματιας επιτριμμῳ*) namely the teſtes, as the LXX. interpret the expreſſion in one word, Θλαδιας, "Eunuchus cui teſtes ſunt *contuſi.*" *Hederic.*

III. *To break in pieces* (as it were) *to afflict.* Pſ. xliv. 20. In Hiph. The ſame. occ. Job xl. 7, or 12. In Niph. *To be* thus *broken, afflicted.* Pſ. xxxviii. 9. li. 19. *A broken and* נדכה contrite *heart*. So as a participial N. דך *One contrite* or *afflicted.* Pſ. ix. 10. x. 18. & al. But Prov. xxvi. 28. "*A falſe tongue* ישנא דכיו *ſhall hate* or *have reaſon to hate* it's own bruiſing, i. e. ill-language; ſuch things come home to people;" (*Bate*) as it follows in the Text, *and a flattering mouth worketh ruin.*

## דכף

Occurs not as a V. but as a N. fem דוכיפת *The upupa, hoopoe,* or *hoop*, a very beautiful, but moſt unclean and filthy, ſpecies of birds, which is however ſometimes eaten. So the LXX. Εποψ, and Vulg. Upupa. occ. Lev. xi. 19. Deut. xiv. 18. And for a more particular account of this bird I refer the reader to *Bochart*, Vol. III. 343—9, and to *Brookes*'s Nat. Hiſt. Vol. II. p. 123, 4; only obſerving, that it may have it's Hebrew name, as it plainly has it's Lati and Engliſh one, from the *noiſe* or *cry* i makes, which is very remarkable, and ma be heard a great way. Comp. under קרא.

## דכר

Chald. from the Heb. זכר *To remember*, alſo *a male*, which ſee.

I. *To remember*. It occurs not however as a V. in the Bible, but frequently in the Targums, but as a N. fem. דכרונה *A memorial, record.* occ. Ezra vi. 2. Maſc. plur. emphat. דכרניא *Records*. occ. Ezra iv. 15.

II. As a N. maſc. plur. דכרין *Rams, male ſheep.* occ. Ezra vi. 9, 17. vii. 17. The Targums uſe this plural N. in the ſame ſenſe, as well as the ſingular דכר and דכור for *a male* in general.

## דלג

*To leap, bound.* occ. 2 Sam. xxii. 30. Pſ xviii. 30. Cant. ii. 8. Iſa. xxxv. 6. Zeph. i. 6, *Every one that* leapeth *over th threſhold*; and ſo inſolently entereth an other's houſe on horſeback; a ſpecies o violence ſtill practiſed in the Eaſt both by the Arabs and the Perſians; and to which Solomon ſeems to allude, Prov. xvii. 19, as being uſual in his time. See *Obſervations on divers Paſſages of Scripture*, p. 56, &c.

## דלה

With a radical, though mutable, ה.

I. *To draw, draw out*, as water. Exod. ii. 16, 19. Prov. xx. 5. As a N. דלי *A veſſel to draw water with, a bucket.* Num. xxiv. 7. Iſa. xl. 15.

II. *To exhauſt, be exhauſted*, as other things. Jud. vi. 6. Iſa. xvii. 4. As a N. דל *One who is exhauſted*, whoſe wealth or ſubſtance is *exhauſted, poor.* Lev. xiv. 21. & al. freq. As a N. fem. דלת and דלות *Th pooreſt, loweſt ſort*, of people. 2 K. xxiv. 14. Jer. xl. 7. lii. 15, 16. As a N. fem. plur. דלות (of cattle) *Poor, lean.* Gen. xli. 19. As a N. fem. דלה *Pining ſickneſs*. occ. Iſa. xxxviii. 12.

III. As a N. fem. plur. דליות *Branches* which *draw* ſap and nouriſhment from the ſtock. Jer. xi. 16. Ezek. xvii. 6. & al.

IV. As a N. fem. דלת *The hair*, which *draws* it's proper nutritious juice from the body, as *branches* ſap from the tree. occ. Cant. vii. 5.

V. As a N. דל *A door*, "which, however thick, is, comparatively with the poſts, broad and *thin*." *Bate*. occ. Pſ. cxli. 3. *Set a watch, O Lord, before my mouth; keep* על דל the door *of my lips*. (Comp. Mic. vii. 5.) Fem. דלת plur. דלתים, and דלתות (formed as שפתים and שפתות from שפה *a lip*) *A door, gate*, or *leaf of a door* or *gate*. Gen. xix. 6, 9, 10. Deut. iii. 5. Jud. iii. 23. 1 K. vi. 31, 32, 34. Ezek. xli. 24. *The lid* of a cheſt. 1 K. xii. 9, or 10.

דלתי פניו The doors *of his face*, i. e. his *wide opening* jaws, *χασμ' οδοντων*. Job xli. 5, or 14. "*The crocodile*, ſays *Haſſelquiſt*, Travels, p. 437, can open his jaws *extremely wide*."

דלתי שמים *The doors* of heaven, "as of a ſtore-houſe," ſays Mr. *Bate*; but ſince ארבות השמים *the windows of the heavens* mean the *cracks* or *fiſſures* in the ſhell of earth by which the *air* on the ſurface communicates with that within, may not דלתי שמים rather denote *the matter which, in ſome meaſure, cloſed* thoſe cracks or paſſages of the *air?* occ. Pſ. lxxviii. 23.

Fem. plur. דלתות rendered *Leaves*, as of a book, Jer. xxxvi. 23; but it properly means *the columns* of writing, into which their ancient volumes or ſcrolls were diſtinguiſhed. (Comp. under גל III.) They were, however, ſo called from their *oblong-ſquare form* reſembling *a door*.

Hence, perhaps, the Gr. *Δελτος a book*.

דלל *To be entirely exhauſted*. Iſa. xix. 6. & al.

The Lexicons give this Root דלה the meaning of *exaltation*, which it never ſignifies; I ſhall cite the *three* texts where it is ſuppoſed to have this ſenſe. Pſ. xxx. 2, *I will extol thee, O Lord, becauſe* דליתני thou haſt drawn *me* out; LXX. ὑπελαϐες, and Vulg. ſuſcepiſti, *thou haſt taken me up*, or *received me*; comp. ver. 4. Prov. xxvi. 7, "*The legs of the lame* דליו are weak, ſlender, waſted, *ſo is a proverb in the mouth of fools*. It loſeth it's beauty and force by being injudiciouſly, improperly, or untimely applied." *Bate*. *Symmachus*, *Εξελιπὸν κνημαι απὸ χωλου, και παραϐολη εν ϛοματι*—*The legs* fail *from the lame, and a parable in the mouth*.—Iſa. xxxviii. 14, *Mine eyes* דלו fail, ſays our Tranſlation rightly. So LXX. ἐξελιπον; Vulg. attenuati ſunt, *are waſted*.

**Der.** *Dull, a dolt, to dally, to deal, a dole; a dale, a dell*. Lat. *doleo* to grieve, whence Eng. *dolour, dolorous*. Gr. *δηλεω*, Lat. *deleo* to deſtroy, whence Eng. *delete, deleterious*.

## דלח

*To trouble* or *diſturb* waters, as by trampling in them. occ. Ezek. xxxii. 2, 13. So the LXX. *εταρασσες*, and Vulg. conturbabas *thou didſt diſturb*. The word has the ſame ſenſe both in Chaldee and Syriac.

## דלף

I. *To drop, diſtil*, as the eye doth tears. occ. Job xvi. 20. As a N. דלף *A dropping*. occ. Prov. xix. 13. xxvii. 15.

II. *To moulder* or *waſte away, decay gradually*, as the body. occ. Pſ. cxix. 28.

III. *To drop down*, as a houſe. occ. Eccleſ. x. 18.

**Der.** *Drop, drip*, &c. *dribble*.

## דלק

The idea is, I apprehend, to be taken from the action of *fire*, which is continually *preſſing upon*, and, as it were, *purſuing* the *fuel* on which it feeds.

I. *To preſs eagerly upon*, as fire. Obad. i. 18. Dan. vii. 9. In Hiph. *To kindle, light up*, as fire. Ezek. xxiv. 10. Comp. Iſa. v. 11.

II. As a N. fem. דלקת *Some inflammatory diſorder, an inflammation*. Deut. xxviii. 22.

III. *To purſue eagerly* and *ardently*, q. d. *to burn after*. Gen. xxxi. 36. & al. As a N. maſc. plur. דלקים *Eager purſuers, perſecutors*. Pſ. vii. 14.

IV. The word ſeems to be once uſed in a middle ſenſe. Prov. xxvi. 23. *Droſſy ſilver ſpread over*, or *overlaying, a potſherd*, (ſo are) warm *lips* (i. e. lips making *warm and eager* profeſſions) *and a bad deceitful heart*. A moſt juſt and beautiful compariſon!

## דלת See under דלה

## דמה

With a radical, but mutable or omiſſible, ה.

The general idea of this difficult and extenſive Root ſeems to be *Equable*, *even*, *level*, *uniform*, *conform*, æquare, exæquare, conformare. *Symmachus* appears to have given nearly the ideal meaning of it, Pſ. lxxxix. 7, where he renders it *εξισασει* *ſhall equal.* So it is ſeveral times joined with שוה *ſmooth*, *equivalent*, as a word of ſimilar, but more intenſe, ſignification. See Iſa. xl. 25. xlvi. 5. Pſ. cxxxi. 2.

I. In Kal, *To make equable* or *equal*, *to put on a level*, *compare.* Iſa. xlvi. 5, למי תדמיוני ותשוו ותמשלני ונדמה *To whom will ye* equal *me*, *or make me equivalent*, *or liken me that we may* be equal or conform? So ch. xl. 25, *To whom* תדמיוני ואשוה *will ye* equal *me*, *that I may be equivalent?* Alſo in Kal, *To be equal*, *be on a footing*, *level with.* Pſ. lxxxix. 7. cii. 7. Iſa. xiv. 14. & al. freq. As a N. fem. דמות *A ſimilitude*, *likeneſs*, whoſe parts are *equable* and *conform* to it's archetype. Ezek. i. 5, 10, 13, 16. Gen. i. 26, *Let us make man* בצלמנו כדמותנו *in our form* or *image*, *according to* our likeneſs. דמות is more than צלם; this expreſſes the *general form or delineation*, that, the *conformity* or *reſemblance of the parts*, both of body and ſoul, if I may be allowed the expreſſion. Comp. under צלם. As a N. דמי or דמין *A likeneſs.* occ. Pſ. xvii. 12.

II. *To form a likeneſs*, *image*, or *idea of a thing in the mind*, *to form in the mind the particulars of a plan or deſign diſtinctly and minutely*, informare. Num. xxxiii. 56. Jud. xx. 5. 2 Sam. xxi. 5. Iſa. x. 7. & al. So LXX. in Num. *διεγνωκειν.*

III. As a N. דם *The blood* of men or animals, which in the courſe of it's circulation is, by the animal œconomy, wonderfully *aſſimilated* or *conformed* to all the various conſtituent parts of the body which want ſupply or nouriſhment. freq. occ. Plur. דמים q. d. *Bloods*, i. e. parts of this *aſſimilating* maſs. Gen. iv. 9. & al. freq. See Deut. xix. 10. Pſ. li. 16.

דם ענבים *The blood of grapes*, i. e. their juice reſembling blood, and myſtically conſecrated under the Moſaic as well as Chriſtian diſpenſation, to repreſent *that blood which cleanſeth us from all ſin.* occ. Gen. xlix. 11. Deut. xxxii. 14.

The *eating of blood* was forbidden to Noah and his deſcendants, and afterwards to the Iſraelites, for two reaſons:

1ſt, To prevent cruelty and murder. This reaſon is plainly intimated, Gen. ix. 4, 5, 6. Comp. Lev. xvii. 11, 14. Deut. xii. 23. And as before the Flood *the earth was filled with violence*, i. e. rapine and murder, Gen. vi. 11, ſo it is probable they were guilty of ſome horrid abuſes in relation to *blood*, ſuch perhaps as drinking the blood of living animals, and even of men. A ſtrong tradition of the cauſes that brought on the Deluge, particularly of the * *violence* and *cruelty* of the antediluvians remained among the Heathen to the time of Chriſt, and is clearly preſerved in *Ovid*'s Fable of the Giants Rebellion, of *Lycaon*, and of *Deucalion*'s Flood. Metam. Lib. 1. Fab. V. VI. VII.

The 2d and principal reaſon for prohibiting the *eating of blood*, was to be a conſtant memorial to men that their lives were forfeited to divine juſtice, and that without *ſhedding the blood of the Great Atoner there was no remiſſion.* See Lev. xvii. 10—14.

David, in 2 Sam. xxiii. 17, would not drink the water which men had fetched for him at the hazard of their lives, but poured it out unto Jehovah, for he ſaid *(Is it)* not *the* blood *of theſe men?* Thereby acknowledging himſelf unworthy for whom men ſhould lay down their lives, but that theſe were to be given up for Jehovah only. Is this the idea of our warlike *Chriſtian* Kings?

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* ————————Illa propago  
*Contemtrix ſuperûm*, ſævæque avidiſſima cædis  
Et violenta fucit: ſcires è ſanguine natos.  
*Ovid.* Metam. Fab. V. ad fin.

IV. It denotes *equability* or *conformity of order* or *fitneſs*. Pſ. lxv. 2. לך דמיה תהלה *Praiſe (is)* fitting *for thee*. So LXX. πρεπει, and Vulg. decet *becometh*.

V. It ſignifies an *equability of ſituation*, and thence *quietneſs*, *reſt*, *ſtillneſs*. Thus it is moſt properly and beautifully applied, Joſh. x. 12, *Sun (ſolar light)* דום be thou or remain equable, even, level *upon Gibeon*. The Sun was now ſetting to Gibeon, and conſequently Gibeon was in the circle of interſection or diviſion between the light and darkneſs. Now had this circle of interſection continued to ſhift further weſtward, or more philoſophically ſpeaking, had the ſolar light, at the evening edge of the earth, given way, as uſual, to the ſpirit or groſs air, * the motion of the earth muſt have continued. But by the ſolar light's being arreſted, and commanded to *remain equable*, or *level* upon Gibeon, it became, as it were, a wall of adamant againſt the inruſhing of the ſpirit, conſequently the motion of the earth was ſtopped, and the circle of interſection between light and darkneſs remained exactly where it was, or, in other words, as at ver. 13, *the ſolar light ſtayed* (בחצי השמים) *in the horizon* or *extremity of the heavens, and haſted not to go off* as it was juſt about to do, and that, *for a whole day*.

*To be quiet*, *ſtill*, *compoſed*. See Exod. xv. 16. Job xxx. 27. Pſ. xxxv. 15. Jer. xiv. 17. Lam. ii. 18. iii. 49. *My eye trickleth down* ולא תדמה *and* reſteth or ceaſeth *not*, where obſerve, that the final ה is clearly radical. From the paſſages juſt cited it appears, that the word has no peculiar relation to *ſilence of the voice from ſpeaking*, though it is ſometimes applied to that as to any other kind of *compoſedneſs*, *quietneſs*, or *ſtillneſs*. Pſ. xxx. 13. Alſo in Kal, *To reduce to ſtillneſs* or *ſilence*, (Q?) δαμᾷν. Hoſ. iv. 5; ſo Vulg. tacere feci. In Hiph, The ſame. Jer. viii. 14. In Niph. *To be reduced*, *to quietneſs*, *inactivity*, or *ſilence*. Pſ. xxxi. 18. Jer. xlix. 26. As Ns. דומה *Stillneſs*, *inactivity*, *ſilence*. Pſ. xciv. 17. cxv. 17. דומיה *Stillneſs*, *ſilence*, *ceſſation*. Pſ. xxii. 3. דמי *Reſt*, *inactivity*, *ſilence*. occ. Pſ. lxxxiii. 2. Iſa. lxii. 6, 7. xxxviii. 10. בדמי ימי *In the* ſilencing *of my days*, in my days or life *being reduced to ſilence* or *inactivity*, i. e. *to death*. Comp. Pſ. xciv. 17. cxv. 17, above.

VI. It is frequently rendered *to cut down*, *cut off* or *deſtroy*. In ſeveral of the paſſages thus rendered it may be beſt tranſlated *to reduce to ſtillneſs*, or the like, as in Jer. xlix. 26. l. 30. Hoſ. iv. 6. x. 15. Obad i. 5. But where it is applied to towns or cities, as in Iſa. xv. 1. xlvii. 5. Ezek. xxvii. 32, it may perhaps be moſt properly referred to the general idea of *equability*, *level*, in the ſenſe of *levelling*, *laying level with the ground*, εδαφιζειν, æquare ſolo.

VII. As a N. with a formative א, אדם *Man*, the appellative name of the *human nature*, becauſe created בדמות in the *likeneſs* of God, Gen. v. 1, 2. The moſt uſual derivation of this word, I am aware, is from אדמה *Vegetable earth* or *mould*, becauſe Man was formed of the עפר מן האדמה duſt of the *ground*, Gen. ii. 7. But the judicious reader cannot help ſeeing, that Gen. v. 1, 2, ſpeaks much more plainly for the derivation I have given than Gen. ii. 7, for the other. Comp. 1 Cor. xv. 45, 47, with 2 Cor. iv. 4. Col. i. 15. אדם is alſo the proper name of the *firſt man*, *Adam*.

VIII. As a N. fem. אדמה *Vegetable earth* or *mould*, which joined with moiſture is, by the action of the light, ſo wonderfully *aſſimilated* to all kinds of vegetables, and their various parts, and even ſecondarily to the bodies of animals and men. Gen. ii. 5, 6, 9. iii. 17. & al. freq.

דמם *To make entirely equable*, *compoſed* or *quiet*. occ. Lam iii. 26. Pſ. cxxxi. 2. *Surely* שויתי ודוממתי *I have ſoothed*, *and* entirely compoſed, *my ſoul*. As a Participle דומם *Entirely ſtill*, *inactive*, *inert*, or *ſilent*. occ. Hab. ii. 19. דומם ſeems to be uſed adverbially, with a formative ם final, *Quietly*. occ. Iſa. xlvii. 5.

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* See the learned Mr. *Spearman*'s Enquiry after Philoſophy and Theology, ch. 4.

As a N. fem. דממה *Great* or *entire quietneſs*, or *ſtillneſs*. occ. Job iv. 16. Pſ. cvii. 29. 1 K. xix. 12. But in this laſt paſſage the word may be conſidered as an Adjective, and rendered accordingly.

**Der.** *To dam*, *dumb*, *dim*, the Dutch *dom* ſtupid, and Eng. *dump*, *dumpiſh*. Alſo Greek *δαμαω*, and Lat. domo to ſubdue, whence *dominus* a maſter, and Eng. *dominion*, *domination*; alſo *to tame*.

## דמן

Occurs not as a V. in Heb. but the idea ſeems to be like that of the old Latin *tamino*, which may be a derivative from it, *to pollute*, *defile*, hence,

I. As a N. דמן *Dung*. 2 K. ix. 37. Pſ. lxxxiii. 11. Jer. viii. 2. & al.

II. As a N. fem. מדמנה *A dunghill*. occ. Iſa. xxv. 10.

## דמע

*To ooze out.*

I. *To weep*, *ſhed tears*. Jer. xiii. 17. As a N. fem. דמעה *A tear*, or collectively *tears*. Jer. ix. 1.

II. As a N. דמע *Liquor*, which *oozes* from the preſs, as wine, oil. Exod. xxii. 29. Comp. Deut. xviii. 4.

## דן

I. In Kal and Hiph. *To direct*, *rule*, *judge*. Gen. xlix. 16. Jer. v. 28. Gen. vi. 3. *My ſpirit* ſhall *not always* ידון באדם judge, rule *among men*. In Niph. *To ſtrive*, *plead*, as in judgement. 2 Sam. xix. 9. As a N. דין *A judge*. 1 Sam. xxiv. 16. Alſo *a judicial cauſe* or *contention*. Deut. xvii. 8. & al. As a N. מדון *A ſtrife*, *diſpute*, *contention*. Pſ. lxxx. 7. Prov. xxii. 10. & al.

II. As a N. fem. מדינה *A province* or *prefecture*, *the diſtrict of one chief judge* or *magiſtrate*. 1 K. xx. 14. & al. freq. Comp. Gen. xlix. 16. Zech. iii. 7.

III. As a N. with a formative א, אדן *A ruler*, *director*, *lord*, ſpoken of God or man. Gen. xlv. 8, 9. & al. freq. As a N. with a formative א, and י both, אדני The ſame. Gen. xxxix. 20. xlii. 30, 33. 1 K. xvi. 20. Hence the idol *Adonis* had his name; of whom ſee under תמז.

IV. As a N. maſc. plur. אדנים *Sockets* which *direct* and *regulate* the poſition of the other parts. Exod. xxvi. 19. Job xxxviii. 6. & al. freq.

V. Chald. אדין *Then*. See אדן.

**Der.** *Din*, *dun*, *dan*, maſter; Old Eng. *to deme*, judge, whence *doom*, *deem*, *deemſter*, a judge; Saxon þencean (Q?) whence Eng. *to think*.

## דנג

Occurs not as a V. but as a N. דונג *Wax*. Thus the LXX. throughout Κηρος, and Vulg. Cera; ſo there is no room to doubt but this is the true meaning of the word; and the radical idea of the Root ſeems to be *ſoft*, *yielding*, *melting*, or the like, which properties are not only well known to belong to *wax*, but are alſo intimated in all the paſſages of Scripture wherein the N. דונג occurs. This interpretation is confirmed by the Verb's being uſed in Ethiopic for *fearing*, *being terrified*, &c. for in terrour the heart and body are (as it were) *diſſolved*. Comp. under מס and מסס. It may alſo be worth remarking, that the Eng. N. *wax* is deduced by ſome Etymologiſts from the Saxon pæc, *pliant*, *ſoft*, *yielding*. See *Junius*'s Etymolog. Anglican. in WAX.

## דנה

Chald. As a Pron. *This*. Ezra v. 3, 4. & al. freq. With כ *Like*, *as*, prefixed, כדנה *Such*, *thus*, q. d. *as*, or *like*, *this*. Dan. ii. 10. iii. 29. Jer. x. 11.

## דעך

"*To go* or *burn out* as fire, a lamp or candle when the matter fails." Pſ. cxviii. 12. Prov. xiii. 9. Iſa. xliii. 17. & al. "It differs from כבה which is to *extinguiſh* or *put out* a light [or fire] and is it applied to ſtreams [or torrents] that *dry up* in hot weather. Job vi. 17, *When it is hot they*

נדעכו are conſumed [or fail] *out of their place.*" *Bate.*

### דף See under נדף

### דפק

It ſignifies in general, *To knock, knock againſt, ſtrike,* and may perhaps be a word formed from the ſound.

I. *To knock,* as at a door. It occurs as a Participle Benoni in Kal, Cant. v. 2; as a Participle maſc. plur. in Hith. Jud. xix. 2, מתדפקים Knocking themſelves, or violently puſhing *againſt the door.*

II. *To beat forward, drive forward by beating.* occ. Gen. xxxiii. 13.

### דץ

*To leap, ſpring, bound.* Once Job xli. 13, or 22. In Chaldee and Syriac it is uſed for *exulting* or *leaping for joy.*

### דק

I. In Kal, *To beat,* or *be beaten ſmall,* as duſt, Iſa. xli. 15. Exod. xxxii. 20. Deut. ix. 21. In Hiph. *To beat ſmall.* 2 Sam. xxii. 43. & al. As a N. דק *Small, minute.* Exod. xvi. 14. & al. *A dwarf.* Lev. xxi. 20. Fem. plur. דקות *Thin, ſlender,* of cattle or corn. Gen. xli. 3, 4, 6, 7. & al.

II. *To threſh, threſh out,* as bread corn; and in Huph. *To be threſhed out.* occ. Iſa. xxviii. 28. Comp. ch. xli. 15.

III. As a N. דיק *A fort for battering engines, a battery*; or rather, as the Hebrew word is ſingular, *a wall of circumvallation to erect their batteries upon.* 2 K. xxv. 1. & al.

IV. As a N. דק *A thin, ſlender cloth* or *covering,* Iſa. xl. 22; or it may mean more agreeably to the leading idea, *ſmall duſt,* or the like; comp. ver. 15, and ſee *Bate's* Crit. Heb.

Der. *A dike* [mound].

### דקר

*To ſtab, pierce,* as with a ſword or ſpear. Num. xxv. 8. 1 Sam. xxxi. 4. & al. As a N. fem. plur. מדקרות *Stabs, piercings.* Prov. xii. 18.

Der. *Dagger, dirk.*

### דר

I. *To go round, go about.* occ. Pſ. lxxxiv. 11, where it is oppoſed to הסתופף *to be at the porch* or *door,* and ſo ſignifies *to go round and round every part,* omnia obire penetralia, intimum eſſe. As a N. maſc. plur. הדורים Iſa. xlv. 2, *The crooked, tortuous, round-about ways.* So *Montanus* tortuoſa.

II. As a N. דור

1. *Some round thing, a round ball,* "*that moves eaſily any way.*" *Bate.* Vulg. Pilam, Iſa. xxii. 18.

2. *A round heap.* occ. Ezek. xxiv. 5, but דור here may be a Verb Imperat. *Heap, heap up.*

3. *A circle* or *circular diſpoſition* of an army. Vulg. Sphæram. חניתי כדור LXX. κυκλωσω, *I will ſurround.* occ. Iſa. xxix. 3. Comp. Luke xix. 43, and ſee *Bochart,* Vol. III. 712.

III. Of time, דור *The period (round)* of human life. Iſa. xxxviii. 12. Plur. דורים Pſ. lxxii. 5. & al. Hence,

IV. *A generation of men* living at the ſame time. Gen. vii. 1. Num. xxxii. 13. In plur. דרת Gen. vi. 9. ix. 12. & al freq.

V. As a N. fem. מדורה *A round pile* or *pyre.* Ezek. xxiv. 9.

VI. Chald. דר or דור *To inhabit, dwell.* occ. Dan. iv. 9, 18. It is written with an א inſerted, as a Participle, or participial N. maſc. plur. דארין, and in Reg. דארי *Inhabiting* or *inhabitants.* occ. Dan. ii. 38. iii. 31. iv. 32. vi. 25. As a N. מדור, *An habitation, dwelling.* occ. Dan. ii. 11. iv. 22, 29. v. 21.

VII. Chald. דר *A pearl,* ſo called from it's *round* or *globular form.* occ. Eſth. i. 6. See *Bochart's* excellent vindication of this interpretation, Vol. III. p. 708. & ſeq.

דרר Occurs not as a V. in this reduplicate form, but

I. As a N. דרור *Freedom, liberty, power to go about* where one pleaſes. Lev. xxv. 10. Iſa. lxi. 1. & al.

II. As a N. דרור *A ſpecies of dove.* Thus the Targum renders it שפנינא, LXX. τρυγων,

γων, and Vulg. turtur *a turtle.* It probably means the *wild pigeon* as diſtinguiſhed from the tame, ſo called from it's *wandering freely* in the fields. See *Bochart*, Vol. III. 52. occ. Pſ. lxxxiv. 4. Prov. xxvi. 2. The former paſſage ſhould, I think, be tranſlated, *Even (as) the ſparrow findeth her houſe, and* the dove *her neſt where ſhe hath laid her young, (ſo ſhould I find) thine altars, O Jehovah of Hoſts, my King, and my God.* David illuſtrates his vehement longing after the ſacred tabernacle, and God's public worſhip, (whence he had been driven, perhaps during Abſalom's rebellion) by the ϛοργη of birds, by that joy and delight with which they return to their brood after they have been abſent from them. As for the common interpretation of this Text, which, however, Mr. *Bate* embraces, I muſt obſerve, that though we ſhould, contrary to the authority of the ancient verſions, admit that דרור ſignifies *a ſwallow*, yet it is utterly incredible that any bird ſhould build it's neſt on the *altars* of Jehovah. (And N. B. the Hebrew word מזבחותי ver. 4, muſt be *plural.*) I preſume this will be readily allowed as to the ſmall Altar of Incenſe, which was placed under cover in the tabernacle before the vail of the Holy of Holies; and even with regard to the Altar of Burnt-offerings, there a bird muſt have been continually diſturbed by the neceſſary miniſtrations of the Prieſts, about the numerous ſacrifices offered on it. Nor can we ſuppoſe that the Prieſts would ſuffer the altars of God to be defiled by ſuch gueſts, had they been ever ſo much diſpoſed to take up their abode there. See *Noldius* Partic. Heb. p. 133, and Not. 650.

III. מר דרור rendered *Pure myrrh.* occ. Exod. xxx. 23. "The beſt myrrh is that which is *friable* and clear; and it's *crumbling or rolling under the fingers as any thing round does,* ſeems to be well expreſſed by דרור." *Bate.*

דרדר As a N. *A thiſtle*, ſo named from it's *round form*, and being *incircled* on all ſides with prickles, or from it's ſeed's being *incircled* with a downy ſphere, on which it *eaſily rolls* along or *flies* with the wind, and that to a great diſtance. See *Bate's* Crit. Heb. occ. Gen. iii. 18. Hoſ. x. 8.

Der. The Lat. *duro*, whence Eng. *duration*, *durable*, *endure*.

## דרא

Occurs not as a V. in Heb. but in Arabic ſignifies *to repel*, and this ſeems nearly the idea of the Hebrew; for as a N. דראון *Rejection, abhorrence, contempt.* occ. Iſa. lxvi. 24. Dan. xii. 2.

## דרב

Occurs not as a V. in Hebrew, but the idea ſeems, *To be ſharp, acute*, as the V. ſignifies in *Arabic*. Hence as a N. דרבן *The iron part, point* or *prickle of a goad*; the whole inſtrument being called מלמד, which ſee under למד. occ. 1 Sam. xiii. 21. Eccleſ. xii. 11. The Greek *δρεπανον a ſickle*, by which the LXX. render דרבן in Sam. may perhaps be a derivative from it.

## דרג

Occurs not as a V. in Heb. but in Syriac ſignifies, *To proceed gradually*, and in Arabic the ſame, alſo *to aſcend*. As a N. fem. מדרגה *A ſteep place, a precipice.* occ. Cant. ii. 14. Ezek. xxxviii. 20.

## דרך

*To go, come* or *put forwards, to proceed* or *ſtretch out*, or *forth.*

I. *To go along, come, proceed.* Num. xxiv. 17. *A ſtar* דרך cometh, proceedeth *from Jacob.* In Hiph. *To cauſe to go* or *proceed.* Pſ. xxv. 5. cvii. 7. Prov. iv. 11. Iſa. xlii. 16. & al.

II. As a N. דרך

1. *A way, path*, or *road.* Exod. xiii. 18. Num. xx. 17. Job xii. 24.
2. *A way, journey, proceeding.* Gen. xxiv. 42. Jud. xviii. 5, 6.
3. *A way, journey, diſtance.* Gen. xxx. 36. 1 K. xix. 7.
4. *A way, cuſtom, manner.* Gen. xix. 31. xxxi. 35. Pſ. xlix, 14. Iſa. viii. 11.
5. It frequently refers to *the way* in which men ſhould go, i. e. the manner in which they

they ſhould act according to the *revealed* will of God. See Exod. xxxii. 8. Deut. ix. 12, 16. xi. 28. Pſ. v. 9.

6. It denotes the *manner of God's acting* or *proceeding*. Deut. xxxii. 4. 2 Sam. xxii. 31. Pſ. xviii. 31. & al. Alſo *his works* or *actions themſelves*. Prov. viii. 22. *Jehovah poſſeſſed me* (in Q?) *the beginning of* his way, i. e. of his work of creation. Job xl. 14, or 19. *Behemoth*—ראשית דרכי אל *the chief of* the ways or works *of God*, i. e. one of the moſt remarkable quadrupeds he hath made.

III. *To go along*, *walk* or *tread*, as men. Deut. i. 36. xi. 24. *On which the ſole of your feet* תדרך ſhall tread. As a N. מדרך *A tread* or *treading*. LXX. Βημα. occ. Deut. ii. 5.

IV. *To go upon*, *tread down*. Jud. v. 21. *My body* or *perſon* תדרכי hath trodden down *ſtrength*. Comp. Jud. xx. 43. Pſ. xci. 13. Job ix. 8.

V. *To go* or *tread upon*, as grapes or olives, and ſo preſs out their juices. Jud. ix. 27. Micah vi. 15. Comp. Iſa. lxiii. 2, 3. Lam. i. 15, where it is applied to a wine-preſs. As a N. דרך *A treading*, as of vineyards. Job xxiv. 18.

VI. In Hiph. *To tread* or *cauſe to be troden*, as a threſhing-floor, i. e. to cauſe oxen *to go upon* it, and ſo threſh out the corn. Jer. li. 33. Comp. גרן under גרה V. and דש.

VII. Of a bow. *To hold* or *ſtretch forth* as preparing to ſhoot. 1 Chron. v. 18. Pſ. vii. 13. Iſa. v. 18. Jer. l. 14. li. 3. Comp. Jer. ix. 3. In ſeveral of which paſſages the LXX. render it by τεινω *to extend*, *hold forth*. So of arrows, *to ſtretch forth*. Pſ. lviii. 8. lxiv. 4.

Der. Greek τρεχειν to run, Ital. truccare, Eng. *to trudge*; alſo *track*, *trace*.

## דרם

Occurs not as a V. but hence as a N. דרום *The ſouth*. It ſeems a compound from דר or דור *to go round*, and רום *high*; becauſe the earth, in it's annual *revolution*, recedes to a greater *height* or diſtance from the ſun towards the *ſouth* than towards the *north*; and conſequently, as aſtronomers have obſerved, when the ſun is in *Cancer*, and the earth in *Capricorn*, i. e. about our mid-ſummer, the ſun and earth are at a greater diſtance from each other than in winter. (See *Keil*'s Aſtronomy, Lecture 8.) Job xxxvii. 17. Eccleſ. i. 6. & al. freq.

## דרע

Chald. As a N. from the Heb. זרע, *The arm.* Dan. ii. 32. & al. אדרע (Heb. אזרע) The ſame. Ezra iv. 23.

Der. *Draw*, *throw*.

## דרש

*To inquire*, or *require*.

I. *To inquire*, *make inquiry*, *aſk*. Deut. xiii. 14. xvii. 4. xix. 18.

II. *To inquire of*, *conſult*, either tranſitively, Gen. xxv. 22. Exod. xviii. 15; or with the Particles ב, or אל following. 1 Sam. xxviii. 7. 1 K. i. 2, 3. Deut. xviii. 11. As a N. מדרש *A written ſtory* or *memoir which may be conſulted*. 2 Chron. xiii. 22. xxiv. 27.

III. with ל following, *To inquire for* or *after*. Deut. xii. 30. 2 Sam. xi. 3.

IV. *To inquire after*, *regard*, *care for*. Deut. xi. 2. Job iii. 4.

V. *To be concerned* or *careful for*, *to ſeek*. See Deut. xxiii. 7. Eſth. x. 3. Jer. xxix. 13. Pſ. xxxviii. 13.

VI. *To inquire after*, *make inquiſition for*, *require*. Gen. ix. 5. xlii. 22. Deut. xviii. 19. Mica vi. 8.

Hence perhaps was named the Britiſh Goddeſs of *Vengeance*, *Andraſte*, or *Adraſtia*, whom Queen *Boadicea* (according to *Dio* in Nerone) invoked before her engagement with the Romans. "Αδραϛια, ἡ Νεμεσις. *Adraſtia* is the ſame as *Nemeſis* i. e. the Goddeſs of *Revenge*," ſays *Heſychius*.

## דש

I. *To threſh*, *beat* or *ſhatter to pieces*, as the ears of corn and ſtraw *in threſhing*, which was anciently performed either by the feet of cattle, ſee Deut. xxv. 4. Jer. l. 11. Hoſ. x. 11; or by a threſhing-wheel called

חרוץ, or מוריג, ſee Iſa. xxviii. 27. Amos i. 3; and comp. 1 Chron. xxi. 20, with ver. 23. As a N. דיש *A threſhing.* Lev. xxvi. 5. Deut. xxv. 4. As a N. fem. in Reg. מדשת *A threſhing.* Iſa. xxi. 10. *Homer* has informed us of the method of *threſhing corn by the feet of oxen* as practiſed in his time and country, Il. 20. lin. 495, &c.

Ὡς δ' ὁτε τις ζευξῃ βοας αρσενας ευρυμετωπους,
Τριβεμεναι κρι λευκον εὐτροχαλῳ ἐν αλωῃ
Ριμφα τε λεπτ' εγενοντο βοων ὑπο ποσσ' εριμυκων.

As with autumnal harveſts cover'd o'er,
And thick beſtrown, lies Ceres' ſacred floor,
When round and round, with never-weary'd pain,
The *trampling* ſteers *beat out* th' unnumber'd grain.
Pope.

The ancient *Arabs*, *Syrians*, *Egyptians*, and *Romans*, *threſhed their corn* in the ſame manner, by the feet of cattle, as may be ſeen in *Bochart*, Vol. II. 302, &c. 311, &c. And "theſe nations, ſays Dr. * *Shaw*, ſpeaking of the *Arabs* and *Moors* in *Barbary*, continue to *tread out* their corn after the primitive cuſtom of the Eaſt. Inſtead of beeves they frequently make uſe of mules and horſes, by tying in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders*, (as they call the *threſhing-floors* the *Libycæ Areæ* of *Horace*) where the ſheaves lie open and expanded, in the ſame manner as they are placed and prepared with us for threſhing. This indeed is a much quicker way than ours, though leſs cleanly. For as it is performed in the open air, Hoſ. xiii. 3, upon any round level plat of ground, dawbed over with cow's dung, to prevent as much as poſſible the earth, ſand, or gravel from riſing, a great quantity of them all, notwithſtanding this precaution, muſt unavoidably be taken up with the grain: at the ſame time *the ſtraw*, which is—their only fodder, is hereby *ſhattered to pieces:* a circumſtance very pertinently alluded to 2 K. xiii. 7, where the *King of Syria* is ſaid *to have made the Iſraelites* like the duſt (לדש) *by threſhing.*" *Kolben* makes the ſame obſervations upon the like method of *treading out* corn by the feet of horſes, which is practiſed likewiſe to this day among the *Hottentot* Nations at the Cape of Good Hope*.

II. *To threſh, beat to pieces.* Job xxxix. 15. Iſa. xli. 15.

III. *To tear to pieces*, i. e. with thorns, as the ears of corn and ſtraw by the threſhing-wheel. Jud. viii. 7. Comp. Iſa. xxv. 10.

Der. *To daſh, duſt.*

Hence alſo the name of the Roman Idol † *Dis*, by which they meant ‡ *the earth*, whence according to their *phyſical* theology all things ſpring, and whither they all return. (Comp. Gen. iii. 19. Eccleſ. xl. 11. xli. 10.)

From the Heb. דש may alſo be deduced the *Dyſæ*, who were "inferiour Goddeſſes (of our Saxon Anceſtors) the Meſſengers of the great *Woden*, whoſe province it was to convey the ſouls of ſuch as died in battle to his abode called *Val-Hall*, that is, the *Hall of Slaughter*, where they were to drink with him and their other Gods *cerevisia*, a kind of malt liquor (ale) in the ſkulls of their ſlaughtered enemies. On the contrary, thoſe who died a natural death were by the ſame *Dyſæ* conveyed to *Hela*, the Goddeſs of *Hell*, where they were tormented with hunger and thriſt, and all kinds of evils." Thus the Authors of the *Univerſal Hiſtory*, Vol. XIX. p. 178, 8vo. "Of theſe Goddeſſes, ſay the ſame learned Writers, in a Note, mention is made in an ancient *Daniſh* monument," from which they cite ſome lines, containing ſo curious a ſpecimen of the theology of our heathen anceſtors, that I am perſuaded the Reader will not be diſpleaſed at ſeeing the Engliſh tranſlation of them in this place. They are the concluſion of a wounded warrior's dying [*] ſong.

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* Travels, p. 138, 139, 2d Edit.

* Nat. Hiſt. of the Cape, p. 73, 4.

† See *Voſſius* De Orig. & Progr. Idol. Lib. 2. cap. 60, 62.

‡ So *Cicero*, Terrena *autem* vis omnis atque natura Diti Patri *dedicata eſt*; *qui Dives, ut apud Græcos* Πλουτων, quia et recidant omnia in Terras, et oriantur è Terris. De Nat. Deor. Lib. 2. cap. 26.

> "With the dead I long to be;  
> Now the [†] *Dyſæ* beckon me,  
> Whom Great *Woden* from his hall  
> Sent and order'd me to call.  
> In the *Aſæ*'s lofty houſe,  
> I ſhall ſit and ale carouſe.  
> Hours of life already fly.  
> Let me laugh, and laughing die."

From theſe *Dyſæ* or from *Duſii*, a kind of Demons among the Gauls, we ſtill retain the word *Deuſe* for the Devil.

## דשא

*To ſpring, ſprout forth, germinate.* occ. Gen. i. 11. Joel ii. 22. *The paſtures* or *pleaſant ſpots of the wilderneſs* דשאו ſpring. As a N. דשא *What ſprings from the earth, graſs.* Deut. xxxii. 2. Pſ. xxxvii. 2.

## דשן

I ſuſpect that the radical idea of this very difficult word is, *to fill* or *plump up, to make plump, groſs*, or the like. So the LXX. render it, inter al. by εμπληθω, παχυνω.

I. In Kal, *To fill up, make fat*, as the bones with marrow. occ. Prov. xv. 3. Alſo Intranſitively, *To become* or *grow plump*, or *fat*. Deut. xxxi. 20. Prov. xi. 25. & al. In Huph. Spoken figuratively of a ſword, *To be made fat*. occ. Iſa. xxxiv. 6. As a participial N. דשן *Plump, fat*. occ. Pſ. xxii. 30. xcii. 15. Iſa. xxx. 23, where it is applied to bread-corn. As a N. דשן *Fat, oil*, or *that unctuous oleaginous matter which plumps up* the ſubſtance, whether of animals, ſee Job xxxvi. 16. Pſ. xxxvi. 9. lxiii. 6, or of vegetables, Jud. ix. 9; and which is in part furniſhed by the clouds in [*] rain, dew, &c. See Pſ. lxv. 12, and comp. Iſa. xxx. 23.

Naturaliſts are, I think, agreed from a multiplicity of experiments, that *oil*, or *an unctuous ſubſtance*, whether *animal, vegetable*, or *mineral*, is the *true and proper fuel* or *pabulum of fire*, i. e. not what is turned into the very ſubſtance of elementary fire (as air is), but what immediately ſupports it in the action of flaming and burning, and by ſo doing is itſelf diſſipated, or vaniſhes in the air; and that the more pure *oil* is from other matter the leſs fæces it, in burning, leaves behind it; and further, that *oil*, or *an unctuous matter*, is what *conglutinates* the parts of vegetables and animals, or keeps them in a ſtate of *coheſion* [†]. Hence,

II. As a V. formed from the N. but in an oppoſite or privative ſenſe, (as עקר *to ſtock up*, from the N. עקר *a ſtock* or *ſtem*; שרש *to root up, eradicate*, from the N. שרש *a root*). *To take away the oily parts* of an animal *by fire, to conſume it to aſhes*. occ. Pſ. xx. 4. Comp. Lev. ix. 24. Jud. vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 K. xviii. 38, and ſee *Bochart*, Vol. II. 360, 361, 539. As a N. דשן *The aſhes* of animals *thus conſumed*. Lev. vi. 3, 4, or 10, 11. Jer. xxxi. 40. & al. As a V. *To clear from aſhes*, q. d. *to aſh*. Exod. xxvii. 3. Num. iv. 13.

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[*] The whole of which may be found in *Five Pieces of Runic Poetry*, p. 27, &c. printed for *Dodſley*, Pall-Mall.

[†] Runic. *Dyſir*.

[*] "What can be the inexhauſtible ſource, aſks the ingenious Abbé *Pluche*, whence we receive again thoſe *oils*, which to us ſeem annihilated by waſte? God together with water and ſalt, has, from the beginning poured into the hollow of the ſea, a meaſure of *oil* or *bitumen*, which he has proportioned to the wants of the whole globe. Fire and air inceſſantly raiſe from thence a certain quantity of water, of light ſalts and minute filaments of *oil*. Thence the rains, fountains, rivers, vegetations, nutritions, ſavours, odours, and all the properties of flowers, fruits, barks, roots, and woods. This *oil, unperceived in rain-water*, again collects, in plants it's attenuated particles. It acquires quite different forms and qualities, from it's union with the water, the earth, the ſeveral ſalts, and the principles of all kinds." Nature Diſplayed, Vol. IV. p. 138, ſmall Engliſh Edition.

[†] See *Boerhaave*'s Chemiſtry, Vol. I. p. 168—208. Vol. II. p. 19, &c. Edit. *Dallowe*, and Vol. I. p. 300—336. Vol. II. p. 18, &c. Edit. *Shaw*.

III. As a N. דישן, or, according to the *Complutenſian* Edition, דישן, A ſpecies of *clean animal.* The LXX. render it Πυγαργον, i. e. the *white-buttocks*, (from πυγη the *buttocks*, and αργος *white)*; and "ſuch, ſays Dr. *Shaw*, is the *Lidmee* (as the Africans call it) which is ſhaped exactly like the common *Antilope*, with which it agrees in *colour* and in the faſhion of it's horns, only that in the *Lidmee* they are of twice the length, as *the animal itſelf is of twice the bigneſs.*" And ſince neither the *Antilope*, nor conſequently, according to the above deſcription, the *Lidmee*, is of an *aſhen*, but of a brown or fallow colour, I would rather deduce it's name דישן from the *bulk* and *groſſneſs*, than (as *Bochart* does) from the *ſuppoſed aſhen colour* of the animal. occ. Deut. xiv. 5. See *Bochart*, Vol. II. 902, 903. Dr. *Shaw*'s Travels, p. 416. and *Michaelis* Recueil de Queſtions, Qu. 85.

### דת

The idea of the word probably is, *To appoint, ſet, place.* It ſeems uſed as a Participle, Deut. xxxiii. 2. *At his right hand a fire* דת was placed (ſtood) *by him.* See inter al. Hab. iii. 4. and conſult the learned Mr. *Bate*'s Integrity of the printed Heb. Text, &c. p. 76.

II. Chald. דת *An appointment, ſtatute.* Ezra vii. 14. Eſth. i. 8. & al. freq.

### דתא

Chald. As a N. fem. דתאה (from Heb. דשא) *Graſs.* So LXX. χλοη, and Vulg. herbis. occ. Dan. iv. 12, 20, or 15, 23.

## PLURILITERALS,

Or Words of more than three Letters, beginning with ד.

### דרבן See under דרב

### דרכמן

As a N. *A drakmon, drachm,* or *dram,* a Perſian coin of gold, in value about twenty-five ſhillings. Some think it a name borrowed from the Greek Δραχμη. occ. Ezra ii. 69. (where the LXX. render it by Δραχμας) Neh. vii. 70, 71, 72.

### דתבר

Chald. from דת *a ſtatute*, and בר *to declare, make plain.* As a N. maſc. plur. emphat. דתבריא rendered *Counſellors*, whoſe buſineſs it ſeems to have been to *declare* and *explain the law.* occ. Dan. iii. 2, 3.

## ה

A Particle.

1. Prefixed to a Noun it is emphatical, and may be rendered *The* or *this.* It anſwers to the Greek ὁ, ἡ, το, and is a plain abbreviation of the Pron. הוא or היא. Gen. i. 1, 2. xxiv. 50. Exod. ix. 27. Deut. i. 39. & al. freq.
2. Prefixed to a N. it is vocative or pathetic. Deut. xxxii. 1. *Hearken,* השמים *O heavens, and I will ſpeak; and hear,* הארץ *O earth.* Comp. Cant. vi. 1. 1 K. xvi. 26.
3. Prefixed to Participles or participial Ns. it is equivalent to the relative Pronoun and the Verb. Thus הרמש *Which creepeth,* Gen. i. 26. השמר *He who keepeth,* ὁ φυλασσων, Pſ. cxlvi. 6.
4. Prefixed, it expreſſes a queſtion or doubt, *What? what not? whether?* Gen. iv. 9. xxvii. 21, 38. & al. freq. *In this ſenſe it ſeems a mere Interjection, and to be intended to denote a quick *aſpiration* or *breathing*, as of a man deſiring to know the anſwer ſought for; as we ſay in Eng. *Ha!*
5. Poſtfixed to words of *time* or *place*, it ſignifies, *to, towards.* Gen. xii. 10. Exod. xiii. 10. & al. freq.

### הא

A demonſtrative Particle, *Behold, lo, ſee, ſee here, hah!* occ. Gen. xlvii. 23. Ezek. xvi. 43. Dan. ii. 43. iii. 25.

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* "ה Interrogativum mera *eſt* interjectio, *ſeu* tendentiam animi *in reſponſionem quæſitam ſignificans* anhelitus, *ſeu* ſpiritus *citiſſimè protruſus.*" NOLDIUS.

## הב

I ſuſpect the idea of this Root is *duſky*, *dark-coloured*, *black*. It occurs not however as a V. but we meet with the traces of it in the two following Nouns.

I. As a N. maſc. plur. שנהבים *Elephants teeth*. So Targum, LXX. and Vulg. It is a plain compound of שן *a tooth*, and הבים *elephants*, ſo named perhaps from their *duſky* colour. Thus not only, *Horace*, Epod 12. lin. 1. gives them the epithet of nigris *black*, but the * Arabs call the *elephant alikhaban*, from their Verb קהב (kahiba) *to be brown*, *dark-coloured*, on account of his *colour*, and I would not be poſitive that the Arabic V. קהב itſelf was not a corruption of the Heb. הב. occ. 1 K. x. 22. 2 Chron. ix. 21.

Hence perhaps the Latin *ebur*, and Eng. *ivory*.

II. As a N. maſc. plur. הובנים *Ebony wood*, ſo *Symmachus* Εϐενους, and Vulg. hebeninos, thus named perhaps from it's *dark* or *black colour*. But independently on this (I confeſs dubious) derivation, this interpretation is rendered highly probable, by the ſimilarity of the Hebrew to the Greek and Latin names, by הובנים being joined with *ivory*, (קרנות שן) as ſomewhat of a like kind, which it may well be reckoned, ſince it is found in the ſame places, is, like that, of great value, and remarkable for it's gloſſy blackneſs, as that for it's pure whiteneſs : To which may be added, that הובנים is plural like other names of wood in Heb. as שטים, אלגומים, אלמוגים, &c. See more in *Bochart*, Vol. III. 140. & ſeq. Once Ezek. xxvii. 15.

III. הב *Come*, *come give*. See under יהב.

## הבל

I. The idea of the word ſeems to be, *to emit a vapour*, *exhale*, *evaporate*. The N. הבל is plainly uſed in this ſenſe by the Chaldee Paraphraſt on Pſ. xc. 9. *We finiſh the years of our life like* הבל פומא דסתוא the exhalation or vapour *of the mouth in winter*. And *Symmachus* renders the V. אל תהבלו by Μη γινεσθε Ατμις *Do not* become a vapour, Pſ. lxxii. 11 ; and in this ſenſe the N. appears to be uſed twice in the immediately preceding verſe, *Surely the ſons of men are* הבל a vapour—*to aſcend in a balance (they are) altogether (readier) than* a vapour. So Pſ. cxliv. 4, *Man is like* a vapour ; *his days paſs away like a ſhadow*. (Comp. Jam. iv. 14.) Prov. xxi. 6, *The getting of treaſures by a lying tongue (is the getting of)* הבל נדף *a flitting* vapour *by thoſe who ſeek death*. Iſa. lvii. 13. *The wind ſhall carry them all away*, הבל a vapour *ſhall take them off*.

II. As a N. הבל *Vanity*, *emptineſs*, *a being deſtitute of real ſubſtantial good* or *truth*. Job vii. 16. Pſ. xciv. 11. Eccleſ. i. 2. iv. 7. & al. freq. Alſo *a vain idol*, which according to St. Paul, 1 Cor. viii. 4, is *nothing in the world*, i. e. * *nothing* of that which it's fond worſhippers imagine of it. Deut. xxxii. 21. 1 K. xvi. 13, 26. 2 K. xvii. 15. Jer. xvi. 19. & al. As a Particle, *In vain*. Job ix. 29. Pſ. xxxix. 7. Iſa. xxx. 7. As a V. in Kal, *To become vain* in diſcourſe or mind, i. e. to ſpeak fooliſhly, or judge falſely, and love what is vain and worthleſs. occ. Job xxvii. 12. 2 K. xvii. 15. Jer. ii. 5. (Comp. Rom. i. 21.) In Hiph. *To make vain* in this ſenſe, i. e. credulous of, or loving, what is vain or falſe. occ. Jer. xxiii. 26.

## הבן See under הב

## הבר

The Verb in Arabic ſignifies *to cut*, *cut off*, "reſecuit, amputavit," *Caſtell* ; and nearly in this ſenſe, I think with *Cocceius*, (whom ſee) it is uſed in the only paſſage of the Hebrew Scriptures where it occurs, Iſa. xlvii. 13, *Let them now ſtand up and ſave thee* הברו *(who)* cut or divide *the heavens*, *gazing at the ſtars*. Thus the relative אשר being underſtood as uſual הברו will be exactly ſynonymous with the maſoretical *Keri* הברי. *The cutting* or *dividing of the heavens* here mentioned, ſeems to refer to the uſual practiſe of the heathen Aſtrologers in *dividing* them into parts or houſes, (as they are called) for the more diſtinct contemplation of the ſituations and configurations of the ſtars and planets, whence they pretended to collect the will of their God, the Heavens, and to foretel future events. Is it not amazing to conſider how long this pagan trumpery continued among Chriſtians? The LXX. and Vulg. have given the ſenſe, though not the preciſe idea of the words, the former rendering them by Αςρολογοι του ουρανου *Aſtrologers of heaven*, the latter by Augures Cœli *Augurs of heaven.*

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* See *Bochart*, Vol. II. 247.

* See *Greek* and *Engliſh* Lexicon under Ειδωλον III.

## הגה

With a final ה, radical, but mutable or omiſſible.

I. *To bring*, or *carry forth*, or *away*, *to remove.* 2 Sam. xx. 13. Prov. xxiv. 4, 5. Iſa. xxvii. 8.

II. *To bring forth* or *utter* words, or a voice. Job xxvii. 4. Iſa. lix. 3, 13. Pſ. xxxv. 28. Hence

III. *To roar*, or rather *growl* as a lion over his prey. Iſa. xxxi. 4. See *Bochart*, Vol. II. 731. Comp. Job xxxvii. 2. *To coo*, *mourn* as a dove. Iſa. xxxviii. 14. lix. 11. In Kal and Hiph, *To murmur*, *mutter*, *moan*, as men. Iſa. viii. 19. xvi. 7. Jer. xlviii. 31. As a N. הגה *A mourning* or *moaning*. Ezek. ii. 10.

IV. *To bring forth* or *propoſe* any thing in the mind for meditation and contemplation. Prov. xxiv. 2. Iſa. xxxiii. 18.

V. With ב following, it ſeems to ſignify ſuch a *ſtudy* and *intention* of mind as often *burſteth out* into voice. Joſh. i. 8, הגית בו Thou ſhalt meditate *in it*, thou ſhalt ſtudy it with ſuch application of thought, that thou ſhalt *talk* or *mutter* to thyſelf concerning it. So Pſ. i. 2. & al. As a N. הגיון *Meditation.* Pſ. xix. 15. Comp. Pſ. ix. 17. Is not הגיון uſed Pſ. xcii. 4, for a *premeditated compoſition*, or *precompoſed Pſalm?* The LXX. render it ᾠδης, and Vulg. cantico, *a ſong.*

הגג Occurs not as a V. in this reduplicate form, but hence as a N. הגיג *Intenſe meditation*, *earneſt contemplation.* occ. Pſ. v. 2. xxxix. 4.

## הגן

הגינה Once Ezek. xlii. 12. It is variouſly interpreted, *Directly*, *ſtrait forward*, *elegant*, *decent.* The Vulg. renders it, ſeparatum, and ſo ſeems to have underſtood it as a participial N. from גן *to protect*, *defend*, with ה emphatic prefixed, which verſion ſeems to deſerve conſideration.

## הדה

With a final ה, radical, but mutable or omiſſible.

This Root ſeems nearly related to ידה (which ſee) as חלך to ילך, הם to ים.

I. *To ſend*, *thruſt*, or *dart forth*, liberè emittere. So LXX. επιϐαλει. occ. Iſa. xi. 8.

II. As a N. הוד *The darting forth*, or *flaſhing* of light. Hab. iii. 3. Comp. Job xl. 5, or 10. Pſ. civ. 1. & al. Hence

III. *Glory*, *majeſty*, *honour.* Num. xxvii. 20. 1 Chron. xxix. 25. Dan. x. 8. xi. 31. It is written without the ו, Jer. xxii. 18. As a V. with a ו inſerted, *To glorify*, *honour*, *praiſe.* occ. Neh. xi. 17. Pſ. xxviii. 7. xlv. 18. But the verbs in theſe paſſages ſhould rather be referred to the Hiph. of ידה which ſee.

IV. Of ſound. As a N. הוד *A loud*, *briſk*, *vehement* noiſe. Iſa. xxx. 30. Job xxxix. 20. הוד נחרו The vehemence (or vehement noiſe) *of his ſnorting* (*is*) *terrible.* See *Bochart*, Vol. II. 123. & ſeq. In this ſenſe alſo the word is written without the ו, Ezek. vii. 7. הד חרים *The ſounding again (the loud ſounding*, *re-echoing)* of the mountains.

הדד Occurs not as a V. but hence as a N. הידד *Loud ſhouting*, *acclamation*, *acclaim.* Jer. xlviii. 33. & al.

## הדך See under דכה

## הדם

I. As a N. *A footſtool*, or *reſt* for the feet.

Iſa. lxvi. 1. & al. It occurs not as a V. but as a N. is always joined with רגליו *his feet*. The LXX. have rendered it 1 Chron. xxviii. 2, by *στασις*, *a ſtand*, *reſt*; and Lam. ii. 1, by *τοπος ὁυ ἐστησαν ὁι ποδες*, *the place where his feet* ſtood. Why then may not ה in this word be ſervile, or emphatic, and דם a Noun from the Root דמה *to be quiet*, *ſtill*, *reſt*, which ſee?

II. Chald. as a V. הדם *To cut in pieces*. So the Targum in 1 K. xviii. 33. & al. Hence as a N. maſc. plur. הדמין *Pieces*. occ. Dan. ii. 5. iii. 29. The word is uſed in the ſame ſenſe in Syriac.

### הדס

Occurs not as a V. but as a N. *The myrtle tree*. Iſa. xli. 19. Zech. i. 8. & al. The ideal meaning of the word is uncertain. I ſhall juſt hint that the Greek Ἡδυς, *(hedùs)* ſignifies *ſweet*; that the *myrtle* is very remarkable for the *fragrancy* or *ſweetneſs* of it's leaves as well as of it's flowers, and that probably for this reaſon it had it's Greek and Latin name Μυρτος and *Myrtus*, from *μυρον* (myron) *perfume*, *ſweet ointment*.

Hence, no doubt, as a N. fem. הדסה *Hadaſſah*, the original Jewiſh name of *Eſther*. occ. Eſth. ii. 7. The Note of the Chaldee Targum in this paſſage ſeems remarkable, "They called her הדסה becauſe ſhe was juſt, and the juſt are thoſe that are compared לאסא to *myrtle*."

### הדף

I. *To thruſt*, *puſh*. Num. xxxv. 20. Ezek. xxxiv. 21.

II. *To expel*, *caſt out by force*. Deut. vi. 19. Joſh. xxiii. 5. Comp. נדף.

### הדר

I. *To adorn*, *decorate*, *deck*. Iſa. lxiii. 1. As a N. הדר *Ornament*, *beauty*. Prov. xx. 29. Comp. Deut. xxxiii. 17. As a N. fem. in Reg. הדרת *Honour*, *beauty*, *glory*. Prov. xiv. 28. הדרת קדש *The beauty* or *glory of holineſs* plainly denotes the *glorious ſanctuary* of the tabernacle or temple of God, with the *ſplendid ornaments* of the things and perſons belonging to it, all of which typified the ſtill *more glorious things to come*. 1 Chron. xvi. 29. (comp. ver. 27.) Pſ. xxix. 2. xcvi. 9. (comp. ver. 6, 8.) But in 2 Chron. xx. 21, להדרת קדש ſeems to import *according to the temple-ſervice*, i. e. by *alternate* or *reſponſive* ſinging. Comp. Ezra iii. 11. Pſ. cxxxvi. throughout.

II. *To honour*, *reverence*, *reſpect*. Exod. xxiii. 3. Lev. xix. 15, 32. In Hith. *To honour oneſelf*, *take honour to oneſelf*. Prov. xxv. 6. As a N. הדר *Honour*, *glory*. Pſ. cxlix. 9. Prov. xiv. 28. & al.

Iſa. xlv. 2, הדורים אושר. The Vulg. renders it *glorioſos* terræ humiliabo, *I will humble* the glorious of *the earth*. But ישר doth not ſignify *to humble*, and ſo the ה in הדורים will be beſt conſidered as a ſervile. See under דר I. The words הוד and הדר are often joined in Scripture, as 1 Chron. xvi. 27. Job xl. 5. Pſ. viii. 6. civ. 1. & al. where הוד ſeems to denote the *ſplendour* or *glory* itſelf, הדר the *ornament*, *beauty*, or *majeſty* reſulting from that glory. פרי עץ הדר *The fruit of the beautiful tree*, Lev. xxiii. 40. The Targum explains it by פירי אילנא אתרוגין the fruit of the *citron* trees. Comp. *Joſephus* Ant. Lib. 13. cap. 13. §. 5. The Jews ſtill make uſe of the *fruit* of this tree yearly at the Feaſt of Tabernacles; and notwithſtanding what Mr. *Bate* has ſaid under this word I cannot think that פרי *Fruit* is equivalent to כפת *Boughs*, Lev. xxiii. 40, or to עלי *Branches*, Neh. viii. 15.

### הה

I. A natural exclamation of grief, *Ah!* occ. Ezek. xxx. 2. הה ליום *Ah! Alas, to the day! Alack-a-day!*

II. With א prefixed אהה Nearly the ſame, but more intenſe, *Ah! Ah!* Joſh. vii. 7. & al. freq.

### הו

A natural exclamation in lamenting, *Oh!* Ω, Heu! occ. Amos v. 16.

### הוא

It denotes *permanent exiſtence*, or *ſubſiſtence*.

I. As a V. *To be, abide, remain.* occ. Eccleſ. xi. 3.

II. Chald. the ſame as Heb. הוה, *To be.* Dan. ii. 20, 28. vii. 23. & al.

III. As a N. הוא one of the divine names, *He who hath permanent exiſtence, who exiſts eminently.* Deut. xxxii. 39. Pſ. cii. 28. (N. B.) Iſa. xliii. 10, 13. Neh. ix. 7. & al. Comp. John viii. 24, 58.

IV. *A permanent being, one who ſubſiſts, a perſon.* Eſth. vii. 5. *Who is this* הוא he or perſon, *and where is this* הוא perſon? Comp. Job iv. 7. xvii. 3. xli. 1, or 10. Iſa. l. 9. Hence,

V. And moſt generally, הוא is uſed as the Pron. third perſon ſing. of the common gender, *He, ſhe, it,* (though uſually maſculine). See Gen. ii. 11. iii. 15. iv. 20. For it's uſe as a feminine, ſee Gen. iii. 12. xx. 2, 12. Lev. ch. xiii.

**Der.** *Who,* as הוא may be often rendered.

## הוד See under הד

## הוה

With a radical and immutable ו, and a radical but mutable ה final.

With *Schultens* I apprehend that the primary ſenſe of this Root is, *To fall down, ſubſide, ſettle,* ſidere, ſubſidere, whence are derived it's two ſecondary ſenſes of *ſubſiſting, being,* or *continuing,* and of *depreſſing, oppreſſing,* or *overwhelming.* Hence likewiſe the Greek *ἑω to ſit* or *ſet,* and *εω to be.*

I. As a V. *To be, ſubſiſt, continue.* occ. Gen. xxvii. 29. Neh. vi. 6. Eccleſ. ii. 22. In which paſſages the word is evidently uſed in an emphatical ſenſe. As for הויה Exod. ix. 3, it ſeems to be the Participle fem. Benoni, in Kal, from the Root היה (which ſee), ſo הוי Iſa. xvi. 4, the Imperat. ſecond perſon *maſc.* ſing. from the ſame Root, the final ה being dropped as uſual.

II. As a N. with a formative ן, הון *Means of ſubſiſtence, ſubſtance, riches.* Pſ. cxii. 3. Prov. i. 13. & al. freq.

III. As a N. יהוה Jehovah, the proper and incommunicable name of the *divine Eſſence* (ſee Iſa. xlii. 8. Hoſ. [illegible] 12.) ſubſiſting in a Plurality, i. e. a Trinity of Perſons. See Deut. vi. 4. xxviii. 58. 1 John v. 7, and comp. under אלהים. If the initial י in יהוה, as in ſome other proper names יצחק *Iſaac,* יעקב *Jacob,* &c. be only formative, the word will denote *He who* is or subsists, i. e. eminently and in a manner ſuperiour to all other beings; but after repeated and attentive conſideration, I think Mr. * *Hutchinſon* is right in making this divine name a compound of יה *The Eſſence,* and the Participle הוה *exiſting, ſubſiſting,* i. e. of and from itſelf, or, to uſe his own words, "exiſting by ſome virtue, power, or action, neceſſarily and voluntarily in itſelf; ſupporting or ſuſtaining it's own exiſtence perſonally (i. e. itſelf) in manner, in virtue, in power, in ſtrength, in action, in wiſdom." "So, as † another learned writer obſerves, *Jehovah* is *the Being neceſſarily exiſting of and from himſelf, with all actual Perfection originally in his Eſſence.*" St. John expreſſes it in Greek by *ὁ ων, και ὁ ην, και ὁ ερχομενος, He who is, and which was, and who is to come.* Rev. i. 4, 8. xi. 17. Comp. ch. iv. 8, and ſee *Greek and Engliſh* Lexicon in *Ων.*

It would be almoſt endleſs to quote all the paſſages of Scripture, wherein the name *Jehovah* is applied to Chriſt; let thoſe therefore who own the Scriptures as the rule of faith, and yet doubt His *Eſſential Deity* only compare, in the original Scriptures, Iſa. vi. 1—5, with John xii. 41. Iſa. xlv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31. vi. 11. Zech. xii. 10, with John xix. 34, 37. Joel ii. 32, or iii. 5, with Rom. x. 13; and I think they cannot poſſibly miſs of a ſcriptural demonſtration, that *Jeſus* is *Jehovah.*

That this divine name יהוה was well known to the heathen there can be no doubt. *Diodorus Siculus,* Lib. 1. ſpeaking of thoſe who attributed the framing of their laws to the Gods, ſays, "Παρα τοις Ιουδαιοις Μωσην ἱϛορουσι τον ΙΑΩ επικαλουμενον Θεον —Among the *Jews* they report that *Moſes* did this to the God called *Iao.*" *Varro*, cited by St. *Auſtin*, ſays, *Deum* Judæorum *eſſe* Jovem, that *Jove* was the God of the *Jews*; and from יהוה the Etruſcans ſeem plainly to have had their *Juve* or *Jove*, and the Romans their * *Jovis* or *Jovis-pater*, i.e. Father *Jove*, afterwards corrupted into *Jupiter*. And that the Idolaters of ſeveral nations, Phenicians, Greeks, Etruſcans, Latins, and Romans, gave the incommunicable name יהוה with ſome dialectical variation to their ſalſe Gods, may be ſeen in an excellent Note in the *Ancient Univerſal Hiſtory*, Vol. XVII. p. 274, &c. I add, that from this ſame divine name the Greeks had their exclamation of grief Ιου, as Ιου, Ιου Δυϛηνε, and the Romans theirs of triumph, Io, Io Triumphe, both of which were originally addreſſes to *Jehovah*.

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* Moſes' Sine Princip. pag. 22.

† Mr. *Spearman*'s Enquiry after Philoſophy and Theology, p. 338. Edit. Edinburgh.

IV. As a N. fem. הוה *An oppreſſing* or *depreſſing calamity, a grievous affliction.* Iſa. xlvii. 11. ותפל עליך הוה *And* affliction *ſhall fall upon thee.* So LXX. ταλαιπωρια. So Ezek. vii. 26. In Reg. הות. Prov. xvii. 4. xix. 13. So Job vi. 2. xxx. 13, according to the *Complutenſian* edition and the *Keri*, הותי. In plur. הוות Job vi. 30.

V. As a N. fem. in Reg. הות, plur. הוות *Oppreſſion, oppreſſiveneſs.* See Pſ. xxxviii. 13. lii. 9. xciv. 20. Prov. x. 3. xi. 6. Mica vii. 3. The LXX. render it by Αδικια *Injuſtice*, Pſ. lii. 4. lv. 12, in which laſt paſſage *Symmachus* explains it by Επηρεια *Inſulting injury* or *injurious ſneſs*.

### הוי

I. A Particle of exclaiming or encouraging, *Ah! Ho!* Iſa. lv. 1. Zech. ii. 6.

II. Of grieving or threatening, *Oh! ah!* Iſa. i. 4, 24. 1 K. xiii. 30. Jer. xxii. 18. *Wo*, Iſa. v. 8. Jer. l. 27. Micah ii. 1. & al.

### הזה

Occurs not as a Verb in Heb. but as a Participle or participial N. maſc. plur. הזים *Sleeping, ſleepy, drowzy*, (ſo Targum נימין) or rather perhaps, *Raving, thinking* or *ſpeaking deliriouſly*, delirantes; for from this Heb. Root the Arabs appear to have had their הדי (with a *dſal*) *to be delirious, to rave, ſpeak deliriouſly from a diſtemper*, &c. "deliravit, ex morbo abſurda locutus fuit, mentis inops," *Caſtell*; and to this purpoſe *Aquila* and *Theodotion* render the HeHebrew הזים by φανταζομενοι *fanſying*, LXX. ενυπνιαζομενοι *dreaming*, and Vulg. vana videntes *ſeeing vain things*. Once Iſa. lvi. 10; on which paſſage *Cocceius* not improbably ſuggeſts, that there is a literal alluſion to the Hebrew חזים *ſeers*. Paronomaſias are not unuſual in Iſaiah. Comp. ch. v. 7. x. 30. lxi. 3. lxv. 11, 12.

### הי

A Particle of lamentation, *Hey! ho! Hei!* occ. Ezek. ii. 10. Comp. Prov. xxiii. 29.

### היא

Occurs not as a V. in Heb. but is nearly related to הוא *to ſubſiſt, be.* Hence היא imports or refers to a *being* or *perſon*, and is uſed as a Pronoun of the third perſon fem. ſing. *She, it.* freq. occ.

### היה

With a final ה radical, but mutable or omiſſible.

It ſeems nearly related to הוה, *To ſubſide, ſubſiſt, exiſt, be*, which ſee, but is much more frequently uſed.

I. *To be, exiſt.* Gen. vi. 4.

II. *To be*, as denoting the ſtate or condition of being. Gen. i. 2, 3, 6. xxviii. 24. & al. freq.

III. *To be, to happen, come to paſs*, or *into being*. Gen. iv. 8. vi. 1. & al. freq.

IV. *To be reckoned* or *reputed.* 1 K. i. 21.

V. *To be, ſubſiſt, remain, continue.* Gen. xxvii. 33. Ruth i. 2. Pſ. xxxvii. 18.

VI. With ל and a Noun following, it denotes ſome change of condition, ſtate, or quality.

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* Jovis Custos, is an inſcription on an antient medal; *Jovis* being uſed in the nominative according o the ancient form. See *Montfaucon* Antiquité Expliquée, Tom. I. p. 34. Pl. 9.

*To be, become.* Gen. ii. 7, 24. xvii. 4. Exod. iv. 4. & al. freq.

VII. With ל and a V. infinitive, beſides it's more obvious conſtruction it ſometimes denotes cuſtom or neceſſity. Joſh. ii. 5. ויהי השער לסגור *When the gate* was to be *ſhut.*

VIII. In Niph. *To be brought into a ſtate of being, to become, to be done, made* or *accompliſhed.* See Deut. iv. 32. xxvii. 9. Prov. xiii. 19.

IX. In Niph. *To be continued,* (Comp. above, Senſe V.) or perhaps, *To be heavy.* (Comp. under הוה) occ. Dan. ii. 1, *And his ſleep* נהיתה עליו continued, or was heavy *upon him.* Comp. Gen. ii. 21. xv. 12. Dan. x. 9.

X. *To be oppreſſed, depreſſed, afflicted.* occ. Dan. viii. 27. Vulg. langui *I languiſhed.* Comp. הוה Senſe IV. and the textual reading of Job vi. 2. xxx. 13, where the N. in Reg. הית means *a grievous, oppreſſive calamity.*

XI. As a N. with a formative י, יה (as if by abbreviation for יהיה or יהי) One of the divine names, *JAH, The Eſſence, He who IS* ſimply, abſolutely, and independently, Ὁ ΩΝ. The relation between יה and the V. היה is intimated to us the firſt time יה is uſed in Scripture, Exod. xv. 2, *My ſtrength and my ſong* (is) יה *Jah,* ויהי and he is become *to me ſalvation.* See Pſ. lxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 18. cxviii. 17.

יה is ſeveral times joined with the name יהוה, ſo we may be ſure that it is not, as ſome have ſuppoſed, a mere abbreviation of that word. See Iſa. xii. 2. xxvi. 4. Our bleſſed Lord ſolemnly claims to himſelf what is intended in this divine name יה, John viii. 58, *Before Abraham was,* ΕΓΩ ΕΙΜΙ I AM. (Comp. ver. 24, 28.) And the Jews appear to have well underſtood him, *for then took they up ſtones to caſt at him.*

From this divine name יה the ancient Greeks had their Iη, Iη, in their invocations of the Gods, particularly of *Apollo,* i. e. *The Light.* And hence ƎI (written after the oriental manner from right to left) afterwards ΕΙ was inſcribed over the great door of the Temple of *Apollo* at *Delphi.* *

## היך

A Particle, *How?* occ. 1 Chron. xiii. 12. Dan. x. 17. It is ſynonymous with איך Comp. 1 Chron. xiii. 12. with 2 Sam. vi. 9.

## היך

Chald. the ſame as the Heb. הלך, *To go, come.* occ. Ezra v. 5. vi. 5. vii. 13.

Hence Gr. ἥκω and ἵκω *to come.*

## הכל

Occurs not as a V. in Hebrew, but I ſuſpect the idea of the word to be, *Large, roomy, ſpacious;* for the Arabic uſes words, propably from this Root, in the ſenſe of being *great, lofty,* and applies them to any thing of *large bulk.* (See *Caſtell*'s Heptaglot Lexicon, under הכל).

I. As a N. maſc. ſing. היכל The middle and *largeſt* part of the *Temple* of the Lord, the *Sanctuary,* as diſtinguiſhed from the porch; and from the Holy of Holies. See 1 K. vi. 5. vii. 50. It is alſo uſed for the *ſanctuary* of the *Tabernacle.* 1 Sam. i. 9. iii. 3.

II. *A large, ſpacious houſe, a palace.* 1 K. xxi. 1. 2 K. xx. 18. Dan. iv. 26.

III. It is applied to that *high* and *holy place* (Iſa. lvii. 15.) where Jehovah *peculiarly dwelleth,* Pſ. xi. 4. xviii. 7. Jer. ii. 5, 8; otherwiſe called *the holy heavens,* or *heavens of holineſs,* Pſ. xx. 6, and Jehovah's *dwelling* or *reſting place,* 1 K. viii. 30, 39, 43, 49.

IV. היכלי שן *The ivory palaces,* mentioned Pſ. xlv. 9, may mean either *palaces* richly *adorned* or *inlaid with ivory,* (Comp. under שן) whence the nuptial robes were taken; or elſe it may ſignify the *ivory boxes* or *veſſels* where the perfumes were kept, thus denominated becauſe made *in the form of a palace,* as the ſilver Ναοι of Diana, mentioned Acts xix. 24, were in the form of her Temple at Epheſus. (See Mr. *Merrick*'s Note on Pſ). Many perſons, as well as myſelf, no doubt have ſeen *ivory models* of the Chineſe Pagodas or Temples. And vaſes for preſerving perfumes among the Hebrews ſeem to be deſigned by the name of מגדלות. מרקחים *Towers* of perfumes, Cant. v. 13. See *Outlines of a New Commentary on Solomon's Song*, &c. p. 165, Note.

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* See Dickenſon's Delphi Phœnicizantes, Cap. X.

### הכר

With an initial ה, radical, but omiſſible, or ſometimes dropt, as plainly appears from Gen. xxxvii. 32, 33. xxxviii. 25, 26. xlii. 7, 8. Deut. i. 17.

I. In Kal and Hiph. *To know again, call to mind, recollect, acknowledge, own*, agnoſcere. Gen. xxvii. 23. xxxi. 32. xxxvii. 32, 33. xxxviii. 25. xlii. 8. Pſ. cxlii. 9. & al. freq. In Niph. (with the ה retained) Job xix. 2. *Ye are not aſhamed* תהכרו לי (tho') *ye* are known *to me*, (ſo Targ. תשתמודעון לי) i. e. ye do not bluſh at your undeſerved reproaches and inſinuations of my wickedneſs, notwithſtanding your *acquaintance* and pretended friendſhip with me. Comp. Job vi. 14, &c. In Niph. (with the ה omitted) *To be known*. Lam. iv. 8. So LXX. επεγνωσθησαν, Vulg. cogniti ſunt. As a participial N. (the ה dropt) מכר *A perſon known* to one, *an acquaintance*. occ. 1 K. xii. 5, 7.

II. As as N. fem. in Reg. הכרת *Acknowledgement*, ſo Vulg. Agnitio. occ. Iſa. iii. 9. The acknowledgement *of their faces witneſſeth againſt them*, i. e. Their countenances *betray* their guilt.

III. With פנים *the face* following, *To reſpect perſons*, *to own* or *regard the perſons* of men on account of ſome *external* advantages. Deut. i. 17. Prov. xxiv. 23. xxviii. 21. In Niph. נכר *To be* thus *reſpected*. Job xxxiv. 19; where פנים is to be ſupplied from the preceding ſentence.

### הל

I. *To move quickly*, *violently* or *irregularly*. So the LXX. have rendered the reduplicate הלל (inter al.) by αγαλλιαομαι *to exult*, παραφερομαι *to move* or *ſtagger about*, περιφερω *to diſturb*, σαλευομαι *to be moved*, *toſſed*. In this primary ſenſe, however, it occurs not in the ſimple form הל, but ſee below under הלל I.

II. *To exult*, *toſs oneſelf about* through pride and inſolence, ſe jactare. In this ſenſe it may be underſtood, Pſ. lxxv. 5.

III. *To move briſkly*, *irradiate*, *gliſter*, *ſhine*, as the light or a luminous body doth. occ. Job xxxi. 26. xli. 9. In Hiph. *To cauſe to irradiate* or *ſhine*. Job xxix. 3. Iſa. xiii. 10. As a N. fem. plur. תהלת *Eradiations*, *ſhinings forth*. LXX. Δοξαις, *Glories*. Exod. xv. 11. Comp. Exod. xiv. 24. Hab. iii. 3. * And from this ſenſe of the word may perhaps be beſt deduced the meaning of the Hebrew title of the book of Pſalms (as we call it) viz. ספר תהילים i. e. the book of the *ſhinings forth*, *eradiations*, *manifeſtations* or *diſplays*—namely of divine wiſdom and love exhibited in God's dealing with his choſen people, or with particular perſons, as *figures*, *for the time being*, of what ſhould be accompliſhed either in the perſon of Chriſt, or in his myſtical body, the Church.

IV. From the glorious appearance and effects of the irradiation of light in the material world, many words which in their primary ſenſe are deſcriptive of *light* and it's operations, do in all languages denote *glory*, *praiſe*, or the like, and thus in Heb. as a N. fem. תהלה *Praiſe*, *glory*. Neh. xii. 46. Pſ. xxxiii. 1. xl. 4. & al. freq. In ſeveral paſſages, however, where the N. is thus rendered, the primary ſenſe of *irradiation* is evidently preferable; as in Pſ. xxii. 4, *Thou art holy*, *O thou who inhabiteſt* or *didſt inhabit* תהלות *of Iſrael*; not *praiſes* ſurely, they cannot be inhabited: but the word here refers to the *glorious manifeſtations* of Jehovah, for his people Iſrael, in *light* and *fire*, as at Sinai, Exod. xix. 18. Deut. iv. 11; in the pillar of cloud and *fire* through the wilderneſs, Exod. xiii. 20, 21. Num. ix. 15, &c.; and eſpecially as the God-man appeared in *Glory* over the Cherubim.

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* See the Preface to Mr. *Fenwick's* Pſalter, p. 11.

See Lev. xvi. 2. Ezek. i. 26, 27, 28. So Hab. iii. 3, *His glory covered the heavens, and the earth was full of* תהלתו *his* ſplendour. I add, Job iv. 18, "*or hath placed* irradiation *in his agents*, &c. as their own, or independent on him—it is *His* Glory, not theirs." *Bate.*

הלל, The reduplication of the ſecond radical denoting, as uſual, the repetition or intenſeneſs of the action;

I. In Hith. It is rendered *to be mad*, *fooliſh*, *to rage*, or the like, but is properly a word of motion or geſture; *To move* or *be moved violently* or *tumultuouſly*, *to tumultuate.* occ. Nah. ii. 5. *The chariots* move tumultuouſly (Eng. Tranſl. rage) *in the ſtreets*, Vulg. conturbati ſunt. Jer. li. 7. *The nations have drunken of her wine, therefore the nations* are moved or ſhaken, reel, ſtagger; ſo LXX. *εσαλευθησαν* and Vulg. commotæ ſunt. 1 Sam. xxi. 13. He ſtaggered about *in their hands*; ſo LXX. *παραφερετο*: Vulg. collabebatur, *ſtumbled.* Comp. Jer. xxv. 16. xlvi. 9. So in Kal, it is rendered *to make mad* or *fooliſh*, but properly ſignifies *to agitate*, *diſturb*, *diſtract*, *to make to ſtagger*, *reel*, or *move about* like fools or mad-men. Job xii. 17. Iſa. xliv. 25. Eccleſ. vii. 8; where LXX. *περιφερει agitates*, Symmachus *θορυβει diſturbs*, *diſtracts.* As a N. maſc. plur. הוללים *Merriments*, *revellings*, ſuch as *dancings with ſinging*, *muſick*, &c. *Orgies.* occ. Jud. ix. 27, where the LXX. according to the *Alexandrian* copy, *χορους dances*, Vulg. cantantium choris *dances of ſingers.* It was evidently a kind of *Bacchanalian* feaſt. As a N. fem. plur. הוללות *Agitations*, *tumults.* Eccleſ. ix. 3. x. 13. (So LXX. in both paſſages *περιφερεια*, and *Symmachus*, in the latter, *θορυβος*, but in the former *αυθαδεια inſolence.* See the following Senſe.) Alſo *extravagancies*, *pranks*, *frolics*, *mad tricks* as we call them. Eccleſ. i. 17. ii. 12. vii. 26. LXX. *περιφορα.* See *Bate.*

II. In Kal and Hith. *To toſs oneſelf*, *to exult* through pride and inſolence or joy, jactare ſe, *to boaſt.* Pſ. x. 3. xliv. 9. xlix. 7. Iſa. xli. 16. Jer. xlix. 4. So the LXX. render it in the two laſt paſſages by *αγαλλιαομαι to exult.* As a Participle or participial N. maſc. plur. הוללים *Inſolent*, *arrogant perſons*, *boaſters.* Pſ. v. 6. lxxiii. 3. lxxv. 5. So the Targum in theſe three paſſages מתלעבין *Deriders*, *ſcorners.* Pſ. cii. 9, מהוללי. בי *Thoſe that* are inſolent, or boaſt themſelves *againſt me*; where obſerve, that מהוללי is uſed in the conſtruct for the abſolute form, and that the Targum renders it by מתלעבי *Scorners.*

III. *To irradiate briſkly*, *ſhine brightly.* It occurs not in this ſenſe as a Verb in the reduplicate form, but hence as a N. הֵילֵל *The bright irradiator*, an impious title aſſumed by the *King of Babylon.* By being joined with בן שחר *Son of the morning*, it ſeems in it's primary ſenſe to denote *the planet Venus*, as we call it, while tending from its lower to it's upper conjunction with the Sun, when conſequently it appears to the weſtward of him in the Zodiac, and ſo is *viſible in the morning* before ſun-riſe, and uſhers in the day. So LXX. *Εωσφορος, ὁ πρωϊ ανατελλων*, and Vulg. Lucifer, qui mane oriebaris, *Lucifer, who aroſe in the morning.* הֵילֵל then denotes, *The Morning-ſtar*, from it's *vivid ſplendour.* occ. Iſa. xiv. 12.

IV. And moſt generally, In Kal and Hiph. *To give luſtre*, *to make illuſtrious* or *glorious*, *to glorify*, *praiſe very much*, or the like. (Comp. above under הל IV.) Gen. xii. 15. Jud. xvi. 24. 1 Chron. xvi. 4. As a N. maſc. plur. הלולים *Praiſes.* occ. Lev. xix. 24.

הללו יה *Praiſe ye Jah*, Eng. Marg. *Hallelujah*, and ſo the LXX. throughout, leaving it untranſlated, Αλληλουια. It occurs very frequently at the beginning and end of the Pſalms. And from this ſolemn form of *praiſe to God*, which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their ſimilar acclamation Ελελευ Ιη, with which they both began and ended their *Pæans* or Hymns in honour of *Apollo*, i. e. *The Light.*

V. As a N. maſc. plur. נהללים rendered in our Tranſlation *Buſhes*, and in the Margin, more agreeably to the ſenſe of הלל, *commendable Trees*, but ſee under נהל. occ. Iſa. vii. 19.

Der. Greek Αλλομαι to leap. Ἑλη, and Ἑιλη the ſplendour of the Sun, Ἡλιος the Sun. Eng. *Hail!* in ſaluting.

## הלא

I. *To remove* or *caſt to a diſtance* or *far off.* It occurs not as a V. but as a Participle Niph. fem. נהלאה occ. Mica iv. 7. where the LXX. *απωσμενην rejected*, Targ. מבדריא *diſperſed*. The word is evidently parallel to נדחה *thruſt out* in the preceding verſe. And hence the Gr. *ελαω*, and *ελαυνω to drive.*

II. As a Particle, הלאה

1. Of Place, *To a diſtance, beyond, further.* Gen. xix. 9. Num. xvi. 37. 1 Sam. x. 3. So with מ prefixed and ל following, מהלאה *Beyond*, q. d. *at beyond.* Gen. xxxv. 21. Amos v. 27.

2. Of Time, *Onwards, henceforwards, thenceforth.* Lev. xxii. 27. Numb. xv. 23. So Iſa. xviii. 2, 7. מן הוא והלאה, *From it's (being)* or *from (the time it had a) being, and* thenceforwards.

## הלה See under הל

## הלך

With an initial ה, radical, but omiſſible, as is evident from Gen. xxvi. 13. Jud. iv. 24.

I. It properly denotes *local motion.*

In Kal, *To go* in whatever manner, *go away, go along, go forwards, proceed, walk.* It is a very general word, and applied to things both animate and inanimate. See (inter al.) Gen. ii. 14. iii. 14. viii. 3, 5. xiii. 17. Exod. ix. 23. Job xxxi. 26. Pſ. lxxviii. 39. civ. 26. cv. 41. Jon. i. 11, 13. In Niph. *To be gone, gone off.* occ. Pſ. cix. 23. Comp. Job xiv. 20. In Hith. *To go, walk, walk about*, q. d. *to walk oneſelf about*, as the Frenchſay, *ſe* promener. Gen. iii. 8. Exod. xxi. 19. As a N. maſc. plur. in Reg. הליכי *Paths, ſteps.* As a N. fem. plur. הליכות *Goings, ways.* Pſ. lxviii. 25. Nah. ii. 6. & al. Alſo *Companies of travellers, caravans.* Job vi. 19.

II. Both in Kal and Hith. it denotes *behaviour, manner of life, converſation*, particularly with regard to *religion.* See 1 K. iii. 6, 14. vi. 12. viii. 23. Gen. v. 22. vi. 9.

III. In Kal, placed before another V. or Participle preceded by ו, it imports the *continuance* or *increaſe* of the action expreſſed by ſuch V. or Participle, as Gen. xxvi. 13, וילך הלוך ונדל *And he went* going forward *and increaſing*, i. e. he went on *increaſing continually.* Exod. xix. 19, *And the ſound of the trumpet was* הולך וחזק going on *and ſtrengthening*, i. e. growing continually *ſtronger.* Jon. i. 11, *For the ſea* (was) הולך וסער going on *and raging*, i. e. increaſing *in rage*, or as our Margin, growing more and more *tempeſtuous.* So Prov. iv. 18. & al. freq.

IV. Chald. In Aph. *To walk.* occ. Dan. iii. 25. iv. 26, (or 29) 34, (or 37). As a N. הלך *A toll* or *cuſtom* laid on ways or ports, like what the Turks call *Caphar.* occ. Ezra iv. 13, 20. vii. 24.

Der. *Walk.*

## הלם

I. *To beat, ſmite, ſtrike upon*, as with a hammer. Jud. v. 26. Iſa. xli. 7. As a N. fem. ſing. הלמות *A hammer.* occ. Jud. v. 26.

II. *To beat, ſmite*, in a more general ſenſe. Prov. xxiii. 35. Comp. Pſ. cxli. 5. As a N. fem. plur. מהלמות, *ſtrokes, blows.* Prov. xviii. 6. xix. 29.

III. *To break, knock*, or, *to be broken* or *knocked to pieces by beating.* Jud. v. 22. Pſ. lxxiv. 6.

IV. *To knock* or *beat down.* 1 Sam. xiv. 16. Applied to wine, Iſa. xxviii. 1, הלומי יין knocked down *with wine*, i. e. *dead* drunk. And in this view *Cocceius* underſtands Iſa. xvi. 8. *The vine of Sibmah—whoſe excellent ſhoots* (or *plants*) הלמו have knocked down *the lords of the heathen.*

V. As a Particle of Place, הלם *Here, hither,* where the foot *ſtrikes*, or *ſtamps*, as it were, Comp. under רגל. Gen. xvi. 13. Jud. xviii. 3.

VI. As a N. יהלם Some kind of *precious ſtone*, probably the *diamond*, ſo called from it's *extraordinary hardneſs*, by which like a *hammer* it will *beat to pieces* any of the other ſorts of ſtones. Thus the Greeks called it Αδαμας, from *α not* and *δαμαω to ſubdue*, on account of it's ſuppoſed *invincible hardneſs*. Accordingly * *Pliny* ſays that *diamonds* "are found to reſiſt a ſtroke on the anvil to ſuch a degree that the iron itſelf gives way, and the anvils are ſhattered to pieces." But Monſieur † *Goguet* treats this account as fabulous, and ſays, that "the hardneſs of our (modern) diamonds is not ſo great, but they will be broken by the hammer as often as you will put them to the proof;" and that "they are broken and even bruiſed very eaſily." It is ſufficient, however, to juſtify the propriety of the Heb. name, that *diamonds* are *much harder* than other precious ſtones, and in this fact I think all are agreed. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13.

## המה

With a radical, but mutable or omiſſible ה final. That this ה is radical appears from Prov. xx. 1. Jer. vi. 23. xlviii. 36. l. 42; but it is often dropped.

It denotes *multitude*, *tumult*, *turbulency*.

I. As a Pron. of the third Perſon *plural* המה and הם *They*, *them*. Gen. iii. 7. vi. 4. vii. 14. xliv. 3. & al. freq. It is generally maſc. but is ſometimes uſed feminine, as Num. xxvii. 7. Jud. xix. 24. Joſh. xvii. 4. Ruth i. 19. 2 Sam. xx. 3. Jer. v. 10. Comp. Job xxxix. 4.

Hence the Pron. ſuffix הם and ם *Them*, *their*; and hence alſo ים and ם the termination *plural*, which is likewiſe generally maſc. but ſometimes fem. as in נשים *Women*, גמלים *She-Camels*. Gen. xxxii. 15, &c. See Grammar, Sect. IV.

II. As a V. in Kal, *To tumultuate*, *be turbulent*, as the ſea, Iſa. xvii. 12. Jer. vi. 23; or waters, Jer. v. 22. li. 55. as the heart, Jer. iv. 19. as the bowels, xxxi. 20. as the animal frame in general, Pſ. xlii. 6. as wine, Zech. ix. 15. Comp. Prov. xx. i.

III. *To tumultuate*, *be in a tumult* or *uproar* as men. Pſ. xxxix. 7. xlvi. 7. lxxxiii. 3. as a city or country, i. e. the inhabitants of them. Ruth i. 19. 1 Sam. iv. 5. 1 K. i. 41, 45. Alſo, *To put into a tumult*, *diſturb*, *diſcomfit*. Exod. xiv. 24. xxiii. 27. Alſo, *To deſtroy with tumult and diſturbance*, exturbare. Deut. ii. 15. As a N. fem. מהומה *Diſturbance*, *confuſion*. Deut. vii. 23. xxviii. 20. 2 Chron. xv. 5. As a N. fem. in Reg. המית *Tumult*, *tumultuous noiſe*. occ. Iſa. xiv. 11.

IV. As a N. maſc. המון and ſometimes, in the conſtruct form, הַמֹן, as Ezek. v. 7. xxix. 19.

1. *A multitude*, *abundance*, Gen. xvii. 4. Jud. iv. 7. 1 K. xviii. 41.
2. *Tumultuous motion*. Iſa. lxiii. 14.
3. *Tumultuous noiſe*. Amos v. 23.

V. As a N. fem. תהום, plur. תהומות, תהמות and תהמת,

1. *A confuſed multitude* of atoms or elementary particles of matter, without coheſion or connection, *A turbid maſs*, *a chaos*,

> Non bene junctarum diſcordia Semina rerum.

Gen. i. 2.

2. *A maſs*, *body*, or *multitude of waters*, from their *fluidity*, and *ordinary tumultuous motion*. See Exod. xv. 5, 8. Deut. viii. 7. Pſ. xlii. 8.
3. *The abyſs* or *deep* by way of eminence, called תהום רבה *the great deep*, Gen. vii. 11. Iſa. li. 10. Amos vii. 4; *that vaſt body of waters which is in the hollow ſphere* or *womb of the earth*, whence it was brought forth at the univerſal Deluge. Gen. viii. 2. xlix. 25. Pſ. civ. 6. & al. Iſa. li. 10, *Art not thou it that dried up the ſea*, מי תהום רבה the waters of the great deep? i. e.

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* *Incudibus hi* (Adamantes) *deprehenduntur ita* reſpuentes ictum, ut ferrum utrinque diſſultet, incudeſque ipſæ diſſiliant. Nat. Hiſt. Lib. 36. cap 4.

† *Origin of Laws, Arts,* &c. Vol. II. p. 121. Edit. *Edinburgh.*

i. e. of that ſea whoſe waters communicated with the great deep. This circumſtance greatly heightens the miracle.

המם As a V. in the reduplicate form,

I. *To put into a great tumult, diſturb* or *diſcomfit exceedingly*. 2 Chron. xv. 6. Jer. li. 34.

II. *To agitate very much.* Iſa. xxviii. 28.

### המל

As Ns. fem. with ה emphat. המלה, and המולה ſee under מל.

### המן See under הם IV.

### המר

In Arabic it ſignifies, *To impel,* alſo *to break, deſtroy*; but it occurs not as a Verb in Hebrew, unleſs perhaps Pſ. xlvi. 3. בהמיר ארץ *in the Earth's* being broken, diſrupted (as at the Deluge) *and*, as it follows in the Text, *in the mountains being diſſolved in the midſt of the ſea*.

As a N. fem. plur. מהמרות. Once Pſ. cxl. 11. It is rendered *deep pits*, but ſeems properly to mean the *ruins* or *diſruptions* of the earth, as in an earthquake; for the whole verſe is an evident alluſion to the puniſhment of Korah, Dathan, and Abiram, and of the two hundred and fifty men who burnt incenſe, Num. xvi. 31—35.

Der. *Hammer* Q?

### הנה

With a radical but omiſſible ה final.

I. In Hiph. *To be ready*, or *preſent*, *to preſent oneſelf*. occ. Deut. i. 41.

II. As a Pron. of the third perſon plur. הנה and הן *Theſe* or *thoſe*, as if one pointed to perſons or things *preſent*, *They*. freq. occ. It is generally uſed fem. but ſometimes maſc. as Ruth i. 13, twice; if theſe are not rather to be conſidered as Moabitiſh variations from the Hebrew. Hence הן and ן poſtfixed, *Them*, *their*, fem.

III. הנה and הן, As a Particle denoting the *preſence* of an object, *See*, *lo*, *behold*; hence Latin En. Gen. i. 29. iii. 22. & al. freq.

IV. הנה A particle of place, *Hither*. Gen. xlv. 8. *Thither*. 2 Sam. iv. 6. הנה והנה *Hither and thither*. 2 K. ii. 8.

V. As a N. הין *A Hin*, a meaſure of liquids. I do not find that the Scripture furniſhes ſufficient data to determine it's capacity. *Joſephus* however (Ant. Lib. III. cap. 8. § 3. and cap. 9. § 4.) repeatedly tells us it was equal to two attic *choas*, i. e. ſix quarts, or one gallon and a half Engliſh. The *Hin* was perhaps thus denominated among the Hebrews becauſe employed in *preſenting* the liquids uſed in the ſervice of God. Exod. xxix. 40. xxx. 24. & al. freq.

VI. Chald. As a Particle, הן, corrupted perhaps like the Greek *αν*, *εαν*, from the Heb. אם.

1. *If*. Dan. ii. 5.
2. *Whether*. Ezra v. 17.
3. Repeated, *Whether—or*. Ezra vii. 26.

### הס

*To be ſilent*, *keep ſilence*. Hab. ii. 20. & al. In Hiph. ſenſe, *To make ſilent*, *ſtill*. Num. xiii. 31. Adverbially, ב being underſtood, הס Amos viii. 3, *In ſilence*, *ſilently*.

Der. *Huſh*, *Hiſt!* Q?

### הפך

I. *To turn* or *change the condition*, *form*, *ſtate*, or *courſe* of a thing. Exod. vii. 15, 17. 1 K. xxii. 34. In Hith. *To turn upon itſelf*, or *over and over*. Gen. iii. 24. (Comp. Ezek. i. 4. מתלקחת) Jud. vii. 13.

II. *To overturn*, *ſubvert*. Gen. xix. 21, 25, 29.

III. *To pervert*. Jer. xxiii. 36. As a N. fem. plur. תהפכות *Perverſeneſs*, *diſtortion*, or *change from the right*. Deut. xxxii. 20. Prov. ii. 12.

IV. As a N. fem. מהפכת A ſort of *ſtocks*, by which the limbs were *diſtorted* into uneaſy poſtures. 2 Chron. xvi. 10. Jer. xx. 2, 3.

הפכפך *To be irregular*, *unſteady*, *turning this way and that*, *continually varying*. occ. Prov. xxi. 8. Comp. Jam. i. 8.

Der. *Havock*.

### הפר See under פר

### הצן

Probably ſome kind of *warlike chariot*, ſuch perhaps as were *armed* with Scythes. Once Ezek. xxiii. 24.

### הרג

*To kill*, in general whether man, beaſt, or plant. See Gen. iv. 4, 18. Lev. xx. 15. Pſ. lxxviii. 47. As a N. הרג *A killing. ſlaughter*. Iſa. xxx. 25. Prov. xxiv. 11, Fem. הרגה Nearly the ſame. Jer. xii. 3. Zech. xi. 4.

Hence the old Lat. *Haruga** (הרונה) a ſacrifice, a victim. Comp. under נזר IV.

### הרה

With a radical, (ſee Pſ. vii. 15. Job xv. 35.) but mutable or omiſſible ה final.

I. *To protuberate, ſwell, be tumid*, or *elevated, to riſe in height*.

It occurs not as a V. ſimply in this ſenſe, but hence as a N. הר *A mountain, a protuberance, riſing*, or *elevation of the earth*. Gen. vii. 19. & al. freq. It is once written with a ו Gen. xlix. 26. *The bleſſings of thy fathers have prevailed above the bleſſings* הורי עד of the durable mountains, (*above*) תאות גבעת עולם *the deſirable things of the everlaſting hills*, which were to be beſtowed on Joſeph, according to Deut. xxxiii. 15. The principal difficulty of this paſſage lies in the words הורי עד תאות, on which we may obſerve; 1ſt, that though הורי is in our tranſlation rendered *progenitors*, yet that the Verb הרה when applied in an active ſenſe to *natural generation*, is in all other places of ſcripture ſpoken of *females only*. 2dly, that tho' הור with ו inſerted is not elſewhere (as I can find) uſed for a mountain, yet the LXX. here render הורי עד by *ορεων μονιμων durable mountains*. 3dly, that the *Samaritan Pentateuch* here reads הרי without the ו. 4thly, that as הורי עד are here joined with גבעת עולם, ſo הררי עד *durable mountains* are in like manner joined with גבעת עולם Hab. iii. 6. Laſtly, with regard to תאות, remark, that as it ſeems to anſwer to מגד in Deut. xxxiii. 15. it may moſt properly be tranſlated *deſirable things*, from the V. אוה *to deſire*, and that the LXX accordingly render it *ευλογιαις bleſſings*, and the Vulg. deſiderium *deſire*.

Hence Greek *ορος a mountain*.

II. As a V. in Kal, *To be big with child, great with young, pregnant*, as females. It includes the whole ſtate of pregnancy from conception to delivery, which is thus denominated from it's moſt obvious and remarkable ſymptom. Gen. iv. 1. xvi. 4, 5. 1 Chron. iv. 17. & al freq. Comp. 1 Sam. iv. 19. Iſa. xxvi. 17. הרה is once uſed paſſively for *is conceived*, but that in a paſſage where an * intenſe pathos ſeems to neglect the regularity of language. Job iii. 2. As a N. fem. הרה, pl. הרות and הריות, *Big with child, pregnant*. Gen. xvi. 11. Amos i. 13. Hoſ. xiii. 16. or xiv. 1. As a N. הרן *A being big, pregnancy*. occ. Gen. iii. 16; where it implies all the pains and inconveniencies of pregnancy. הריון Nearly the ſame. occ. Ruth iv. 13. Hoſ. ix. 11.

III. In a mental ſenſe, *To teem* or *be big with*, as we alſo ſpeak. Job xv. 35. Pſ. vii. 15. Iſa. lix. 4, 13.

IV. As a N. with two formative Yods, יהיר *Looking big, haughty, proud*. LXX. *αλαζων arrogant*. occ. Prov. xxi. 24. Hab. ii. 4.

הרר Occurs not as a V. in this reduplicate form, but as a N. הרר *A high*, or *continued mountain*. Gen. xiv. 6. & al. freq.

הרהר Chald. As a N. maſc. plur. הרהרין *Conceptions, thoughts*, which the mind or heart is, as it were, *big with*. Comp. Senſe III. of הרה above. occ. Dan. iv. 2, or 5, where Vulg. Cogitationes *Thoughts*.

### הרם

Occurs not as a V. in Heb. but in Arabic ſignifies, and that too, according to what appears it's primary ſenſe, *To cut into little pieces*, "concidit in parvas partes" *Caſtell.* Hence as a N. הרמון ſeems to denote, *A butchery, ſhambles* where meat is *ſo cut*, Once Amos iv. 3; where the prophet threatening the inſolence and oppreſſiveneſs of Iſrael under the ſimilitude of wanton refractory heifers, ſays השלכתנה ההרמונה *Ye ſhall be thrown*, or *ye ſhall throw yourſelves* into the ſhambles. It is evident that the ה in הרמון is radical, becauſe here preceded by a ה ſervile. For the above interpretation I am indebted to *Schultens'* Manuſcript *Origines Hebraicæ*.

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* See Biſhop *Lowth*'s excellent *Prælect. de Sacra Poeſi Hebræorum. Prælect.* 14.

### הרס

I. *To break through, break in*. Exod. xix. 21, 24.
II. *To break down, deſtroy, demoliſh*. Exod. xxiii. 24. Jud. vi. 25. Spoken of the teeth. Pſal. lviii. 7. As a N. fem. in Reg. הרסת, plur. הרסות *Deſtruction, ruin*. occ. Iſa. xlix. 19. Amos ix. 11.

Der. *Harraſs, cruſh, craze.* Q?

### הות

Occurs not in the ſimple form, but hence as a V. in the reduplicate,

התת, Once Pſ. lxii. 4. *How long* תהותתו על איש *will ye* attack, ſet or ruſh *upon a man?* ſo LXX. ἐπιτιθεσθε; and Vulg. irruitis? but *Aquila* ἐπιβȣλευετε; *do ye conſult, deviſe againſt?* and the Chaldee Targum מתרגשין (fremitis *Walton*) *do ye rage, are ye outrageous, noiſy,* or *obſtreperous?* And this laſt appears to be nearly the true ſenſe of the word; for hence the Arabs ſeem to have had their התהת *to be of a nimble* or *voluble tongue* in ſpeaking "volubili & expeditâ linguâ fuit in oratione" *Caſtell*; and perhaps from the ſame Hebrew root may be derived the Eng. *to hoot*, if this as well as the Hebrew הותת, may not rather be conſidered as words formed by an onomatopœia from the ſound.

### התל

*mock, banter, trifle.* It is uſed either abſolutely, as Exod. viii. 25, or 29; or with ב or אל following, *To mock at, illude, play upon*, Gen. xxxi. 7. 1 K. xviii. 27. & al. As a N. fem. plur. מהתלות *Illuſions, deluſions*. occ. Iſa. xxx. 10.

ence the Greeks appear plainly to have had their ὑθλεω *to trifle, play the fool*, and the N. ὑθλος *a trifling, fooling*.

## PLURILITERALS,

Or Words of more than three Letters, beginning with ה.

### הבהב See under יהב

### הדבר

Chald. As a N. maſc. plur. emphat. הדבריא and in Reg. הדברי occ. Dan. iii. 24, 27. iv. 33 or 36. vi. 7 or 8. *Theodotion* in Dan. iii. 24, renders it by Μεγιςασιν *Great* men; in ver. 27. by Δυναςαι, ſo the Vulg. by Optimates, Potentes *Principal men*. It ſeems however that the ה is not radical but emphatic after the Heb. form, and ſo the word a derivative from דבר *to ſpeak*, whence perhaps our tranſlators rendered it *counſellors*; or from דבר *to lead*, whence *Montanus* tranſlates it Ductores *Leaders*. *Marius de Calaſio* puts this word under דבר

### הלבוא

Once Joſh. x. 24. Mr. *Bate* in his *Integrity of the Printed Heb. Text*, p. 82. and in his Note in the *New and Literal Tranſlation* &c. takes it to be a compound word from הלך *to go*, and באה *to break, bruiſe*, and renders it *who went to the war* (by the way perhaps *fight* or *battle* would be better) adding "if the ſenſe will do, we ſhall have no trouble with it's being in the *ſingular* number, there being authorities enough to ſupport it." But even if we ſhould not embrace this interpretation of Mr. *Bate*, there will be no ſufficient reaſon to ſuppoſe with Dr. *Kennicott* (Diſſertation 1ſt. p. 438, 9.) that a Θεος απο Μηχανης, an *imaginary* Arabian tranſcriber has here corrupted the text; for there are ſeveral other inſtances in the Bible, where the final א can no more be accounted for by the *common rules of the Hebrew Grammar* than it can here. See inter al. not only אבוא, Iſa. xxviii. 12, but likewiſe ינשוא, Jer. x. 5, and רצוא Ezek. i. 14. And comp. ואמאסאך Hoſ. iv. 6.

### המונכא See under מנך

### הראל

*The Mountain* or *Mount of God*, from הר *a mountain*, and אל *God*. A name for the emblematic altar in Ezekiel. Once Ezek. xliii. 15.

## ו

### וו

Occurs not as a V. but the idea appears to be *To connect*, *join* or *link together*.

I. As a N. maſc. plur. ווים *Hooks*. which *connected* the curtains or veils of the Tabernacle to the pillars. Exod. xxvi. 32. xxxviii. 28. & al. freq.

II. ו A *connective* Particle. The manner or nature of which connection is to be collected from the ſeries of the diſcourſe. Its principal uſes are as follow.

1. *And*, Gen. i. 1.
2. *Alſo*. Lev. vii. 16. Amos iv. 10. & al.
3. *With*, *together with*. 1 Sam. xiv. 18.
4. *Or*. Gen. xli. 44. Exod. xx. 17. Num. xxii. 26. Deut. iii. 24. 2 Sam. iii. 29. 1 K. xviii. 10. & al. freq.
5. *But*, *but yet*. Pſal. xliv. 18. Zeph. i. 13.
6. Exegetical, *Even*, *to wit*. 1 Sam. xxviii. 3. Zech. ix. 9. Mal. iii. 1.
7. Exegetical, *That*, *οτι*. Gen. xlvii. 6.
8. Eventual, *So that*. Iſa. liii. 2.
9. *Becauſe*. Gen. xx. 3. xxii. 12. Iſa. xxxix. 1.
10. Illative, *Therefore*. Gen. xxix. 15. Ezek. xviii. 32.
11. *That*, *to the end that*. Gen. iii. 22. Exod. vi. 11. vii. 16. Num. xxiii. 19.
12. *When*, *if*. Gen. xlvii. 30. 1 Sam. xii. 12. Prov. iii. 28.
13. In compariſons, *As*. Job v. 7. *So*. Iſa. liii. 7.
14. *Although*. Gen. xviii. 27. Ezek. xiv. 17.
15. *Then*. Gen. iii. 5. Eccleſ. iv. 7.
16. After a negative Particle, *Nor*, *neither*, Exod. xx. 4. Lev. xix. 12. Deut. xxxiii. 6. Prov. xxx. 3.

If the Particle ו be applied in any other manner not here ſet down, an attentive reader will be at no loſs for it's meaning.

### והב

*Vaheb*, The name of a place near the river *Arnon*. occ. Num. xxi. 14.

### וזר

Occurs not as a V. in Heb. nor is it found as a root in the common Lexicons. *Schultens* however in his Manuſcript *Origines Hebraicæ* places it as a root, and obſerves that the Verb in Arabic ſignifies, *to be laden*, *carry a burden*, " bajulavit, portavit onus," and metaphorically *to be wicked*, or as it were, *laden with crimes*. (The Apoſtle has a ſimilar expreſſion, σεσωρευμενα αμαρτιαις *laden with ſins*. 2 Tim. iii. 6.) My author further remarks, that Solomon has uſed איש וזר in a moſt elegant, tho' on the common interpretation a moſt obſcure paſſage, Prov. xxi. 8, for a man *laden with guilt* and *crimes*; and that when it is ſaid " *the way of* איש וזר is הפכפך *unſteady* or *continually varying*," there is a moſt beautiful alluſion to a beaſt who is ſo *overburthened* that he cannot keep in the ſtraight road, but is continually tottering and ſtaggering, now to the right hand, now to the left.

### ולד

Occurs not as a V. but is nearly related to, if indeed it may not be regarded as the ſame root with, ילד *to breed young* which ſee; the ו being uſed for י at the beginning of this N. as it often is after a ſervile in the Hiphil forms of Verbs which have י for their firſt radical. As a N. ולד *A child*. occ. Gen. xi. 30. and (according to the reading of the Eaſtern Jews, and the Quarto *Plantinian* and *Complutenſian* Editions) 2 Sam. vi. 23.

# ז

## זאב

Occurs not as a V. in Hebrew, but in Arabic the root written with their *Dhſal*, or liſping ד, and plainly derived from the Heb. זאב, denotes not only *a Wolf*, but alſo *impetuoſity, to haſten, move with ſwiftneſs*, "feſtinavit in inceſſu," *Caſtell*; and the Arabic דאב, with the *Dal*, ſignifies *to be diligent, earneſt*, and as a N. *a driving forward*, particularly *with vehemence:* And even זאב itſelf does in that language import *haſte*, being applied *to carrying* a burden *haſtily, driving forward* a camel, *drinking with a great and eager draught*. See *Caſtell.*

As a N. זאב *A wolf*, a well-known beaſt of prey, probably ſo called from the *impetuoſity* or *ſwiftneſs of his motions*; whence as *Bochart*, Vol. II. 825, obſerves one ſort of them is called τοξευτηρ *the darter*, another κιρκος *the hawk*; the one is ſaid to have θοα κωλα *ſwift limbs*, the other is, according to *Oppian*,

> ——παντισσι θοωτερος ωκα Λυκοισι
>
> Of wolves far *ſwifteſt.*

But this *impetuoſity* appears moſt remarkably when the animal is enraged with hunger. For "the *wolf* when he is ravenous and ſtarved, *runs about* like a creature diſtracted, and pays no regard to his natural ſagacity: but he is in this caſe deſperate: it is in the hard weather in winter that he is in this condition, and he then howls as he *runs*, and terrifies every creature," ſays Mr. *Watſon* in his *Animal World diſplayed*, p. 71. To which we may add that of Homer, Il. 16. lin. 352.

> Ὡς δε Λυκοι αρνεσσιν επεχραον, η εριφοισι—
>
> As *wolves* on lambs or kids *impetuous ruſh.*—

And here it may not be amiſs to remark, that the Arabic דאב (with *dhſal*) further ſignifies *to terrify* or *be terrified by a wolf.* To the Arabic derivatives from the Heb. זאב above given, we may add the Syriac דאבא and Chaldee דיבא *a wolf.* Gen. xlix. 27. & al. freq.

## זאע

Chald. See under זע.

## זאת See under זה

## זב

I. *To guſh, ſpring* or *iſſue out*, ſpoken of the liquid iſſuing, as of water from a rock. Pſ. lxxviii. 20. cv. 41. Iſa. xlviii. 21.

II. *To ſpring with*, ſpoken of that whence the liquid *iſſues*, as of a land *ſpringing with* milk and honey. Exod. iii. 8. & al. freq. —of a man having a *ſore* whether running or ſcabbed over (החתים) Lev. xv. 2.—15. —of a woman having an *iſſue* of blood. Lev. xv. 19.—30. As a N. זוב *An iſſue*, i. e. *a flux* of humour or blood. Lev. xv. 2, 3, 19. & al.

III. *To flow out, pine* or *waſte away*, as men for want of nouriſhment. occ. Lam. iv. 9. So Vulg. extabuerunt. LXX. επορευθησαν *went off*, i. e. failed, pined away. *Guſſet* however has propoſed a new interpretation of this verſe, which I ſhall ſubmit to the reader. *They that are killed by the ſword are better than they that are killed by hunger,* שהם *becauſe thoſe* (i. e. the former) *being pierced*, flow out or yield a flux (of blood or humours furniſhed) *by the produce of the field*, not being exhauſted and dried up by famine as we are.

IV. As a N. with a formative א, אזוב *Hyſſop*, or ſome herb of that kind ſo named from it's *deterſive* and *cleanſing* qualities, whence it was uſed in ſprinkling the blood of the paſchal lamb, Exod. xii. 22; in cleanſing the leproſy, Lev. xiv. 4, 6, 51, 52; in compoſing the water of purification, Numb. xix. 6; and ſprinkling it, ver. 18. It was a type of the *purifying* virtue of the *bitter* ſufferings of Chriſt. And it is plain from Pſ. li. 9, that the Pſalmiſt underſtood its import*.

From Heb. אזוב are plainly derived the Gr. Ὑσσωπος Lat. *Hyſſopus*, and Eng.

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* See *Scheuchzer's Phyſica Sacra* on Exod. xii. 22.

*Hyſſop*, a name retained with little variation in all the weſtern languages.

זבב Occurs not as a V. in this reduplicate form, but

I. As a N. זבוב *A fly* in general, "perhaps ſo named from their *guſhing out* of holes in the ground, wood, &c. where they are bred from the egg, and thence *iſſue*, when come to life, as water bubbles from a hole." *Bate.* occ. Eccleſ. x. 1. Iſa. vii. 8.

II. בעל זבוב *Baal Zebub*, the Aleim of the Philiſtines of Ekron, mentioned 2 K. i. 2, 3, 6, 16. He appears by that hiſtory to have been one of their *medical* idols; and as בעל denotes the *Sun*, ſo the attribute זבוב ſeems to import his power in cauſing water to *guſh out* of the earth, and in promoting the *fluidity* and *due diſcharge* of the juices and blood in vegetables, animals and men, and thereby continuing or reſtoring their *health* and *vigour*. And as *flies* from the manner of their *iſſuing from* their holes were no improper emblems of *fluids guſhing forth*; hence the epithet זבוב makes it probable that *a fly* was part of the imagery of the *Baal* at Ekron, or that *a fly* accompanied the *bull* or other image, as we ſee in many inſtances produced by *Montfaucon*; eſpecially ſince the LXX. who certainly knew much better than we, at this diſtance of time, can pretend to do, what were the *emblematic* gods of the Heathen, have conſtantly rendered בעל זבוב by ΒΑΑΛ ΜΥΙΑΝ, *Baal the Fly*. And however ſtrange the worſhip of ſuch a deity may appear to us, yet there is a moſt remarkable inſtance of a ſimilar idolatry practiſed among the Hottentots to this day. For theſe people "adore as a *benign deity*, a certain *inſect*, peculiar, it is ſaid, to the *Hottentot* countries. This animal is of the dimenſion of a child's little finger; the back is green, and the belly ſpeckled with white and red. It is provided with two wings, and on it's head with * *two horns*. To this little winged deity, whenever they ſet eyes on it, they render the *higheſt tokens of veneration*; and if it honours a *kraal* (a village) with a viſit, the inhabitants aſſemble about it in *tranſports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They ſing and *dance* round it while it ſtays, troop after troop, throwing to it the powder of *Buchu*, with which they cover at the ſame time the whole area of the *kraal*, the tops of their cottages, and every thing without doors. *They kill two fat ſheep*, as a thank-offering for this high honour. It is impoſſible to drive out of a *Hottentot*'s head, that the arrival of this inſect to a *kraal* brings *favour* and *proſperity* to the inhabitants." *

See more in *Greek* and *Eng.* Lexicon under ΒΕΕΛΖΕΒΟΥΛ.

### זבד

*To endow.* As a N. זבד *A dowry, portion.* occ. Gen. xxx. 20. So LXX. *δεδωρηται—δωρον*, and Vulg. dotavit—dote.

### זבח

*To ſlay* in general. 2 K. xxiii. 20. Ezek. xxxix. 17, 19. Sometimes for food, as 1 Sam. xxviii. 24, 1 K. xix. 21; but moſt frequently for ſacrifice, Gen. xxxi. 54. xlvi. 1. & al. freq; ſo it may be rendered *to ſacrifice*. As a N. זבח, pl. pl. זבחים, and once (Hoſ. iv. 19.) fem. זבחת, *A ſacrifice, victim, the creature ſlain.* Gen. xxxi. 54. Exod. xviii. 12. & al. freq. מזבח pl. מזבחת *An altar, a place* or *inſtrument for ſacrifice*. Gen. viii. 20. Num. xxiii. 1. & al. freq.

### זבל

*To dwell, dwell* or *cohabit with.* So *Aquila*, *συνοικησει*. occ. Gen. xxx. 20. As a N.

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* Comp. below under עז and קרן.

* The above account is tranſcribed from the *Complete Syſtem of Geography*, Vol. II. p. 492, the authors of which have very faithfully extracted it from *The Preſent State of the Cape of Good Hope*, written by the ſenſible, ingenuous, and authentic *Kolben*, in whoſe 1ſt volume, pag. 99, &c. of the Engliſh edition, the reader may be entertained with a fuller account of the worſhip of (I had almoſt ſaid) *Baal Zebub* among the *Hottentots*.

זבל and זבול *A habitation, dwelling.* occ. 1 K. viii. 13. 2 Chron. vi. 2. Iſa. lxiii. 15. Hab. iii. 11. מזבל Nearly the ſame. occ. Pſ. xlix. 15.

Der. *Dwel'.*

### זבן

Chald. *To buy, redeem.* It often occurs in the Targums in this ſenſe, but in the Scripture we meet with it only, Dan. ii. 8; where it is applied to time, and denotes, *to gain, protract* the time. The LXX. render it *εξαγοραζετε ye redeem.* Comp. Eph. v. 16. Col. iv. 5. and *Greek* and *Engliſh* Lexicon in Εξαγοραζω II.

### זג

Occurs not as a V. in Hebrew, but in Chaldee, Syriac and Arabic ſignifies *to join, conjoin, connect, conſociate.* Hence the Greek ζευγω ζευγνυω, and Latin jungo in the ſame ſenſe. As a N. זג *The outer ſkin* or *huſk* of a grape, incloſing and *connecting* it's parts. Once Num. vi. 4.

Der. With ה emphatic, *Huſk.* Q?

### זד

I. *To ſwell, be tumid.* Hence as a N. זידון *Swelling, tumid*; ſo *Montanus* tumidæ. Pſ. cxxiv. 5.

II. *To boil, cauſe* liquor *to ſwell* or *riſe in boiling.* occ. Gen. xxv. 29. As a N. נזיד *Pottage* or *broth, made by boiling,* Gen. xxv. 29. & al.

III. In Kal & Hiph. *To ſwell,* as a man with pride. Exod. xviii. 11. xxi. 14. As Nouns זד *Proud, preſumptuous.* Pſal. xix. 14. cxix. 21. & al. זדון *Pride, preſumption, arrogance.* Deut. xvii. 12. & al. The LXX. often render the Verb by *ὑπερηφανευω—νεω. to be elated, haughty,* and the Nouns by ὑπερηφανια *elation,* ὑπερηφανος, *elated, haughty.*

Der. *Sod, ſodden, ſeethe.*

### זה

I. זה A Particle uſed

1. As a demonſtrative Pron. referring to ſome perſon or thing conſidered as near or preſent. *This, this here.* Gen. v. 29. xxviii. 17. & al. freq. It is joined with plural as well as ſingular words. See Gen. xxxi. 41. Numb. xiv. 22. Jud. xvi. 15.
2. *A certain one,* quidam; or, *ſuch an one,* talis. See Gen. xxxix. 11. Deut. v. 26.
3. *Here, in this place,* 1 Chron. xxii. 1.
4. *Hither, this way.* Num. xiii. 17.
5. Repeated, זה and זה *This and that, one and another, this and another.* Exod. xiv. 20. 1 K. xxii. 20. Iſa. vi. 3.
6. It is uſed as a relative, *Which, who.* Pſ. civ. 8. 26. & al. and that plurally. Job xix. 19.

II. זאת (q. זהת, the א being ſubſtituted for the ה or compounded of זה and את Q?)

1. A demonſtrative Pron. fem. *This, this here.* Ruth i. 19. 2 Sam. xiii. 17. & al. freq.
2. Repeated. *This and that, one and the other.* 1 K. iii. 23. Comp. ver. 22, 26.

III. זו

1. A demonſtrative Pron. (formed from זה as מו from מה Q?) *This, this here.* Hoſ. vii. 16.
2. It is uſed as a relative and that to both genders and numbers. See Pſ. ix. 16. x. 2. xvii. 9.

Comp. below under זוה

### זהב

Occurs not as a V. in Heb. but the ideal meaning ſeems to be *clear, bright, reſplendent.* Comp. צהב, to which this root appears to be nearly related both in ſenſe and ſound, as זהר to צהר which alſo ſee.

I. As a N. זהב *Clear, bright weather.* occ. Job xxxvii. 22; where Elihu amplifying the majeſtic appearances of the Almighty, when *he clotheth himſelf with light, like as with a garment,* obſerves ver. 21; *And now* (when there is nothing ſupernatural) *men cannot look upon his reſplendent light in the heavens* (or *conflicting ethers*) *when the wind paſſeth and cleareth them,* (Comp. Exod. xxiv. 10) ver. 22. (*when*) זהב clear or bright weather *cometh from the North*, or * *North-wind: with* or *upon God* (*is*) *terrible* or *terribly-dazzling majeſty.*

II. It ſeems once, Zech. iv. 12, to denote *pure*, *limpid oil*, which is otherwiſe called יצהר from צהר *to be clear*, *ſhine*, which ſee.

III. And moſt generally *Gold*, which is the *pureſt* and *moſt reſplendent* of all metals. Of all bodies, ſays "† *Boerhaave*, *gold* is the moſt *ſimple* or *homogeneous*." And every one can bear witneſs to it's *reſplendency*, which moreover is not liable to ruſt like that of other metals. freq. occ.

The relation between the 1ſt and 3d ſenſes above aſſigned to זהב may be further illuſtrated by remarking that the LXX. render this word in Job xxxvii. 22, by Νεφη *χρυσαυγουντα* *Gold-coloured clouds*; that an old Greek tragedian quoted by ‡ *Grotius*, ſpeaks of Χρυσωπος Αιθηρ *the gilded Ether*; that *Varro* cited in *Leigh*'s Crit. Sacr. uſes the phraſe aureſcit Aer *the Air is gilded*; that the Latin name for *gold* Aurum, and the N. *Aura*, which is uſed for it's *ſplendour* or *gliſtering* §, ſeem plain derivatives from the Heb. אור *the light*, and that the poets abound with paſſages comparing the *ſolar orb* or *light* to *gold*.

Thus *Virgil*, Georg. 1. lin. 232. calls the *Sun* aureus, or *golden*; and *Milton* Par. Loſt. Book 3. lin. 572. mentions

> The *golden ſun* in *ſplendour* likeſt Heaven.

*Thompſon* in his deſcription of a Summer's morning, introduces

> ——— the mountain's brow
> *Illum'd with fluid gold.*
> Summer, lin. 83, 4.

In his Autumn, lin. 27.

> ——————— a ſerener blue,
> *With golden light* enliven'd, wide inveſts
> The happy world———

And lin. 37,

> ——— The ſudden *ſun*,
> By fits effulgent, *gilds th' illumin'd* field.

So in the *Grecian* Mythology every thing belonging to *Apollo*, or the *Idol of the Sun*, was of *Gold*. Thus *Callimachus*, Hymn to *Apollo*, lin. 32, &c.

> Χρυσεα τῳ᾽πολλωνι, το τ᾽ ενδυτον, ητ᾽ επιπορπις,
> Ἡ τε λυρη, το τ᾽ αεμμα το Λυκτιον, ἡ τε φαρέτρη·
> Χρυσεα και τα πεδιλα· πολυχρυσος γαρ Απολλων.
>
> A *golden* robe inveſts the glorious god,
> His ſhining feet with *golden* ſandals ſhod:
> *Gold* are his harp, his quiver and his bow—
> DODD.

### זהם

In Chaldee it ſignifies *To pollute*, *defile*, and in this ſenſe I apprehend it ſhould be conſtrued Job xxxiii. 20, the only paſſage where it occurs in Scripture; וזהמתו חיתו לחם *And his life* pollutes to him *bread*. It is a very ſtrong expreſſion, as if the ſmall remains of life and ſenſe he had left ſerved no other purpoſe but to make even bread *nauſeous* to him.

### זהר

I. *To ſhine*, *be clear*, *bright* or *pellucid* as the firmament, or aerial expanſe, when thoroughly penetrated in every point, as it were, by the light. occ. Dan. xii. 3. (Comp. Mat. xiii. 43.) As a N. זהר *Brightneſs*, *tranſparency* as of the air or heavens thus illuminated. occ. Dan. xii. 3. Ezek. viii. 2. Comp. Exod. xxiv. 10.

II. In a mental ſenſe, In Hiph. *To enlighten*, *inſtruct clearly*, *make* a perſon *clear* in a thing, as we ſay, or *give* him *a ſtrong light* into it. Exod. xviii. 20. Lev. xv. 31. 2 K. vi. 10. & al. In Niph. *To be enlightened*, *clearly inſtructed*. Pſ. xix. 12. (where *Montanus*, illuſtratur *is enlightened*, comp. ver. 9.) Ezek. iii. 21. & al.

III. Chald. As a Participle, or Participial N. maſc. plur. זהירין *Heedful*, *cautious*. occ. Ezra iv. 22.

### זוה

Occurs not as a V. in Heb. but in Arabic

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* So *Homer*, Il. 15. lin. 171. ΑΙΘΡΗΓΕΝΕΟΣ ΒΟΡΕΑΟ. Comp. Prov. xxv. 23.

† Chemiſtry by *Dallowe*, Vol. 1 p. 21.

‡ De Verit. Relig. Chriſtian. Lib. I. cap. 22. Note 11.

§ See Virgil. Æn. 6. line 204.

זוי ſignifies *to verge, tend* or *incline towards* a certain point, " vergebat, tendebat *eò*, petebat *illud.*" and the derivative N. זאויה means *an angle corner* (i. e. the *inclination* of two lines, planes, or &c. to each other) whence the V. is uſed in the ſecondary ſenſes of *thruſting into corners, hiding, laying up*, &c. See *Caſtell.*

I. As a N. fem. plur. in Reg. זוית *Angles, corners* of a building or the like. occ. Pſ. cxliv. 12. (*That*) *our daughters* (may be) כזוית (or according to the fuller *Complutenſian* reading כזויות) *like* angles or corners מחטבות תבנית היכל *carved* (*after*) *the likeneſs* (*of thoſe*) *of a palace.* The paſſage is elliptical like many others in the Pſalms, but the ſenſe propoſed ſeems clear, and good. (Comp. Pſ. cxviii. 22.) Zech. ix. 15, *They ſhall be filled like bowls* (and ſhall be) כזוית *as* the corners *of the altars*, i. e. they ſhall be " ſatisfied with this ſlaughter of their enemies as the bowls (מזרק) of the ſanctuary and *corners* of the altar were with blood of ſacrifices." *Clark.*

To confirm the ſenſe here aſſigned to the Heb זוית let it be obſerved that the word is often uſed by the Chaldee paraphraſts in the ſame ſenſe. See inter al. Targum on Ezek. xlvi. 21. Jer. xxxi. 38.

II. As a N. maſc. plur. in Reg. מזוי *Storehouſes*, where things are *hidden* or *laid up.* occ. Pſ. cxliv. 13. So LXX. ταμεια, Vulg. promptuaria, and Targ. תוסברנא

III. זו, זה and זאת *This, this here.* Pronouns demonſtrative, which have been already explained under זה; I would not however be poſitive but they might be properly placed under this root as denoting the *tendency* of our own, or the *directing* of another's mind, to a certain object.

### זז

Occurs not as a Verb in the Bible, but it's ideal meaning evidently is *to move, move to and fro*, or the like. This appears not only from the Thalmudiſts uſing it in this ſenſe, and from the plain traces of this meaning, in the Chald. זאז and זאזא *A branch* moved or ſhaken *with the wind* (Targ. on Job xiv. 9. & al.) and in the Arabic זאזא *to move*, נזוז *moveable*, &c. but alſo from the ſcriptural application of the following derivative Nouns.

I. As a N. זיז *An animal moving* or *endued with motion*, " *Whatever moveth*, παν το κινȣμενον" *Cocceius*; Κνωδαλον q. κινωδαλον from κινεισθαι *to move, move itſelf.* See *Bochart*, Vol. 2. 979. *Symmachus*, Ζωον *an animal.* occ. Pſ. l. 11. lxxx. 14.

II. As a N. זיז *Motion, commotion, vibratory motion.* The LXX. by rendering it εισοδȣ *entrance*, have in ſome meaſure preſerved it's meaning, but it is a much ſtronger and more expreſſive word, and beautifully paints the continued *agitation* or *buſtle* of a crouded multitude paſſing before the eyes. occ. Iſa. lxvi. 11. *That ye may be delighted* מזיז with the buſtle כבודה *of her multitude, for—behold I will cauſe to tend to her* כבוד *the multitude of the nations as an overflowing torrent.* Comp. ch. lx. 5.

III. As a N. fem. מזוזה *A door poſt* on which the door *turns* or *is moved to and fro*, the מ denoting the *place, mean* or *inſtrument* of action. Exod. xxi. 6. & al. freq.

### זח

*To be plucked away* or *ſeparated.* It is uſed in Chaldee in this ſenſe. In the Heb. Bible it occurs only, Exod. xxviii. 28. xxxix. 21; where the LXX. χαλαται *be looſed*, another *Greek* verſion, αποσπασης *thou ſhalt withdraw*, and Vulg. ſeparari *to be ſeparated.*

### זחל

I. *To ſkulk, withdraw* or *hide oneſelf through fear*, or *ſhame.* occ. Job xxxii. 6. And that this is the ſenſe of the root is confirmed by the uſe of the Arabic זחל *to withdraw, decline, depart*, and of Arab. דחל *to go into a hole* or *den of the earth, to betake* or *withdraw oneſelf to the ſide of the tent, to hide oneſelf* or *lie hid.* See *Caſtell.*

II. As a N. maſc. plur. " *Any ſkulking creatures that hide themſelves in holes*, ſuch as ſerpents and worms." *Taylor*'s Concordance. occ. Deut. xxxii. 4. Mica vii. 17.

III. אבן הזחלת *The ſtone* or *rock of Zoheleth.* occ. 1 K. i. 9. "Poſſibly named, ſays Mr. *Bate*, from the *fright* that ſeized them on hearing Solomon was anointed." Comp. ver. 49, 50.

Der. *To ſkulk.*

### זי

Occurs not as a V. in Heb. nor (ſo far as I can find) in the eaſtern dialectical languages, but the idea is, *To be bright*, *ſplendid*, &c. and hence the Greek ζεω, *to be fervid*, *hot.*

I. As a N. in Chald. זיו *Brightneſs*, *ſplendour*, Dan. ii. 31.

II. Chald. *The grace*, *liveline ſs* or *beauty* of the countenance. Dan. v. 6, 9. & al.

III. As a N. זיו *Zif*, the name of the *ſecond month*, nearly anſwering to our *April*, ſo called becauſe at that time of the year the ſolar light in Judea and the neighbouring countries becomes very *bright* and *ſtrong*. For the ſame reaſon, that month is likewiſe called in Chald. אייר from אור to *ſhine*, as by *Jonathan Ben Uziel* on Num. i. 1. occ. 1 K. vi. 1, 27.

IV. As a N. maſc. and fem. זית pl. זיתים *The olive*, tree and fruit, q. d. the *Splendour*-tree and fruit, ſo called perhaps from producing *oil*, which ſupports the action of fire in *light* and *ſplendour*. See Exod. xxvii. 20. Lev. xxiv. 2. Comp. יצהר under צהר. In like manner, I apprehend the Greek ελαια and ελαιον, the Latin *olea*, *oliva*, *oleum*, the French *olive*, *olivier* and *huile*, and the Engliſh *oil* and *olive* are all derivatives from the Hebrew הל *to ſhine.* (See *Martinii* Lexicon Etymol. in *Olea.*) Gen. viii. 11. Jud. ix. 8. Ex. xxvii. 20. Mic. vi. 15. & al. freq.

### זכה

With a radical, but omiſſible, ה.

I. As a V. in Kal, *To be clear*, *clean*, *pellucid*, in a natural ſenſe, as the heavens, Job xv. 15; or ſtars, Job xxv. 5. As a N. זך *Clear*, *clean*, *pellucid.* It is applied to *clear*, *tranſparent* oil, Exod. xxvii. 20; to olibanum or frankincenſe, which, when pure, is *whitiſh*, and nearly *tranſparent*, Exod. xxx. 34; to ſnow, Lam. iv. 7.

II. *To be clear*, *clean*, *pure* in a moral or ſpiritual ſenſe. Job xv. 14. xxv. 4. Pſ. li. 6. Comp. Iſa. i. 16. Alſo tranſitively, *To cleanſe*, *purify*, *make clean*. Pſ. li. 6. lxxiii. 13. Prov. xx. 9. Alſo (uſed as טהר, טמא, &c.) *To eſteem* or *pronounce clean* or *pure*. Mica vi. 11. As a N. זך *Clean*, *pure*. Job vi. 8. xxxiii. 9. & al.

III. Chald. As a N. זכו *Purity*, *innocence*. occ. Dan. vi. 22.

זכך I. As a V. in Hiph. *To cleanſe*, *purify*. occ. Job ix. 30; where ו (as uſual) ſupplies the place of the final ך.

II. As a N. זכוכית *Cryſtal* from its *clearneſs* or *tranſparency*. occ. Job 28. xvii.

### זכר

This Root has two ſenſes aſſigned it in the Lexicons, 1ſt. *To remember*, *make mention of*; 2dly. *The male ſex*, either as preſerving the *memory* of the name or family, or as "moſt *celebrated*, *mentioned* or *talked of*." *Bate*. I ſuſpect however the radical idea of the word to be *ſtrength*, *vigour* or the like, whence the Arabs uſe the V. זכר for the *thriving* of a child, as we call it, and דכר with their *dhſal* or liſping ד (which often anſwers to the Heb. ז) not only for the *male ſex*, *remembering*, *retaining in memory*, but alſo for *conſolidating* the earth, and as a N. for *hard iron* or *ſteel*, and for the *thicker* and *ſtronger herbs*. See *Caſtell*.

I. As a N. זכר *A male*, whether of man, beaſt, or bird, from his greater *ſtrength* and *vigour* of body, and in man perhaps of * mind (I mean as dependant on the body) in compariſon with the female. Thus *Milton* in his comparative deſcription of *Adam* and *Eve*, Par. Loſt. B. 4. lin. 297, 8.

> For *contemplation* he, and *valour* form'd;
> For ſoftneſs ſhe, and ſweet attractive grace.

Gen. i. 27. vi. 19. vii. 3, 9. & al. freq.

As a collective N. זכור *The male ſex*, *the males*. occ. Exod. xxiii. 17. xxxiv. 23. Deut. xvi. 16. xx. 13.

It may be worth adding that the Greek Αρσην

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* Even the gallant *Ovid* could ſay,
Fortius ingenium *ſuſpicor eſſe* viris.

(by which or it's derivatives the LXX. and other Greek verſions conſtantly render the Heb. זכר when uſed in this ſenſe) ſeems to be derived from the Heb. ערץ *Violent*, *forcible*, and *αρσην* itſelf is not only uſed for the *male ſex*, but ſometimes denotes *ſtout*, *ſtrong*, *valiant*, as the French *mâle* likewiſe frequently doth.

II. It ſignifies *ſtrength* or *vigour* of *mind* and *memory*, and in this view is oppoſed to שכח. (See Gen. xl. 23. Deut. ix. 7. 1 Sam. i. 11.) whoſe primary ſenſe ſeems to be, *to decay*, *waſte away*, *fail*.

As a V. in Kal. *To retain in memory*, *to remember*. Gen. viii. 1. xl. 14. & al. freq. In Hiph. *To cauſe to remember*, or *be remembered*, *to make mention of*, *commemorate*. Gen. xl. 14. Exod. xx. 24. xxiii. 13. Num. v. 15. Iſa. xii. 4. & al. freq. As Nouns זכר *Memory*, *mention*. Exod. xvii. 14. Deut. xxxii. 26. Pſ. vi. 6. Alſo *A memorial*, *title to be mentioned by*. Exod. iii. 15. זכרון and זכרן, *Memory*, *memorial*, *record*, *monument*. See Eccleſ. i. 11. ii. 16. Exod. xvii. 14. xxviii. 12. Eſth. vi. 1. Fem. אזכרה, *A memorial*. It is applied only to that part of the offering which was to be *burnt* upon the altar as a *memorial* of the whole. occ. Lev. ii. 2, 9, 16. v. 12. vi. 15. xxiv. 7. Num. v. 26. Hence Iſa. lxvi. 3, מזכיר לבנה Making a memorial *with frankincenſe*, is the ſame as *fuming* it. But Exod. xxxiv. 19, *Whatever openeth the womb (is) mine, and from all thy cattle* תזכר thou ſhalt make a memorial *with the firſtling of the ox and of the ſheep*. A memorial of what or whom? Backwards, of their deliverance from Egypt when Jehovah ſlew the *Firſt-born* of Egypt both of man and beaſt; (Comp. Exod. xiii. 14, 15.) Forwards, of that much more important deliverance by the ſeed of the woman, the Great *Firſt-born*, in the faith of whom Abel offered the *firſtlings* of his flock ſoon after the Fall, Gen. iv. 4. Comp. Heb. xi. 4, and under בבר I.

As a Participial N. מזכיר *An hiſtoriographer*. He appears to have been a ſtated officer to the Jewiſh kings. See 2 Sam. viii. 16. 1 K. iv. 3. 2 K. xviii. 18. 2 Chron. xxxiv. 8.

### זל.

*Schultens* in his Manuſcript *Origines Hebraicæ* ſeems to have aſſigned the true meaning of this Root, namely *looſe*, *lax*, *profuſe from laxity*.

I. *To let go* or *looſen*, *with profuſion*, as money from a purſe. occ. Iſa. xlvi. 6; where Eng. Tranſlat. *laviſh*.

II. *To be looſe*, *irregularly active in one's goings*, *to go irregularly this way and that*, "*to gad about*" (Eng. Tranſl.) occ. Jer. ii. 36.

III. In Hiph. *To be*, as it were, *laviſh* or *prodigal of*, *to ſet no ſtore by*, *to eſteem vile*, *contemn*, vilipendere. occ. Lam. i. 8. As a N. fem. ſing. זלות *Vileneſs*, *worthleſſneſs*. occ. Pſ. xii. 9; where it is put for *vile*, *worthleſs perſons*, (ſo *Aquila* ευωνισμενοι and *Symmachus* ευτελεις,) as גאוה *Pride* for *proud men*, Pſ. xxxvi. 12.

IV. As Particles זלת, זולת, and זולתי *Beſides*, *except*. 2 Sam. vii. 22. Ruth iv. 4. Deut. i. 36. The two former words may be conſidered as Nouns fem. ſing. and the laſt as a N. fem. plur. in Reg. from זולה *a letting go*, *neglect*, *contempt*; as 2 K. xxiv. 14, *There was no one left*, זולת except q. d. *in* letting go, *in* neglect of (ב being underſtood, as it frequently is eſpecially before Nouns feminine uſed adverbially,) *the meaneſt people of the land*, i. e. *if one lets go*, *neglects* or *omits* the meaneſt people of the land, there was no one left.*

זלל Occurs not as a V. but

I. As a Participial N. in an active ſenſe, זולל *Profuſe*, *prodigal*. occ. Deut. xxi. 20. Prov. xxiii. 21. xxviii. 7. xxiii. 20. בזללי בשר למו *Among* the prodigal waſters *of fleſh upon themſelves*, i. e. *gluttonous eaters* of fleſh; and indeed in all the paſſages juſt cited, as well as in this, it ſeems to have a particular reference to *gluttonous eating*.

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* See Notes in the *Jena* edition of *Noldius*'s Particles under זולת

II. In a paſſive ſenſe, *Vile, worthleſs*. occ. Jer. xv. 19. Lam. i. 11.

זלזל Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. זלזלים *The looſe, dangling ſhoots* of the vine. occ. Iſa. xviii. 5.

This application clears the idea of the Root.

## זלג

Occurs not as a V. in Heb. but the idea of the word is *curvature, crookedneſs of form*, as will appear preſently. As a N. with a formative מ, מזלג, plur. fem. מזלגות and מזלגת *A fleſh-hook* for taking meat out of a boiling pot, or for miniſtring at the altar of burnt-offerings; (ſo LXX. Κρεαγρα) thus named in Heb. from its *curve* or *crooked ſhape*. 1 Sam. ii. 13, 14. 1 Chron. xxviii. 17. Exod. xxxviii. 3. & al.

*Bochart* Vol. I. 524. has diſcovered the plain traces of this Hebrew word in the ancient name of *Meſſana* (now *Meſſina*) in *Sicily*, an iſland long frequented, and in part poſſeſſed by the *Phenicians*. "*Thucydides*, Lib. VI. Ονομα δε το μεν πρωτον Ζαγκλη ἠν ὑπο των Σικελων κληθεισα, ὁτι δρεπανοειδες το χωριον την ιδεαν εςι, το δε δρεπανον ὁι Σικελοι Ζαγκλον καλȣσι. The original appellation of this city (*Meſſana*) was *Zanclé*, being ſo named by the *Sicilians*, becauſe the place in form reſembled a *ſickle*, which they call *Zanclon*." Whence *Nicander* in *Stephanus*, ſpeaking of *Sicily*, Book X.

> Και τοι και Ζαγκλης εδαη δρεπανηϊδος αςῳ;
> Tho' *Zanclê ſickle-ſhaped* had been conſum'd.

And *Ovid* in Book IV. of his Faſti,

> *Quique locus* curvæ Nomina Falcis *habet*;
> The place that's from the *crooked ſickle named*.

*Strabo* has nothing about the *ſickle*, he only ſays *Zanclion* ſignifies *crooked*. His words (Vol. I. p. 410. Edit. *Amſtel.*) are theſe: Ζαγκλη προτερον καλȣμενη, δια την σκολιοτητα των τοπων. Ζαγκλιον γαρ εκαλειτο το σκολιον.—Formerly called *Zanclé* from the *curvature* of the neighbouring country, for *Zanclion* means *curve* or *crooked*," i. e. παρα τοις εκει among the inhabitants of that place, as *Euſtathius* has rightly added, citing this very paſſage on the 12th of the Odyſſey. *Zanclé* then properly ſignifies *curve* or *crooked*. And it is in vain to pretend this is a *Sicilian* word, ſince it is the *Punic* (or *Phenician*) זלגא by tranſpoſing the letters *g* and *l*. Whence מזלג in Hebrew is κρεαγρα, *a fleſh-hook, a hook to draw meat out of a kettle with*. Hence in Exod. xxvii. 3, for ומזלגתיו *Onkelos* hath וצינוריתיה which the Jews explain by אונקליות כופין *Crooked hooks* to lay hold on meat in the pot.—The Heb. מזלג *hook*, then is ſo called from it's *crooked* or *curve form*, as the *Arabic* זלאג *a hook* to faſten a door. And *ze* and *tſad* being interchanged צולגה, and צולגאן is *a wooden hook*." On the whole therefore, the ideal meaning of the Heb. זלג ſeems to be *curvature* or *crookedneſs*, and accordingly the Vulg. has given the idea of the word, Exod. xxxviii. 3. by rendering it uncinos *Hooks*, from uncus *crooked*; and hence may not improbably be deduced the Greek σκολιος *crooked*, σκαληνος *oblique*; alſo Saxon ricol and Eng. *ſickle*.

## זלת See under זל

## זם

*To imagine, deviſe, think*. It is uſed in a good ſenſe, as Pſ. xvii. 3. but generally in a bad one, as Gen. xi. 6. As a Noun fem. זמה (applied to man) *A wicked imagination* or *device*. Lev. xi. 16. Jud. xx. 6. מזמה Nearly the ſame; but it is uſed both in a good, as Prov. i. 4. iii. 21, 25, 32; and in a bad ſenſe, as Job xxi. 27. Pſ. x. 2.

זמם *To deviſe thoroughly, purpoſe ſteadfaſtly*, both in a good and bad ſenſe. See Deut. xix. 19. Pſ. xxxi. 14. Zech. i. 6. viii. 14, 15.

Der. *To ſeem, ſeemly*, &c. Q?

## זמן

I. *To appoint, conſtitute*. occ. as a Part. Huph. Ezra x. 14, Neh. x. 34. xiii. 31. As a N. זמן

*An appointed time.* occ. Neh. ii. 6. Eſth. ix. 27, 31. Eccleſ. iii. 1.

II. Chald. In Aph. הזמן *To prepare,* or perhaps *to deviſe,* from Heb. זם. occ. Dan. ii. 9. As a N. זמן *A ſet* or *appointed time.* Dan. ii. 16. & al.

Der. *To ſummon.* Q?

### זמר

I. In Kal, *To prune, cut off irregular* or *uſeleſs branches.* occ. Lev. xxv. 3, 4. In Niph. *To be pruned.* occ. Iſa. v. 6. As Ns. fem. זמרה *A cutting, a branch* or *twig cut off.* Num. xiii. 24. Iſa. xvii. 10. comp. Gen. xliii. 10. מזמרה *An inſtrument of pruning, a pruning hook.* Iſa. ii. 4. & al.

II. As a N. fem. plur. מזמרות *Snuffers.* occ. 1 K. vii. 50. 2 K. xii. 13. Jer. lii. 8.

III. *To ſing* or *utter harmoniouſly,* as a Pſalm or the like * *pruned,* as it were. *from all irregular and diſcordant ſounds.* Jud. v. 3. Pſ. xlvii. 7. lxxi. 22. & al freq. As a N. maſc. מזמור, Pſ. iii. 1. & al. freq. Fem. זמרה Pſ. lxxxi. 3; זמרת Exod. xv. 2; *A Pſalm* or *Hymn,* from it's *regular* compoſition as to words and muſick. As a N. maſc. זמיר in Iſa. xxv. 5. may be rendered either *Branch,* Propago, *Poſterity,* or *Singing, joyful noiſe;* but in Cant. ii. 12, ſeems plainly to denote the *harmonious ſinging* of birds.

IV. Chald. As a N. fem. זמרא *Muſick.* occ. Dan. iii. 5, 7, 10, 15. Maſc. plur. emphat. זמריא *The Singers.* occ. Ezra vii. 24.

V. As a N. זמר A ſpecies of clean animals, *The rupicapra* or *chamois goat.* The reaſon of the name will appear from a deſcription of the animal, which I ſhall partly tranſcribe from a late ingenious writer. "The horns are not large, but they are very ſtrong; they are ſtraight all the way to the top, but there they turn into a kind of hook. The creature *feeds on the young ſhoots and ſhrubs,* and theſe horns, which, like thoſe of the *camelopardal,* are not fit for weapons, either of offence or defence, ſerve admirably for the purpoſe of getting at it's food. As the crooked horns of that animal are very well ſuited to pulling down a bough that is a little out of the reach of the mouth, and bending it 'till it is pliable; thoſe of the *chamois,* which have abſolute hooks at the end, are as uſeful for laying hold of a *ſingle branch* or *ſhoot* out of an entangled thicket, and dragging it out ſingly, that the creature may browſe its verdure without wounding its face or endangering its eyes in the thicket." *Watſon*'s Animal World diſplayed, p. 114. occ. Deut. xiv. 5.

It muſt not be omitted, that both the LXX. and Vulg. interpret זמר *The camelopardal,* and indeed this animal feeds in ſuch a remarkable manner, as well enough to ſuit the *Hebrew* name. (See *Watſon*'s Animal World, p. 110.) but *Bochart* is of opinion that this creature was not even known in *Judea.* See *Bochart,* Vol. II. p. 908, 909. But comp. *Shaw*'s Travels, p. 417, 418, 427. 2d Edit.

### זן

I. *To prepare, provide.* It occurs not as a V. in Heb. but as a Particip. Huph. maſc. plur. ſpoken of ſtallions. מוזנים *Prepared, ready.* To this purpoſe the LXX. Θηλυμανεις *raging with luſt;* though this word may alſo be deſigned to anſwer the Heb. משכים. occ. Jer. v. 8.

II. As a N. זן *Preparation, proviſion, ſtore,* as of food. occ. Pſ. cxliv. 13. זנים מרקחים Compound aromatic *preparations.* occ. 2 Chron. xvi. 14.

III. As a N. מזון *Proviſion* of victual or other things. occ. Gen. xlv. 23. 2 Chron. xi. 23.

IV. Chald. As a V. in Ith. *To be provided for, nouriſhed, fed.* occ. Dan. iv. 9. So LXX. ετρεφετο, Vulg. veſcebatur. As a N. מזון *Proviſion, food.* occ. Dan. iv. 18.

V. Chald. As a N. maſc. plur. in Reg. זני *Kinds,* q. d. *Preparations.* occ. Dan. iii. 5, 7, 10, 15.

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* So the Lat. Carmen *a Song* or *Poem* may be from the Heb. כרם *to prune,* and the Greek Μελος of the ſame import, from מל *to cut off.*

### זנב

I. As a N. it denotes the *extremity* or *hindmoſt part* of a thing, as the *tail* of a ſerpent, Exod. iv. 4; or other animal, Jud. xv. 4. Job xl. 12—the *end* of a firebrand almoſt extinguiſhed, Iſa. vii. 4.—Hence as a V. in a privative ſenſe, *To cut off the extremity* or *hindmoſt part.* occ. Deut. xxv. 18. Jud. x. 19.

II. As a N. it imports *meanneſs*, *inferiority* or *ſubjection*. See Deut. xxviii. 13, 44. Iſa. ix. 14, 15.

**Der.** *Snub.*

### זנה

With a radical, (ſee Deut. xxxi. 16.) but mutable or omiſſible ה final.

The primary idea ſeems to be, *To encompaſs*, *incircle*, *infold*, *encloſe*, or the like. It occurs not however as a Verb ſimply in this ſenſe, but hence the Greeks plainly had their Ζωνη *a zone*, *girdle*, and the V. ζωννυω, ζωννυμι *to gird*, *gird round.* *

I. As a N. with a formative א, אזן, *A belt* or *girdle*. occ. Deut. xxiii. 13. *And thou ſhalt have* יתר *a ſmall paddle* (or *ſtake* reſembling thoſe of a tent, comp. יתר) על אזנך in thy girdle; ſo the LXX. επι της ζωνης σου, Vulg. in Balteo, and *Montanus*, ſuper zonam tuam. It is well known that the eaſtern nations to this day make uſe of their girdles for carrying their dagger, handkerchief, and other implements. †

II. As a N. fem. plur. זנות *Defenſive armour encompaſſing* or *ſurrounding* the body. *Montanus* tranſlates it zonas *girdles*, but it ſeems of more extenſive ſignification, and is accordingly rendered in the Chaldee Targum by מני זינא *Armour*, in which ſenſe זין or זינא is often uſed in the Targums. occ. 1 K. xxii. 38. It is evident from ver. 34. that Ahab went *defenſively armed* into the battle, and therefore there is a peculiar emphaſis in obſerving that the very *armour* in which no doubt he truſted, became one mean of fulfilling Elijah's prophecy, ch. xxi. 19.

III. It denotes *unlawful embraces* between perſons of different ſexes. *To commit whoredom.* It is ſpoken as well of men, Num. xxv. 1, as of women, Gen. xxxviii. 24; of ſingle perſons, Lev. xix. 29. xxi. 9, as of married, Amos vii. 17. It alſo frequently denotes *to commit ſpiritual whoredom* or *idolatry*, and is ſpoken as well of the Gentiles, Exod. xxxiv. 15, 16, as of the people of God, Lev. xvii. 7 xx. 5; and is once applied to the *conſulting* of ſuch as have *familiar ſpirits*, or of *wizzards*. Lev. xx. 6. As a N. fem. זנה or זנה *A Harlot*, *a whore*, whether in a natural, Gen. xxxiv. 31. Lev. xxi. 7; or in a ſpiritual ſenſe, Iſa. i. 21. xxiii. 16. Ezek. xvi. 31. Neh. xxxiv. Some pretend that in Joſh. ii. 1, and other paſſages, where *Rahab* is ſpoken of, the word ſhould be interpreted a *hoſteſs*, or *taverner*, but the LXX. in all thoſe paſſages render it Πορνη, and the Vulgate, Meretrix, *a harlot*; and in like manner Rahab is called Πορνη by St. Paul, Heb. xi. 31, and by St. *James*, ch. ii. 25. And indeed nothing more may be intended by the epithet, *harlot*, but that ſhe had formerly been ſo. Comp. Mat. x. 3. xxvi. 6. and *Glaſſii* Philologia Sacra. Lib. III. Tract 1. Can. 3. Col. 540.

As a N. fem. זנות *Fornication*, *act of whoredom*. Hoſ. iv. 11. vi. 10. As a N. fem. תזנות *Whoredom*. Ezek. xxiii. 8.

זנן As a N. maſc. plur. זנונים *Repeated whoredoms*, Hoſ. i. 2. & al.

### זנח

I. In Kal, and Hiph. *To caſt off*, *caſt* or *remove to a diſtance.* Lam. ii. 7. 1 Chron. xxviii. 9. 2 Chron. xi. 14. Hoſea viii. 3, 5.

II. It ſeems to be once applied to *ſtreams failing* or *drying up* occ. Iſa. xix. 6; where threatening Egypt in figurative language, he ſays והאזניהו נהרות *and the* (ſeveral) *ſtreams* (of the Nile) ſhall fail; ſo LXX. εκλειψȣσιν, and Vulg. deficient. Where obſerve that the V. is in an irregular form, having, if it be an uncompounded word, both the Heb. and Chaldee characteriſtic of Hiphil, and is perhaps uſed as the Egyptians pronounced it. But may not האזניהו be a word compounded of אזה *to heat* and זנח, and ſo expreſs *to be caſt off* or *fail thro' heat?*

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* Hence alſo perhaps the name for *Jupiter*, Ζην or Ζαν, as importing the whole *Circumference* of the heavens.

† See *Shaw*'s Travels, p. 227. 2d Edit. and *Obſervations on divers Paſſages of Scripture*, p. 426.

Der. *Snatch*, *ſneak*, *ſnack*.

### זנק

*To ſpring* or *leap forth*. Once Deut. xxxiii. 22. So LXX. εκπηδησει.

### זע

I. *To move*, *ſtir*. occ. Eſther v. 9. As Ns. fem. זעוה *A removal*, *perſons* or *things removed*. Deut. xxviii. 25. זועה *A removal*, or *removing*, Jer. xv. 4. & al.

II. *To move*, *ſhake*, *tremble*. occ. Eccleſ. xii. 3. So in Chald. As a Particip. Benoni maſc. plur. זאעין *Trembling*. occ. Dan. v. 19. vi. 26, or 27. As a N. זועה *Agitation*, *tremor*. occ. Iſa. xxix. 19.

III. As a N. fem. זעת *Sweat*, forced out of the body by *motion*. occ. Gen. iii. 19.

IV. As a N. יזע The ſame. So the Vulg. Sudore. occ. Ezek. xliv. 18.

זעזע *To put into a violent motion* or *agitation*. occ. Hab. ii. 7.

Der. *To ſway*, (move with eaſe,) *ſwig*, *ſwag*, *ſwing*, *ſweat*.

### זעך

In Niph. *To be abridged*, *ſhortened*, *cut ſhort*. So Vulg. breviabuntur, & Targum דעיכו. Once Job xvii. 1.

### זעם

This Root is variouſly rendered, *To be indignant*, *rage*, *deteſt*, *defy*, *abhor* and the like. It is joined with קבה *to curſe*, Num. xxiii. 7, 8. Prov. xxiv. 24; and oppoſed to ברכת *Bleſſing* in the next verſe. It is alſo joined with ſeveral other words expreſſive of *anger* or *trouble*, Pſ. lxxviii. 49. But ſtill I muſt confeſs myſelf unable to come at it's *radical* import merely from the ſcriptural uſage of it as a Heb. word. *Schultens*, however, in his comment on Prov. xxiv. 24, and in his M. S. *Origines Hebraicæ*, ſeems to have aſſigned the true idea of it, from the Arabic, in which language he informs us that זעם denotes "* Spumam agitare per os, deſpumare," *to work the ſpittle or froth about one's mouth*, *to froth* or *foam at mouth*—thence *to foam out*, as it were, *in ſpeaking*, *to ſpeak with heat and ſeverity*, *like a perſon foaming with anger*, and laſtly, *to utter* or *foam out hard ſpeeches* or *curſes*." It is uſed as a V. in Hebrew, but more frequently as a N. and after what has been ſaid, it will be ſufficient to take particular notice of only two or three paſſages. Prov. xxv. 23, as a Participle in Niph. *The north-wind diſſolveth* or *diſſipateth rain*; *ſo* פנים נזעמים a foaming *countenance*, (or a countenance which ſhews we are ready to *foam* with anger) *a ſly* or *ſlanderous tongue*. Iſa. xxx. 27, *His lips are full of* זעם *foam*. Hoſ. vii. 16, מזעם *For* the foam *of their tongue*.

### זעף

I. *To be troubled*, *diſordered*, *agitated*, as the ſea by a ſtorm. It occurs not as a V. ſimply in this ſenſe, but hence as a N. זעף *Agitation*, as of the ſea. occ. Jon. i. 15. So LXX. Σαλȣ *Agitation*.

II. *To be troubled*, *agitated*, as the heart *with uneaſineſs* or *diſcontent*, *to fret*. occ. Prov. xix. 3. As a Participle or participial N. זעף *Troubled*, *fretful*, *uneaſy*. occ. Gen. xl. 6. Dan. i. 10.

III. *To be diſcompoſed* or *agitated with anger*, *to be wroth* or *angry*. occ. 2 Chron. xxvi. 19. As a Participle or participial N. זעף *Diſcompoſed*, *wroth*. 1 K. xx. 43. xxi. 4. As a N. זעף *Wrath*. occ. 2 Chron. xvi. 10. xxviii. 9. Mica vii. 9. But in Iſa. xxx. 30, בזעף אף ſhould be rendered *With* the agitation or violence *of heat* or *anger*. Comp. under אפה IV.

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* "Spumam per Buccas huc illuc movit 2. זעום Iratus in ſermone, ſeu cum irâ locutus fuit." *Caſtell.*

### זעק

I. *To cry out*, *cry aloud*. Exod. ii. 23. Jud. iii. 9. & al. freq. As a N. fem. זעקה *A cry*, *clamour*, *vociferation*. Gen. xviii. 20. Iſa. lxv. 19. & al.

II. In Kal, and Hiph. *To call together by proclamation*, *to convoke*. Jud. iv. 10, 13. 2 Sam. xx. 5. In Niph. *To be thus called*, or *gathered*, *together*. 1 Sam. xiv. 20. & al. Comp. צעק.

### זער

*To be ſmall*, *little*. It occurs not as a Verb in the Hebrew Bible, but hence as a N. זעיר *Small*, *little*. occ. Iſa. xxviii. 10, 13. Dan. vii. 8. Adverbially, Of time, *A little time*, *a little while*. occ. Job xxxvi. 2. Iſa. xxix. 17. As a N. מזער *A ſmall quantity*, *ſmall*, *little*. occ. Iſa. xvi. 14. xxiv. 6. Of time. occ. Iſa. x. 25.

### זפת

As a N. *Pitch*, (ſo the LXX. and Vulg.) or rather a kind of *Bitumen*; for it ſeems a natural, not an artificial ſubſtance. The radical idea is uncertain; but it ſeems probable that this word in ſenſe as well as in ſound is nearly related to צפה *to overlay*, (as זהר to צהר, זעק to צעק, זער to צער) and that *pitch* or *bitumen* hath it's Hebrew name זפת from its fitneſs to *overlay*, and ſo fill up the ſmall holes or chinks of other matter. The final ת in זפת may be formative and ſervile, and from the Chaldee name for *pitch*, זפא, uſed in Targ. Iſa. xxxiv. 9, it ſhould ſeem that it is ſo. occ. Exod. ii. 3. Iſa. xxxiv. 9.

Der. By tranſpoſition Greek Πισσα, Lat. *Pix*, Eng. *Pitch*.

### זק

*To ſtrain off*, and ſo *ſeparate from the groſſer* or *heterogeneous parts*.

I. *To fuſe*, *purify by fuſion* or *melting*, as metals. occ. Job xxviii. 1. *And a place for the gold* (not *where*, but *which*) יזקו they fine.

II. In Niph. *To be ſtrained off*, and *diſſolved* as it were, in the air, as water for rain. occ. Job xxxvi. 27. *Verily he evaporateth the drops of water*, יזקו מטר לאדו (which) are ſtrained off (for) *the rain of his vapour*, *which the heavens let fall* (and) *drop upon man abundantly*, i. e. The Almighty, by the divinely-conſtituted chemiſtry of nature, *gradually diſſolves* the water which is on the ſurface of the earth and ſea in the air, at the ſame time *purifying* it from ſaline, earthy, mineral, and other heterogeneous mixtures, and this he does for the purpoſe of ſupplying vapour for rain, which the heavens afterwards diſtil on man abundantly. See *Scott's* note.

III. As a N. maſc. plur. זקים *Manacles* or *fetters* made of *caſt* iron or copper. occ. Job xxxvi. viii. Pſ. cxlix. 8. Iſa. xlv. 14. Nah. iii. 10. אזקים (with a formative א) The ſame. occ. Jer. xl. 1, 4.

IV. As a N. maſc. plur. זקים rendered *firebrands*, but rather means, as in the margin of our Tranſlation, *flames*, or *ignited matter*, *matter in a ſtate of fuſion*, or *divided into the ſmalleſt particles by fire*. occ. Prov. xxviii. 18. So as a N. fem. plur. זיקות is tranſlated *ſparks*, but rather denotes *flames*, as the LXX. render it, φλογα, and Vulg. Flammis. occ. Iſa. l. 11, which paſſage plainly alludes to the ſacred fires of the idolaters, and their ſuperſtitious ceremonies reſpecting them.

זקק I. *To ſtrain off thoroughly*, and ſo *refine* as wine from it's lees. It occurs as a Participle maſc. plur. Huph. Iſa. xxv. 6. * In the Eaſt they keep their wine in pitchers, from which they have no method of drawing it off fine; it is therefore commonly ſomewhat thick and turbid by the lees with which it is mixed: to remedy this inconvenience they *filtrate* or *ſtrain* it through a cloth. And to this cuſtom, as prevailing in his time, the prophet here plainly alludes. This expoſition is further confirmed by the mention of

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* See *Obſervations on divers Paſſages of Scripture*, p. 190, &c.

Οινον διϋλισμενον *filtered wine* in the LXX. Verſion of Amos vi. 6.

II. *To fuſe thoroughly, thoroughly purify by fuſing* as gold. occ. Mal. iii. 3. where LXX. χεει *fuſe*. As a Participle Huph. מוזקק *Well fuſed, purified* or *refined*, as Gold. occ. 1 Chron, xxviii. 18. xxix. 4. Pſ. xii. 7.

## זקן

In Kal, *To be old, grown old.* Gen. xviii. 12, 13. Joſh. xiii. 1. & al. freq. In Hiph. The ſame. occ. Prov. xxii. 6. Spoken of the root of a tree. occ. Job xiv. 8. As Ns. זקן *Old, an old man.* Gen. xviii. 11. xix. 4. Alſo, *Old age.* Gen. xlviii. 10. So fem. זקנה *Old age.* Pſ. lxxi. 9. Iſa. xlvi. 4. As a N. maſc. plur. זקנים *Elders* in age or authority, q. d. *Eldermen* or *Aldermen.* See Gen. l. 7. Exod. iii. 16. Lev. iv. 15. Deut. xix. 12. 1 Sam. iv. 3. 2 Sam. xix. 11. Jud. xi. 5. Num. xxii. 7. 1 Sam. xi. 3. 2 K. xxiii. 2. and comp. *Greek* and *Eng.* Lexicon in *Συνεδριον*. Alſo ימים being underſtood (as with בתלים and נעורים which ſee) זקנים ſignifies *days* or *time of old age*, Gen xxxvii. 3. xliv. 20. & al. זקן however, I apprehend, is not properly a word of *time*, (for it is joined with באים בימים *advanced in days*, or *years*, Gen. xviii. 11. & al. with שבע מים *full of*, or *ſatisfied with, days*, 1 Chron. xxiii. 1. and the like) but relates to the *effect* which age has on the body. It is oppoſed to נער which denotes the *ſprightlineſs, agility* or *activity of youth*; and in Arabic is uſed for * *carrying a burden*, or *taking it up in order to carry it*; and though זקנה is leſs than שיבה *Decaying age*, ſee Pſ. lxxi. 18. 1 Sam. xii. 2. Iſa. xlvi. 4; and זקן denotes a man *younger* than ישש *one who is decrepit*, 2 Chron. xxxvi. 17, when according to Solomon's deſcription, Eccleſ. xii. 5, *the graſshopper* יסתבל becomes a burden to itſelf; yet I think זקן ſignifies one who is gravis annis *heavy thro' age*, and refers to that *weight* and *inactivity* which generally creeps upon men as they grow old, (comp. 1 Sam. iv. 18.) when as *Horace* has remarked, Art. Poet. lin. 171,

> *Res omnes* gelidè timidèque *miniſtrant*,

and are *heavy* and *indolent* both in body and mind.

II. As a N. זקן *The beard*, probably ſo called becauſe it *grows old* together with the man, not naturally falling off, or changing as מחלפות *the hairs of the head* do, (ſee under חלף) and moreover, as age advances, becomes *longer* and *heavier*. Lev. xiii. 29. & al. freq. It is applied to the *beard of a lion*, 1 Sam. xvii. 35.

On 2 Sam. x. 4. we may obſerve that to this day in the Eaſt *cutting off a man's beard* is one of the moſt *infamous and affrontive puniſhments* that can be inflicted on him. See *Obſervations on divers Paſſages of Scripture*, p. 261.

## זקף

*To ſet upright, erect.* occ. Pſ. cxlv. 14. cxlvi. 8. Chald. The ſame. occ. Ezra vi. 11. The Targums uſe it in the ſame ſenſe. See *Caſtell*.

## זר

I. *To compreſs, ſqueeze.* occ. Jud. vi. 38. (where LXX. εξεπιασε; or απεπιασε *he ſqueezed out*) Job xxxix. 15. (where Vulg. conculcet, *cruſh by treading*) Iſa. lix. 5. i. 6; ſpeaking of wounds, לא זרו *they have not been* ſqueezed together or cloſed, as our Engliſh Tranſlation. Obſerve that in the two laſt paſſages the words tho' in *Kal*, are uſed in a paſſive ſenſe. As a N. מזור *The compreſſing* or *cloſing* of a wound, occ. Jer. xxx. 13; where Vulg. ad alligandum *to bind up*. Alſo, *A wound compreſſed* or *ſqueezed together*. occ. Hoſ. v. 13.

II. As a N. מזור, *A trap* or *gin* which *compreſſes, ſqueezes*, or *cruſhes* what is caught in it. occ. Obad. i. 7. *The men that were at peace with thee* have deceived *thee*, (they that ate) *thy bread* ישימו מזור תחתיך *have laid* (not a wound ſurely, but) a gin or trap.

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* "Portavit, portandum ſuſtulit, impoſuitque onus." *Caſtell.*

trap *under thee.* Nearly to this effect the LXX. ενεδρα and Vulg. inſidias.

III. As N. maſc. plur. מזרים occ. Job xxxvii. 9. *From the dark thick cloud cometh the ſtorm, and from* מזרים *Cold.* What can theſe מזרים be but the *grains* or *maſſes of air*, which in the winter, to uſe the words of an eminently learned writer *, "being too large to pervade the pores, and to thin mixed fluids, and ſo keep them in motion, do, by means of their ſize, *compreſs* and *fix* them, and ſo produce cold and froſt? (Comp. ver. 10.) When froſt is exceſſive, theſe *grains* will be driven in with ſuch violence as to ſplit and tear aſunder trees, and parts of rocks, ſtones, &c. (inſtances whereof we had in the Great Froſt 1740-1.) and alſo to rot the fingers, toes, &c. of perſons expoſed long to it's violence." As a N. fem. plur. מזרות Perhaps the ſame, but Qu? occ. Job xxxviii. 32.

זרזר Occurs not as a V. in this reduplicate form, but hence as a N. זרזיר *Compreſſed, ſtrait, narrow.* occ. Prov. xxx. 31; where זרזיר מתנים, *Strait* or *narrow in the loins* (Accinctus lumbis, *Montanus*) appears a very good periphraſis for a *greyhound. Bochart*, who embraces this interpretation, to confirm it, cites *Gratius*'s correſponding deſcription of the ſame kind of dog,

> ——— adſtricti ſuccingunt Ilia ventris,

And *Ovid*'s

> *Et* ſubſtricta gerens *Sicyonius* Ilia *Ladon.*

Comp. *Shaw*'s Travels, p. 427.

## זרא

Occurs not as a V. in Heb. but as a N. זרא *Nauſeous, loathſome.* So Vulg. Nauſeam, and to the like effect the LXX. Χολεραν. occ. Num. xi. 20. This interpretation is confirmed by the Syriac uſe of the Verb זרא in Ethp. namely, *To be deſpiſed.* "Contemptus eſt." *Caſtell.*

## זרב

It ſeems nearly related to צרב *to burn, ſcorch*, as זהב to צהב, זהר to צהר, זעק to צעק, זר to צר which ſee and compare. Once Job vi. 17; ſpoken of the * torrents in Arabia, which, tho' ſwollen and impetuous in winter, dry up in ſummer. *What time* יזרבו they wax warm, *they vaniſh*; בחמו when it is hot, *they are conſumed out of their place.* Thus our tranſlators, according to whoſe interpretation יזרבו in the former hemiſtich excellently anſwers to בחמו in the latter, agreeably to the uſual ſtyle of the book of Job; and this is a ſtrong proof of the juſtneſs of their verſion.

## זרח

With a radical, (ſee Ezek. v. 2. Ruth iii. 2. Prov. xx. 8, 26.) but mutable or omiſſible, ח.

I. In Kal, *To ſcatter, diſperſe.* Exod. xxxii. 20. Lev. xxvi. 33. Num. xvi. 37. Job xviii. 15.

II. *To caſt away* as ſomewhat filthy. Iſa. xxx. 22.

III. *To ſcatter, ſpread, diffuſe*, as knowledge. Prov. x. 7.

IV. *To ſpread, ſpread abroad* as a net. Prov. i. 17. as dung. Mal. ii. 3.

V. In Hiph. *To diſperſe, diſſipate.* Prov. xx. 8, 26.

VI. *To ventilate, winnow, fan, diſperſe* the chaff from the corn *by winnowing.* Ruth iii. 2. Iſa. xxx. 24. Applied figuratively to nations. Jer. iv. 11. li. 2. As a N. מזרה *An inſtrument for winnowing, a fan.* occ. Iſa. xxx. 24. Jer. xv. 7. Hence

VII. *To examine thoroughly*, as the V. ventilo is uſed in Latin, and *ſift* in Engliſh. occ. Pſ. cxxxix. 3; where LXX. εξιχνιασας, and Vulg. inveſtigaſti *thou haſt traced out.*

VIII. As a N. זר *Strange, foreign, a ſtranger* who had been, as it were, *ſcattered* at a diſtance, or *caſt away* from others. For it's various applications ſee Exod. xxix. 33.

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* Mr. *Spearman* in his *Supplement to Mr. Hutchinſon*'s *Works*, printed for *W. Faden*, Peterborough Court, Fleetſtreet, p. 20.

* See *Lowth*, De Sacra Poeſi Heb. Prælect. XII. p. 245, and 249. Edit. *Michaelis.*

xxx. 9. Lev. x. 1. Num. xvi. 40. 1 K. iii. 18. Job xix. 27. Hence as a V. *To be ſtrange, eſtranged, alienated.* occ. Job xix. 13, 17. Pſ. lviii. 4. lxxviii. 30. As a Participle Huph. מוזר *Eſtranged, a ſtranger.* occ. Pſ. lxix. 9.

X. As a N. זר *A rim* or *crown.* It is uſed only for thoſe *rims* or *crowns* of gold which were made round the ark of the covenant, the table of ſhew bread, and the altar of incenſe, (ſee Exod. xxv. 11, 24. xxx. 3.) and which were probably ſo called from their *diverging rays* of gold, proclaiming in hieroglyphical language, that each of theſe divinely inſtituted emblems repreſented the *Eternal Light*, conſidered under different characters, even the *Sun of Righteouſneſs*, who would in due time *diffuſe* his all-healing *rays* throughout the world.

X. As a N. זרת

. *The hand* conſidered as *ſpread out* or *expanded.* occ. Iſa. xl. 12. where it is ſpoken ανθρωποπαθως of God.

. *A ſpan*, as much as a man can meaſure with his hand *expanded* from the thumb to the little finger, about ten inches and an half, or half a cubit. occ. Exod. xxviii. 16. xxxix. 9. 1 Sam. xvii. 4. Ezek. xliii. 13; in which laſt paſſage obſerve it is joined with אחד maſculine.

Hence perhaps Engliſh, *ſtrut, aſtrut.*

זר *To ſneeze, to diſperſe* the air from the noſe *with vehemence.* occ. 2 K. iv. 35. But יזורר may in this view be referred to זר or זר *to compreſs.* Vulg. oſcitavit, *yawned.*

## זרח

. *To be diffuſed, to ſpread,* or *ſpread itſelf,* "diffudit ſe," (*Marius*) as the leproſy on Uzziah's forehead. occ. 2 Chron. xxvi. 19. Job ix. 7. *Commanding* לחרס *the ſolar orb,* ולא יזרח *and it* is *not* diffuſed or diſſipated, as all other fewel we are acquainted with is. And is not this truly wonderful, that notwithſtanding the intenſe and inconceivable heat of the *ſolar orb,* it ſhould continue burning for thouſands of years without any *waſte* or *diminution?* But *HE ſpake the word* and *it was done, HE commanded and it ſtood faſt.*

II. *To be diffuſed, to ſpread,* as the שמש or ſolar light, on a face of the earth or on it's inhabitants. So Gen. xxxii. 31, or 32, *And the ſolar Light* יזרח לו roſe, i. e. was diffuſed, *upon him.* Exod. xxii. 3, *If the ſolar Light* זרחה־עליו be diffuſed *upon him.* So of אור *the Light*, 1 Sam. xxiii. 4. Pſ. cxii. 4; and of the שמש *Light* or *Sun of Righteouſneſs*, Mal. iv. 2; and of Chriſt the *Glory* of the Lord, Iſa. lx. 1, 2. Comp. Deut xxxiii. 2.

The ancient Greek poets uſe the ſame ſtyle. Thus *Homer*, Il. 8. lin. 1.

ΗΩΣ μεν κροκοπεπλος ΕΚΙΔΝΑΤΟ πασαν ΕΠ' αιαν,

The ſaffron *morn* was *ſpread upon* the earth.

And *Mimnermus* Περι βιȣ,

—'Οσον τ' ΕΠΙ γης ΚΙΔΝΑΤΑΙ 'ΗΕΛΙΟΣ,

As whilſt the *ſun is ſpread upon* the earth.

Comp. *Greek* and *Eng*. Lexicon under 'ΗΛΙΟΣ.

As Ns. זרח *A being diffuſed, a diffuſion,* as of the light. occ. Iſa. lx. 3. מזרח *The Sun-riſing, Orient* or *Eaſt,* where the *Sun* or *ſolar Light* is firſt *ſpread* upon the earth. Pſ. ciii. 12. & al. freq. Comp. Num. xxi. 11. Deut. iv. 47. in which and many other places שמש *the ſolar Light* is expreſſed.

III. As a N. אזרח *A native tree diffuſing* its ſhoots and branches. occ. Pſ. xxxvii. 35.

IV. As a N. אזרח *A native*, as oppoſed to גר *a ſojourner*, One who has taken root as it were, in the country where he lives, and is *ſpreading abroad* his branches. Exod. xii. 19. & al. freq.

Der. Saxon ꞅꞇꞃecan, and Eng. *To ſtretch.*

## זרם

*To pour, pour forth, pour over.* occ. Pſ. lxxvii. 18. *The clouds* זרמו pour forth *waters.* Pſ. xc. 5. זרמתם *Thou* overwhelmeſt *them* as a flood. As a N. זרם *An inundation, flood, torrent.* Job xxiv. 8. Iſa. xxv. 4.

xxviii. 2. Alſo, *A copious flux.* Ezek. xxiii. 20.

**Der.** *Storm, ſtream, ſwarm.*

### זרע

*To ſpread abroad.* It occurs not as a V. ſimply in this ſenſe, but this appears to be the leading idea from the things to which the word is applied in Hebrew; and in the Syriac Verſion of Jam. i. 1, it ſignifies *to ſpread abroad, diſperſe.*

I. As a N. זרע *The ſeed* of vegetables, animals or men, by which the ſpecies are *ſpread abroad* and multiplied. Gen. i. 11. iv. 25. vii. 3. & al. freq. Hence uſed for *children, offspring,* or *poſterity.* Gen. ix. 9. xii. 7. Lev. xx. 2. & al. freq.

As a V. in Kal, *To ſow.* It may either be conſidered as a V. formed from the N. or as applied in an appropriated ſenſe for *ſpreading abroad* or *diſperſing ſeed,* or *the like;* for it is once uſed for *planting* cuttings or ſhoots. Iſa. xvii. 10. It is ſpoken either of the ſeed, Gen. xxvi. 12. Exod. xxiii. 16; or of the land, Exod. xxiii. 10. Lev. xix. 19. In Niph. *To be ſown,* as ſeed, Lev. xi. 37; or as land, Ezek. xxxvi. 9. Applied to a woman. Num. v. 28. In Hiph. *To form, yield* or *produce* ſeed, as vegetables. occ. Gen. i. 11, 12; as a woman. occ. Lev. xii. 2. As a N. זרע *Time of ſowing, ſeed-time.* Gen. viii. 22. Lev. xxvi. 5. As Ns. maſc. pl. זרעים *Things ſown, vegetables, pulſe.* occ. Dan. i. 12. זרענים The ſame. occ. Dan. i. 16.

II. As Ns. fem. זרוע and זרע, Pl. זרעים and זרעות *The arm* which is capable of being *ſpread abroad,* or *extended* from the body. It is very frequently joined with נטה *to ſtretch out,* Exod. vi. 6. Deut. iv. 34. v. 15. vii. 19. & al. freq. As Ns. with a formative א, אזרוע and אזרע The ſame. occ. Jer. xxxii. 21. Job xxxi. 22. Hence

III. As a N. fem. זרע *The ſhoulder* or *foreleg* of a beaſt. Num. vi. 19. Deut. xviii. 3.

**Der.** Gr. *ϛρωω,* old Lat. *ſtrao* (whence *ſtravi, ſtratum, ſtragulum,* &c.) and Eng. *ſtrow* or *ſtrew.*

### זרק

I. *To ſprinkle, diſperſe* in ſmall maſſes. Spoken of liquids, Exod. xxiv. 6. Ezek. xxxvi. 25; of ſolids, Exod. ix. 8, 10. Job ii. 12. Ezek. x. 2. As a N. מזרק *A veſſel uſed in ſprinkling, a ſprinkling veſſel, a baſin, bowl,* or &c. Exod. xxvii. 3. & al. freq.

II. *To appear here and there,* as if *ſprinkled.* occ. Hoſ. vii. 9.

**Der.** *Streak.* Q?

### זרת See under זרה

## PLURILITERALS,

Or Words of more than three Letters, beginning with ז.

### זלעפה

As a N. fem. from זל *Looſe,* and עף *Agitation.*

I. *A vehement ſtorm, ſcattering* and *deſtroying.* occ. in plur. Pſ. xi. 6.

II. *Great horrour,* or *terrour, a tempeſtuous ſtate* of mind, when our thoughts are *agitated* and *confuſed.* occ. Pſ. cxix. 53. Plur. זלעפות *Horrours.* occ. Lam. v. 10.

### זרזיף

As a N. (from זרה *To ſcatter, ſpread,* and זפה nearly related to צפה *to overflow.* Comp. under זפת) *A watering by drops, a dripping ſoaking rain.* So *Montanus,* Stillicidium. Once Pſal. lxxii. 6.

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## ח

### חב

Occurs not as a V. in Kal, but the id evidently is *To be bound, obliged* either i *payment* or *puniſhment.* It is often uſed i theſe ſenſes both in Chaldee and Syria As a Participial N. חוב *A perſon bound* *payment, a debtor;* ſo LXX. οφειλοντος

ao-

and Vulg. debitori. occ. Ezek. xviii. 7. As a V. in Hiph. חיב (dropping the formative ה as in בין, שים, &c.) *To make bound* or *obliged to puniſhment*. occ. Dan. i. 10. וחיבתם את ראשי למלך *And ye ſhall* make *my head* anſwerable *to the king*.

## חבא

*To hide, conceal.* In Niph. *To be hid, concealed.* Joſh. x. 16, 17, 27. & al. freq. With ל and a V. Infin. following, *To be concealed in doing a thing, to do* it *ſecretly.* Gen. xxxi. 27. In Hiph. *To hide, ſhelter.* Joſh. vi. 17, 25. Iſa. xlix. 2. In Hith. *To hide oneſelf, take ſhelter.* Gen. iii. 8. 1 Sam. xiv. 11. As a N. מחבא *A hiding place.* occ. 1 Sam. xxiii. 23. Iſa. xxxii. 2.

## חבה

With a radical, but mutable or omiſſible, ה. It ſeems nearly related to the preceding חבא as בטה to בטא, חפה to חפא &c. Comp. 1 K. xxii, 25, with 2 Chron. xviii. 24.

I. In Kal, *To hide, hide oneſelf.* occ. Iſa. xxvi. 20; where obſerve that חבי ſeems to be not feminine but *maſculine*, י being ſubſtituted for ה as uſual in other inflections of Verbs with ה final. In Niph. *To be hidden.* occ. Joſh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10. As a N. חביון *A hiding place, covert.* occ. Hab. iii. 4; where it ſeems to denote the *cloud* in which the divine glory appeared. See *Bate.*

II. As a N. חב *A hidden,* or *ſecret place, the boſom,* in which ſenſe the word is often uſed in the Samaritan verſion. So Vulg. ſinu, and Targ. עטף. occ. Job xxxi. 33; *If I covered my tranſgreſſions, as Adam, by hiding my iniquities* בחבי in my boſom. It does not, however, appear from the ſacred hiſtory in Gen. iii. that Adam did this. And we muſt remember that in this book neither Job nor his friends ſpake by inſpiration, and therefore might be, and, no doubt, often were miſtaken. See Job xxxviii. 1. xl. 2, 4, 5. xlii. 3, 6, 7.

III. As a N. חבת ſee Root חבת

חבב *To hide* or *cheriſh in the boſom, to cheriſh,* in which ſenſe, according to *Marius de Calaſio,* it is uſed likewiſe in Chaldee, Syriac, and Arabic. Comp. *Caſtell.* Lexic. occ. Deut. xxxiii. 3. *Surely* חבב he hath cheriſhed, (Vulg. dilexit, *he hath loved*) *the peoples,* i. e. the tribes of Iſrael. Comp. under עם.

## חבט

*To threſh,* or *beat* with a ſtick or ſtaff, as corn or fruit trees. occ. Deut. xxiv. 20. Jud. vi. 11. Ruth ii. 17. Iſa. xxvii. 12. xxviii. 27; from which laſt paſſage the idea is evident.

From this Root, by dropping the aſpirate ח, may perhaps be derived the Latin *batuo,* Saxon beatan, Welſh *baeddu,* French *battre,* Italian *battere,* Spaniſh *batir,* which *Junius* (Etymol. Anglican. in BEATE) well obſerves ſeem to be all from ſome common origin. Hence alſo the Eng. *to beat, a bat* (to ſtrike with) *battle, batter, battery,* &c.

## חבל

*To bind, tye, connect, confine,* or paſſively *to be bound,* &c. It occurs not, however, as a V. ſimply in any of theſe ſenſes, but

I. As a N. חבל

1. *A cord,* or *rope* by which things are *bound,* &c. Joſh. ii. 15. Jer. xxxviii. 6. & al. freq. חבל על The cord *of the yoke,* what *binds* it to the neck. Iſa. x. 27.
Hence Eng. *cable.*

2. *The roping* of a ſhip, though rendered *maſt.* Prov. xxiii. 34. *As he that lieth* בראש חבל *at the top of the roping,* i. e. where it is faſtened to the maſt. occ. Prov. xxiii. 34. So perhaps Jon. i. 6. רב החבל *the maſter of the roping*; the officer who immediately preſided over the management of the *ropes,* and the navigating of the ſhip. Plur. in Reg. חבלי *Ropes, tacklings.* occ. Iſa. xxxiii. 23.

3. Plur. in Reg. *Rope-men, ſailors employed in handling the ropes.* Ezek. xxvii. 8, 27. & al. In the laſt cited paſſage חבלי are diſtinguiſhed from מלחי i. e. I ſuppoſe the *ordinary* or *inferiour ſeamen.*

4. *A tract* or *portion* of land which uſed to be meaſured by a *rope* or *cord,* as it is with us by a chain. Deut. iii. 4. xxxii. 9.

X Comp.

Comp. 2 Sam. viii. 2. Pſ. xvi. 6. lxxviii. 55. Amos vii. 17. Mica ii. 5.

5. *A rope*, or *cord* ſet for a ſnare, laqueus. Job xviii. 10. The חבלי *Snares* or *toils of death* or *the grave*, Pſ. xviii. 5. 2 Sam. xxii. 6. & al. allude to the ancient manner of hunting, which is ſtill practiſed in ſome countries, and was performed by "ſurrounding a conſiderable tract of ground by a circle of nets, (comp. Pſ. cxl. 6.) and afterwards contracting the circle by degrees, till they had forced all the beaſts of that quarter together into a narrow compaſs; and then it was that the ſlaughter began. This manner of hunting was uſed in Italy of old, as well as all over the eaſtern parts of the world; and it was from this cuſtom that the poets ſometimes repreſent Death as *ſurrounding* perſons *with her nets*, and as *encompaſſing them on every ſide*. Thus *Statius*, Lib. 5. Sylv. 1. lin. 156.

> ——*Furvæ miſerum* circum undique Lethi
> Vallavere plagæ."

*Spence*'s Polymetis Dial. 16. p. 262, 3.

6. *The ſilver cord*, Eccleſ. xii. 6, denotes the whole *ſpinal marrow* from its coming out of the ſkull, *with all its nervous branches*; that *cord*, compoſed of many fibres, which regulates the motions of every part of the body, and which is properly denominated *ſilver*, on account of it's retired ſituation, it's excellency, and eſpecially of its *reſplendent whiteneſs*, like that of ſilver. See more in Dr. *Smith's Solomon's Portraiture of Old Age*, p. 178, &c.

7. *A ſtring of perſons following one another*. occ. 1 Sam. x. 5, 10.

II. *To be bound*, *confined*, *ſtraitened*. occ. Job xvii. 1. *My breath* חבלה is confined, ſtraitened, oppreſſed; (Vulg. attenuatur) *my days are extinct*, *the ſepulchral cells* (*are ready*) *for me*; for in the Elephantiaſis, Job's diſtemper, "Death is uſually cauſed by a *violent ſuffocation*.—So *Aretæus*" *Michaelis*' Recueil de Queſtions, p. 75. As a N. חבל *A gird*, or *girding pain*, Tormen. Job xxi. 17; particularly as of a woman in travail. Iſa. xiii. 8. xxvi. 17. lxvi. 7. חבלי *Throes*, *pangs*, are uſed for the *young* which occaſion them. occ. Job xxxix. 3; where the LXX. render it by Ωδινας, which is applied in the ſame manmanner by the profane Greek writers. Thus in the *Orphic* Hymn to *Semele*, l. 4.

> ῾Η μεγαλας ΩΔΙΝΑΣ ΕΛΑΣΣΑΤΟ πυρφορῳ αυγῃ,
> *Caſt forth her ſorrows* in the fiery blaze.

And *Callimachus* in his Hymn to *Delos*, lin. 120.

> Ωμοτοκους ΩΔΙΝΑΣ ΑΠΗΡΕΙΣΑΝΤΟ λεαιναι,
> The lioneſs *caſts forth* her ſavage *pangs*.

As a V. *To be*, as it were, *in labour* or *travail* as with wickedneſs. Pſ. vii. 15.

III. *To bind* or *oblige* another to oneſelf *by a pledge*, *to take a pledge from*. Job xxii. 6. *For* תחבל אחיך thou haſt bound by a pledge, or taken a pledge from, *thy brethren for nothing*. Alſo, *To take for a pledge*. Job xxiv. 3. Exod. xxii. 26. Deut. xxiv. 6, 17. But Cant. viii. 5, ſhould be rendered, *I raiſed thee up under the citron tree*; *there thy mother* חבלתך received a pledge for thee; *there* ſhe received a pledge *that bare thee*. To this purpoſe the ingenious author of *The Outlines of a New Commentary on Solomon's Song*, p. 352, who very juſtly obſerves, that the "common tranſlation of this verſe cannot be right; the eaſtern people, ſays he, (p. 350) eat, drink, and ſleep under trees, but they do not *bring forth* their children there.—And if ſuch a circumſtance had happened, to what purpoſe is it mentioned here?" As a N. חבל, and fem. in Reg. חבלת (Ezek. xviii. 7.) *A pledge* by which one is *bound* to another, *a real bond*. Ezek. xviii. 12, 16. xxxiii. 15.

IV. Since *taking* any thing *upon pledge* is *taking the propriety* of it from the former owner for a time, and if there be nothing to redeem it, *for ever*; hence חבל is in ſome connections equivalent to *taking away*, *ſeizing upon*, *ſpoiling*, or the like, Eccleſ.

v. 5, or 6. Job xxxiv. 31. Iſa. xiii. 5. liv. 16. xxxii. 7 ; לחבל ענוים to ſeize upon *the poor*, take away their property, the Verb being applied not only to the thing, but to the perſon, in this as well as in the preceding ſenſe. Cant. ii. 15. *The little foxes* or *jackalls* מחבלים כרמים, (not *who ſpoil the vineyards by eating the grapes*, for the ſcene of this book of Canticles is in the ſpring ſeveral months before the grapes are ripe in Judea but) *who ſeize upon* the vineyards, as if they were *taken in pledge*, by ſurrounding them in the night in great numbers, and with their diſagreeable howlings diſturbing the owners, as theſe animals do in that country to this day. See Dr. *Ruſſel*'s Nat. Hiſt. of *Aleppo*, p. 60, and *Outlines of a New Commentary on Solomon's Song*, p. 256. &c,

V. *To be bound* or *obliged to puniſhment*. Prov. xiii. 13. *He that deſpiſeth the word* יחבל לו ſhall be bound *to it*, *ſhall become obnoxious to puniſhment* on that account. Vulg. Ipſe ſe in futurum *obligat*, he obliges or binds himſelf *for the future*. Neh. i. 7. חבל חבלנו לך *We are* ſtrongly bound *to thee*, i. e. *liable to ſevere puniſhment* from thee. So Mica. ii. 10. תחבל וחבל נמרץ *It is* bound *even* with *a grievous bond*; or, *It is* bound, *and* the bond *is grievous*.

VI. As a N. fem. in Reg. תחבולת *A well-connected deſign*, *a counſel wiſely concerted*. occ. Job xxxvii. 12. So in plur. תחבלות occ. Prov. i. 5. xi. 14. xii. 5. xx. 18. xxiv. 6.

VII. Chald. As a V. it is rendered *to deſtroy*, *hurt*, and the Nouns, *hurt*, *damage*. But it ſeems to be applied nearly in the ſame view as the Hebrew חבל in ſenſe IV. above. Dan. vi. 22 or 23. *And (the lions)* לא חבלוני *have not* ſeized *me*. It occurs alſo as a V. Ezra vi. 12. Dan. iv. 20 or 23. ii. 44. vi. 26 or 27. vii. 14. As Ns. חבל *A ſeizing*, as of fire on perſons. occ. Dan. iii. 25. of lions. occ. Dan. iii. 25. חבלא *A ſeizing*, *incroachment*. occ. Ezra vi. 12. חבולה Nearly the ſame. Dan. vi. 22 or 23.

## חבק

I. *To fold together*, as the hahds or arms. occ. Eccleſ. iv. 5. As a N. חבק *A folding*, as of the hands or arms. occ. Prov. vi. 10. xxiv. 33.

II. *To infold*, *embrace*, in love and affection. Gen. xxix. 13. 2 K. iv. 16. & al. Comp. Prov. iv. 8.

III. *To embrace*, *lay bold on*. occ. Job xxiv. 8. *They* embrace or cling to *the rock for want of ſhelter*. Lam. iv. 5. *Thoſe that were brought up in*, or *nurſed on*, *ſcarlet* embrace *dunghills*, i. e. are glad to lodge in thoſe wretched hovels where the people of the Eaſt lay up their * *cow-dung*, and other *excrementitious ſubſtances* for fewel.

## חבר

I. *To conjoin*, *join* or *fit together*; as the curtains of the tabernacle, &c. See Exod. xxvi. 3—11. xxxvi. 10—18. As Ns. fem. חברת *A joining*, *coupling*. Exod. xxvi. 4. & al. מחברת Nearly the ſame, or *place of joining*. Exod. xxvi. 4, 5. & al.

II. In Kal, *To join*, *conſociate*, as friends or allies. Gen. xiv. 3. Jud. xx. 11. 2 Chron. xx. 36. In Hith. or (Chald. Ath.) *To join*, *aſſociate oneſelf*. 2 Chron. xx. 35, 37. As a participial N. חבר *An aſſociate*, *companion*, *friend*. Pſ. cxix. 3. & al. In plur. it ſeems to denote *the aſſociated merchants*, or *merchants-companions*, who belonged to the ſame caravan. Job xl. 25, or xli. 6.

III. In Hiph. *To join* or *tack* ſentences or words *together*. occ. Job xvi. 4. *I could* tack together (*old*) *ſayings againſt you*; alluding to the ſpeech of Eliphaz, who in the preceding chapter had urged ſuch ſayings againſt Job. See *Scott*'s Poetical Tranſlation. And this text may throw light on the following application of the word.

IV. *To join* words *together* for the purpoſes *of incantation*, *to uſe ſpells* or *inchantments*. And as a N. חבר *An inchantment*. occ.

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* See *Obſervations on divers Paſſages of Scripture*, p. 137.

Deut. xviii. 11. (where the LXX. *φαρμακος επαειδων επαοιδην a ſorcerer ſinging a ſpell* or *charm*) Pſ. lviii. 6. (where *Symmachus επαϛης a charmer*) Iſa. xlvii. 9, 12. (where LXX. *επαοιδων ſpells*, *charms*) The notion of performing wonderful or miraculous feats by *charms* or *ſpells* has prevailed among all the nations of the world. No doubt the origin of ſo odd, tho' univerſal, an opinion, was the real miracles performed at the *word* of the prophets of the Almighty, whom the devil would needs ape in this as in other inſtances. Iſaiah, ch. viii. 19, expreſsly mentions *wizzards that peep and that mutter*; pretending doubtleſs by ſuch *peeping* and *muttering* to procure the aſſiſtance of the power of the air, or of the prince of it; but all ſuch pretenſions, whether true or not, were not only a forſaking of God, but a ſetting up of his creatures againſt him, and therefore were expreſsly forbidden to his people, and that under pain of death. (See Exod. xxii. 18. Lev. xx. 27.) But beſides theſe highly criminal incantations, it appears from Pſ. lviii. 6, and other paſſages, that they had a method (as ſome of the Eaſterns ſtill have) of *charming* ſerpents by ſounds, ſo as to render them tractable and harmleſs. But of this ſee more under לחש, and compare Mr. *Bate*'s Crit. Heb. in חבר.

V. As a N. fem. חבורה *A contuſion*, *bruiſe*, by which a number of the ſmall veſſels are broken, and the blood and humours they contained are *collected together*, but not diſcharged. Exod. xxi. 25. Prov. xx. 30.

חברבר Occurs not as a V. in this reduplicate form, but as a N. fem. plur. in Reg. חברברתיו *The blackiſh ſpots of the leopard*, ſo called from their reſemblance to *contuſions* or *bruiſes* on the human body. occ. Jer. xiii. 23.

### חבש

I. *To bind round* or *about*, as with ropes. Ezek. xxvii. 24.

II. In Kal, *To bind*, as ornaments *about* the head. Exod. xxix. 9. Lev. viii. 13. Comp. Ezek. xvi. 10. Jon. ii. 6. Job xl. 8, or 13. Bind *their faces in the ſecret place* or *ſepulchre.* It ſeems an alluſion to the cloths *bound about* the faces of the dead. Comp. John xi. 44. xx. 7.

III. In Kal, *To gird* or *ſaddle* a beaſt to ride on. Gen. xxii. 23. Jud. xix. 10.

IV. In Kal, *To bind* or *be bound up*, as wounds, Iſa. i. 6. or broken limbs, Ezek. xxx. 21. xxxiv. 4. But in this view it is commonly applied figuratively to *comforting* the afflicted, as Job v. 18. Pſ. cxlvii. 3. Iſa. lxi. 1, or to *repairing what was* deſtroyed in a kingdom or ſtate, as Iſa. xxx. 26. Comp. Iſa. iii. 7.

V. In Kal, *To bind*, or *oblige by laws* or *government*, *to govern*. Job xxxiv. 17. *What? ſhall he who hateth right* (as Job in his impatience had ſuppoſed God to do) govern? *And wilt thou condemn him who is eminently juſt?* That is, Shall not *the Judge of all the earth* do right?

### חבת

Occurs not as a V. in Heb. but as a N. maſc. plur. חבתים *Flat plates* or *ſlices.* (Eng. Marg.) occ. 1 Chron. ix. 31. So fem. מחבת The ſame. *A flat plate* of metal. That this is the true ſenſe of the words, appears from Ezek. iv. 3. *Take unto thee* מחבת a flat plate or ſlice (Eng. Marg.) *of iron, and ſet it for* a wall *of iron*, &c. It occurs beſides, Lev. ii. 5. vi. 21. vii. 9. 1 Chron. xxiii. 39; in all which paſſages, tho' our tranſlation renders it a *pan*, it ſeems rather to denote ſuch *a plate* of metal as the Arabs * ſtill uſe to *bake* their cakes of bread on. And this interpretation is confirmed by the ſenſe of the Verb in Arabic, which *Schultens* (M. S. Orig. Heb.) ſays is properly, planus complanatus fuit, *to be flat*, *plain*, or *flatted*, which I take to be alſo the radical idea of the Heb. word.

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* See *Obſervations on divers Paſſages of Scripture*, p. 125, &c. To what that ſenſible writer has produced, I add the teſtimony of *Niebuhr*, Deſcription de l'Arabie, p. 46. Les Arabes du Deſert ſe ſervent d'une *Plaque de Fer* pour cuire leurs pains ou gateaux.

### חג

It denotes *circularity of motion* or *form*.

I. *To move* or *reel round*, like a drunken man. occ. Pſ. cvii. 27. So *Montanus*, iverunt in orbem, *they went round*. As a N. חוג or חג *A circle*, *orbit* or *ſphere*. occ. Iſa. xl. 22. *Who ſitteth upon*, or rather *above* חוג הארץ the orbit of the earth, *and all the inhabitants thereof are as graſshoppers*. This text proves the *circular revolution* of the earth in it's orbit. Job xxii. 14. *He walketh* (*upon*) חוג שמים the circuit or circular circumference of the heavens. This ſhews that Eliphaz thought the heavens were of a *circular* or *ſpherical* form. Job xxvi. 10. חק חג *He hath deſcribed* a ſphere *over the face of the waters*. Prov. viii. 27. בחקו חוג *When he deſcribed* a ſphere *over the face of the deep*. Theſe two laſt texts mutually illuſtrate each other, and plainly relate to the formation of the *ſpherical ſhell of earth* over the central abyſs or great deep.

II. As a N. fem. מחוגה *An inſtrument to mark out circles*, *a compaſs* or *pair of compaſſes*. occ. Iſa. xliv, 13.

III. The word is applied to the *celebration of religious feaſts*, whether in honour of the true God; or of idols, as 1 K. xii. 32; and in the reduplicate form it plainly denotes *dancing round in circles*, 1 Sam. xxx. 16. It is moreover certain from 2 Sam. vi. 14, 16. 1 Chron. xv. 29, that *religious dances* were uſed in the worſhip of the true God, and it is well known how eminent a part they made of the religious rites of the[*] ancient Heathen, as they do of the modern to this day; and there can be little doubt but (as Mr.[†] *Hutchinſon* has well obſerved) the ancient idolaters did by theſe *dances* intend to attribute the *progreſſive rotations of the earth and*[‡] *planets in their circular orbits* to the independent power of their God the Heavens, and that the performance of this ſervice by believers was deſigned to reclaim thoſe motions to Jehovah the original author of them. Thus far all is clear: But whether the ſeveral ſacred *feaſts* were denominated חג from the *circular dances* which conſtituted ſo *remarkable a part* of the ſervices performed on them, as Mr.[§] *Hutchinſon* thought, or whether the term חג only refers to the *periodical return* of the religious ſolemnity, and "means only, as Mr. *Bate* (Crit. Heb.) expreſſes it, *the day returning at it's round*," I would wiſh the attentive reader to determine for himſelf: Either way the name חג is ſignificant and proper, and is frequently uſed for the *feſtival* itſelf, and ſometimes for the *feſtival-victim*, or *animals ſacrificed at the feſtival*. Exod. xxiii. 18. Pſ. cxix. 27. As a V. Either *to celebrate a periodical feſtival* or *feaſt*, the ſenſe of the V. being taken from the N. according to *Bate*; or *to dance round in circles*, *to celebrate a feaſt with ſuch dances*. See inter al. Exod. v. 1. xii. 24. *Montanus* generally renders the V. in this view by tripudio *to dance*, and the N. by tripudium *a dancing*.

IV. As a N. maſc. plur. in Reg. (formed like מדוי 1 Chr. xix. 4, from מר) חגוי *Cracks* or *fiſſures* in a rock, for the *circula-*

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[*] From whom the Mahometan Derviſes alſo derive their *circulatory* or *rotatory dances*, of which ſee the excellent *Obſervations on the Religion*, &c. *of the Turks*, p. 42, 43. Note 2d Edit.

[†] Moſes' Principia, Part 2. p. 259. &al.

[‡] There is a very remarkable paſſage to our preſent purpoſe in *Lucian* Πεϱι Οϱχησεως, Vol. 1. p. 913. Edit. *Bened.* where he ſays to his friend—"Firſt of all you ſeem to me to be ignorant that this buſineſs of *dancing* is not novel, nor an affair of yeſterday, which began in the days of our fathers or grandfathers; but they who have given the trueſt account of the origin of *dancing* will tell you, that it had its riſe with the firſt beginning of all things, and was coeval with that ancient God Love. Ἡ γουν χοϱεια των αστεϱων, και ἡ πϱος τους απλανεις των πλανητων συμπλοκη, και ευϱυθμος αυτων κοινωνια, και ευτακτος ἁϱμονια, της πϱωτογονου οϱχησεως δειγματα εστι. *For the choral revolution of the ſtars, and the complicated motion of the planets among the fixt ſtars, and their regular communion with each other, and well-ordered harmony, are inſtances of the primeval dancing.*" Comp. *Milton*'s Par. Loſt, Book 5. lin. 620, &c.

[§] See his Introduction to Moſes' Sine Princip. p 244.

*tion* of the air into, and of vapours and water out of, the abyſs. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3.

חגג *To dance round and round in circles.* occ. 1 Sam. xxx. 16. Pſ. xlii. 5. Comp. 2 Sam. vi. 14, 16.

### חגא

Occurs not as V. in Heb. but ſeems nearly related to the preceding חג (as ברא to בר, בזא to בז) As a N. חגא is rendered by the LXX. *φοβητρον an object of terrour*, by the Vulg. pavorem *fright*, but more exactly by *Aquila*, *γυρωσιν a gyration, circumagitation.* Once Iſa. xix. 17. *The land of Judah ſhall be to Egypt* לחגא for a circumagitation, that is, ſhall make the Egyptians *turn round* this way and that for terrour.

### חגב

Occurs not as a V. in Heb. but as a N. חגב *A locuſt* or *graſshopper.* It is plainly uſed for a *particular ſpecies of locuſt*, Lev. xi. 22. It occurs alſo Num. xiii. 34. 2 Chron. vii. 13. Eccleſ. 12. 5. Iſa. xl. 22. In Arabic the V. ſignifies *ta veil, hide*; whence *Bochart* (Vol. III. 444.) conjectures that theſe inſects were ſo called, becauſe, as is well known, they ſometimes fly in ſuch ſwarms as to *veil* the ſun, and darken the air. But as I preſume this circumſtance is not peculiar to any *particular kind of locuſt*, I ſhould rather think that חגב denotes the *cucullated* ſpecies of locuſt, ſo denominated by the Naturaliſts from the *Cucullus*, *cowl* or *hood* with which they are naturally furniſhed, and which ſerves to diſtinguiſh them from the other kinds. In *Scheuchzer*'s Phyſica Sacra, Tab. 255 and 256, the reader will meet with ſeveral of this ſort, particularly No. 2, 3, 4; and No. 3, is by *Scheuchzer* called "*Locuſta minor flavicans*, Chagab *edulis.* The leſſer yellowiſh locuſt, the eatable *Chagab.*" By inſpecting *Scheuchzer*'s plates it will appear that ſome of the *locuſts* (particularly thoſe of the *cucullated* ſpecies) in ſhape* near reſemble our common *graſshopper.* Hence may be illuſtrated Eccleſ. xii. 5, ויסתבל החגב *And* the locuſt or graſshopper *ſhall be a burden to itſelf.* Where the dry, ſhrunk, ſhrivelled, crumpling, craggy old man, his back bone ſticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyſes or bunching parts of the bones in general enlarged, is very aptly deſcribed by that inſect.† "And from this exact likeneſs, ſays my learned author, without all doubt aroſe the fable of *Tithonus*, that living to *extreme old age*, he was at laſt turned into a *graſshopper.*" I ſhall only add, that *Homer* was ſtruck with the ſame reſemblance, and compares *old* king Priam and his *aged* counſellors to thoſe inſects, Il. 3. lin. 150,

> —— τεττιγεσσιν εοικοτες, &c.
>
> ———like *graſshoppers* rejoice,
> *A bloodleſs race*, that ſend a feeble voice."
>
> POPE.

Where ſee Mr. *Pope*'s excellent note.

### חגל

Occurs not as a V. in the Heb. Bible, but in Syriac ſignifies *to go round in a circle*; and as a N. חגלותא *A circuit*; and in Arabic *to jump* or *hop along*, "ſubſultim incedit," *Caſtell.* Hence we have the name of a place in Canaan, mentioned Joſh. xv. 6. xviii. 19. בית חגלה *The houſe of revolution* or *of the revolver*, probably ſo called from a *temple* dedicated to the *Heavens* under this attribute of cauſing the *revolution* of the earth and planets in their orbits. And indeed without recurring either to Syriac or Arabic, we may, with Mr. ‡ *Hutchinſon*, conſider the word חגלה as a compound of the Heb. חג *to move in a circle*, and גל *to roll round*; and in this view it admirably expreſſes both the *annual and diurnal motion* of the earth and planets.

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* The locuſt and graſshopper, ſays Dr. *Smith*, p. 150, differ very little either in their *nature* or *form.*"

† See this more fully proved by the excellent Dr. *Smith* in his *King Solomon*'s *Portraiture of Old Age*, p. 149, &c.

‡ Moſes' Principia, Part 2. p. 257, 8.

### חגר

I. *To gird, gird round,* as with a girdle, whether about the loins or the paps. See Exod. xii. 11. Lev. viii. 7. Comp. Rev. i. 13. —with armour, Deut. i. 41.—with a ſword, Jud. iii. 16. 1 Sam. xvii. 39. xxv. 13.—with ſackcloth, 2 Sam. iii. 31. Comp. Joel i. 13. As a participial N. חגור *A girdle, belt.* occ. 1 Sam. xviii. 4. 2 Sam. xx. 8. Prov. xxxi. 24; on which laſt paſſage obſerve that curiouſly-wrought or embroidered * *girdles* are ſtill an eſſential part of Eaſtern finery both to men and women. Comp. 2 Sam. xviii. 11. Fem. חגורה and in Reg. חגורת *A girdle.* 2 Sam. xviii. 11. 1 K. ii. 5. Iſa. iii. 24. Fem. מחגרת *A girding.* occ. Iſa. iii. 24.

II. *To gird, confine, reſtrain.* occ. Pſ. lxxvi. 11.

III. In a Niph. ſenſe. *To be girded* as with joy, in alluſion probably to the *ſumptuous girdles* worn on joyful occaſions. Comp. Iſa. iii. 34. occ. Pſ. lxv. 13.

IV. In a Niph. ſenſe. *To be girded, to ſuffer* or *feel girds* or *pangs.* occ. 2 Sam. xxii. 46. In the parallel paſſage Pſ. xviii. 46, the word is יחרגו *ſhall ſhake* with fear or horrour namely, which comes to the ſame thing. Comp. Pſ. xlviii. 6. Jer. vi. 24. & al.

DER. *Gird, girt, girdle.*

### חד

I. *To penetrate, be penetrative, ſharp, acute.* It occurs not however as a V. in Kal ſimply in this ſenſe, but as a N. חד *Sharp,* as a ſword. Pſ. lvii. 5. & al. In Huph. *To be ſharpened, made ſharp.* occ. Ezek. xxi. 9, 10, 11, or 14, 15, 16; in which paſſages, as in others, obſerve that חרב *a ſword* is feminine. Prov. xxvii. 17, is by many referred to this root; *Iron* יחד ſharpeneth *iron, ſo a man* יחד פני ſharpeneth the countenance of *his friend.* It is hard to annex ideas to theſe words as they ſtand in our Tranſlation. If פני denoted the *edge* of a ſharp inſtrument, we might then refer that Heb. word to the mind, and illuſtrate the text by *Horace*'s compariſon of himſelf to a † *whetſtone,* and obſerve with *Longinus* (De Sublim. § 18.) that "they who are interrogated by others παροξυνοῦντες *whetting themſelves,* on a ſudden reply to what is ſaid with eagerneſs and truth." But the Heb. word for *an edge* is פי, never, ſo far as I can find, פני. For this text, therefore, ſee under the following Root חדה.

II. *To be ſharp, eager, fierce,* as wolves, *ſharp ſet,* as we ſay. occ. Hab. i. 8.

III. As a N. fem. חידה *An enigma, a parable,* which *penetrates* the mind, and when underſtood makes *a deep impreſſion* of what is intended or repreſented by it. Hence as a V. חד, or חוד *To propoſe a parable,* or *enigma.* occ. Jud. xiv. 12, 13, 16. Ezek. xvii. 2; in all which paſſages it is joined with it's cognate N. חידה. And as ſuch enigmas were uſually expreſſed in *ſublime poetical* language, as Jud. xiv. 14, hence חידה is uſed for a *ſublime* or *poetical diſcourſe,* Pſ. xlix. 5; but in Pſ. lxxviii. 2, חידות ſeems to refer to the *hiſtorical facts* mentioned in the ſubſequent part of that Pſalm, conſidered as *enigmas* of ſpiritual concerns. Comp. Mat. xiii. 35. 1 Cor. x. 6, 11.

IV. Chald. As a N. fem. plur. אחידן *Enigmas, parables.* occ. Dan. v. 12.

V. Chald. חד *One.* See under יחד.

חדד Occurs not as a V. in this reduplicate form, but as a participial N. maſc. plur. in Reg. חדודי *Sharp* or *edged things.* So *Aquila* Οξυντηρες. occ. Job xli. 21, or 30.

### חדה

With a mutable or omiſſible, ה, which the V. preſerves in Chaldee (as likewiſe א and י final) tho' not in Hebrew, and for which tion of the air into, and of vapours and water out of, the abyſs. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3.

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* See *Shaw*'s Travels, p. 227. 2d Edit. and Lady *M. W. Montague*'s Letter 28. Vol. 2. p. 13.

† ——*Fungar vice* Cotis, acutum
Reddere quæ ferrum valet.
De Art. Poet. lin. 304, 5.

**חגג** *To dance round and round in circles.* occ. 1 Sam. xxx. 16. Pſ. xlii. 5. Comp. 2 Sam. vi. 14, 16.

### חגא

Occurs not as V. in Heb. but ſeems nearly related to the preceding חג (as ברא to בר, בזא to בז) As a N. חגא is rendered by the LXX. *φοϐητρον an object of terrour*, by the Vulg. pavorem *fright*, but more exactly by *Aquila*, *γυρωσιν a gyration, circumagitation.* Once Iſa. xix. 17. *The land of Judah ſhall be to Egypt* לחגא for a circumagitation, that is, ſhall make the Egyptîans *turn round* this way and that for terrour.

### חגב

Occurs not as a V. in Heb. but as a N. חגב *A locuſt* or *graſshopper.* It is plainly uſed for a *particular ſpecies of locuſt*, Lev. xi. 22. It occurs alſo Num. xiii. 34. 2 Chron. vii. 13. Eccleſ. 12. 5. Iſa. xl. 22. In Arabic the V. ſignifies *ta veil, hide*; whence *Bochart* (Vol. III. 444.) conjectures that theſe inſects were ſo called, becauſe, as is well known, they ſometimes fly in ſuch ſwarms as to *veil* the ſun, and darken the air. But as I preſume this circumſtance is not peculiar to any *particular kind of locuſt*, I ſhould rather think that חגב denotes the *cucullated* ſpecies of locuſt, ſo denominated by the Naturaliſts from the *Cucullus*, *cowl* or *hood* with which they are naturally furniſhed, and which ſerves to diſtinguiſh them from the other kinds. In *Scheuchzer*'s Phyſica Sacra, Tab. 255 and 256, the reader will meet with ſeveral of this ſort, particularly No. 2, 3, 4; and No. 3, is by *Scheuchzer* called "*Locuſta minor flavicans*, Chagab *edulis.* The leſſer yellowiſh locuſt, the eatable *Chagab.*" By inſpecting *Scheuchzer*'s plates it will appear that ſome of the *locuſts* (particularly thoſe of the *cucullated* ſpecies) in ſhape[*] near reſemble our common *graſshopper.* Hence may be illuſtrated Eccleſ. xii. 5, ויסתבל החגב *And* the locuſt or graſshopper *ſhall be a burden to itſelf.* Where the dry, ſhrunk, ſhrivelled, crumpling, craggy old man, his back bone ſticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyſes or bunching parts of the bones in general enlarged, is very aptly deſcribed by that inſect.[†] "And from this exact likeneſs, ſays my learned author, without all doubt aroſe the fable of *Tithonus*, that living to *extreme old age*, he was at laſt turned into a *graſshopper.*" I ſhall only add, that *Homer* was ſtruck with the ſame reſemblance, and compares *old* king Priam and his *aged* counſellors to thoſe inſects, Il. 3. lin. 150,

— τετlιγεσσιν εοικοτες, &c.
———like *graſshoppers* rejoice,
*A bloodleſs race*, that ſend a feeble voice."
Pope.

Where ſee Mr. *Pope*'s excellent note.

### חגל

Occurs not as a V. in the Heb. Bible, but in Syriac ſignifies *to go round in a circle*; and as a N. חגלותא *A circuit*; and in Arabic *to jump* or *hop along*, "ſubſultim incedit," *Caſtell.* Hence we have the name of a place in Canaan, mentioned Joſh. xv. 6. xviii. 19. בית חגלה *The houſe of revolution* or *of the revolver*, probably ſo called from a *temple* dedicated to the *Heavens* under this attribute of cauſing the *revolution* of the earth and planets in their orbits. And indeed without recurring either to Syriac or Arabic, we may, with Mr. [‡] *Hutchinſon*, conſider the word חגלה as a compound of the Heb. חג *to move in a circle*, and גל *to roll round*; and in this view it admirably expreſſes both the *annual and diurnal motion* of the earth and planets.

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[*] The locuſt and graſshopper, ſays Dr. *Smith*, p. 150, differ very little either in their *nature* or *form.*"

[†] See this more fully proved by the excellent Dr. *Smith* in his *King Solomon's Portraiture of Old Age*, p. 149, &c.

[‡] Moſes' Principia, Part 2. p. 257, 8.

### חגר

I. *To gird, gird round,* as with a girdle, whether about the loins or the paps. See Exod. xii. 11. Lev. viii. 7. Comp. Rev. i. 13. —with armour, Deut. i. 41.—with a ſword, Jud. iii. 16. 1 Sam. xvii. 39. xxv. 13.—with ſackcloth, 2 Sam. iii. 31. Comp. Joel i. 13. As a participial N. חגור *A girdle, belt.* occ. 1 Sam. xviii. 4. 2 Sam. xx. 8. Prov. xxxi. 24; on which laſt paſſage obſerve that curiouſly-wrought or embroidered * *girdles* are ſtill an eſſential part of Eaſtern finery both to men and women. Comp. 2 Sam. xviii. 11. Fem. חגורה and in Reg. חגורת *A girdle.* 2 Sam. xviii. 11. 1 K. ii. 5. Iſa. iii. 24. Fem. מחגרת *A girding.* occ. Iſa. iii. 24.

II. *To gird, confine, reſtrain.* occ. Pſ. lxxvi. 11.

III. In a Niph. ſenſe. *To be girded* as with joy, in alluſion probably to the *ſumptuous girdles* worn on joyful occaſions. Comp. Iſa. iii. 34. occ. Pſ. lxv. 13.

IV. In a Niph. ſenſe. *To be girded, to ſuffer* or *feel girds* or *pangs.* occ. 2 Sam. xxii. 46. In the parallel paſſage Pſ. xviii. 46, the word is יחרגו *ſhall ſhake* with fear or horrour namely, which comes to the ſame thing. Comp. Pſ. xlviii. 6. Jer. vi. 24. & al.

Der. *Gird, girt, girdle.*

### חד

I. *To penetrate, be penetrative, ſharp, acute.* It occurs not however as a V. in Kal ſimply in this ſenſe, but as a N. חד *Sharp,* as a ſword. Pſ. lvii. 5. & al. In Huph. *To be ſharpened, made ſharp.* occ. Ezek. xxi. 9, 10, 11, or 14, 15, 16; in which paſſages, as in others, obſerve that חרב *a ſword* is feminine. Prov. xxvii. 17, is by many referred to this root; *Iron* יחד ſharpeneth *iron, ſo a man* יחד פני ſharpeneth the countenance of *his friend.* It is hard to annex ideas to theſe words as they ſtand in our Tranſlation. If פני denoted the *edge* of a ſharp inſtrument, we might then refer that Heb. word to the mind, and illuſtrate the text by *Horace*'s compariſon of himſelf to a † *whetſtone,* and obſerve with *Longinus* (De Sublim. § 18.) that "they who are interrogated by others παροξυνόντες *whetting themſelves,* on a ſudden reply to what is ſaid with eagerneſs and truth." But the Heb. word for *an edge* is פי, never, ſo far as I can find, פני. For this text, therefore, ſee under the following Root חדה.

II. *To be ſharp, eager, fierce,* as wolves, *ſharp ſet,* as we ſay. occ. Hab. i. 8.

III. As a N. fem. חידה *An enigma, a parable,* which *penetrates* the mind, and when underſtood makes *a deep impreſſion* of what is intended or repreſented by it. Hence as a V. חד, or חוד *To propoſe a parable,* or *enigma.* occ. Jud. xiv. 12, 13, 16. Ezek. xvii. 2; in all which paſſages it is joined with it's cognate N. חידה. And as ſuch enigmas were uſually expreſſed in *ſublime poetical* language, as Jud. xiv. 14, hence חידה is uſed for a *ſublime* or *poetical diſcourſe,* Pſ. xlix. 5; but in Pſ. lxxviii. 2, חידות ſeems to refer to the *hiſtorical facts* mentioned in the ſubſequent part of that Pſalm, conſidered as *enigmas* of ſpiritual concerns. Comp. Mat. xiii. 35. 1 Cor. x. 6, 11.

IV. Chald. As a N. fem. plur. אחידן *Enigmas, parables.* occ. Dan. v. 12.

V. Chald. חד *One.* See under יחד.

חדד Occurs not as a V. in this reduplicate form, but as a participial N. maſc. plur. in Reg. חדודי *Sharp* or *edged things.* So *Aquila* Οξυντηρες. occ. Job xli. 21, or 30.

### חדה

With a mutable or omiſſible, ה, which the V. preſerves in Chaldee (as likewiſe א and י final) tho' not in Hebrew, and for which

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* See *Shaw*'s Travels, p. 227. 2d Edit. and Lady *M. W. Montague*'s Letter 28. Vol. 2. p. 13.

† ——*Fungar vice* Cotis, acutum
Reddere quæ ferrum valet.
De Art. Poet. lin. 304, 5.

י is ſubſtituted in the fem. N. חרוה as in אחוה from אחה, גלוה from גלה &c.

I. In Kal, *To brighten, make* or *become bright*. In this ſenſe it ſeems uſed, Prov. xxvii. 17. *Iron* יחד בברזל brightens, or becomes bright, *by iron*; *ſo a man* יחד brightens, exhilarates *the countenance of his friend.*

II. *To exhilarate,* or *be exhilarated, to make* or *appear joyful.* occ. Exod. xviii. 9. Pſ. xxi. 7. As a N. fem. חדוה in Reg. חדות *Hilarity, joy.* 2 Chron. xvi. 27. Ezra vi. 16. Neh. viii. 10.

III. Chald. As a N. חדה or חדי (from the Heb. חזה) *The breaſt.* occ. Dan. ii. 32. It is uſed in the ſame ſenſe in the Targums.

## חדל.

I. *To ceaſe, leave off.* Gen. xi. 8. xviii. 11.

II. *To forbear, decline, omit voluntarily.* Ezek. ii. 5. iii. 27. & al.

III. As a N. חדל *Tranſitory, tranſient, ſpeedily ceaſing.* Pſal. xxxix. 5. It is once uſed for this *tranſitory world,* Iſa. xxxviii. 11. comp. 1 Cor. vii. 31. 1 John ii. 17. Or elſe חדל in that paſſage of Iſaiah may rather mean, *the ſtate of inactivity* or *ceſſation from work,* i. e. of death.

Der. *Idle,* &c. Welſh *Hadl,* rotten, ruinous, whence perhaps *Addle* as an egg. See *Lye*'s *Junius* Etym. Anglican. in Adle.

## חדק

Occurs not as a V. in Heb. but in Arabic the root is applied to *acuteneſs* of ſight or of genius, to *ſharpneſs* of ſpeech, of vinegar, of a weapon. See *Caſtell.* The idea of the Hebrew therefore ſeems to be *ſharp, acute*; whence as a N. חדק *A kind of ſharp thorn.* occ. Prov. xv. 19. Mica vii. 4.

## חדר

Occurs not as a V. in Heb. but in Syriac ſignifies *to ſurround, encompaſs, fence round.* See *Caſtell.*

I. As a N. חדר *An incloſed place, a room,* or *chamber.* Gen. xliii. 29. Deut. xxxii. 25. Prov. xxiv. 4. It is particularly applied to what is called *a bed-chamber.* "What Dr. *Shaw* ſaith (Travels, p. 208, 9. 2d Edit.) concerning the ſtructure of the houſes in *Barbary* (and the *Levant)* may here give ſome light: "Their chambers are large and ſpacious, one of them frequently ſerving a whole family. At one end of each chamber there is a little gallery raiſed four or five feet with a balluſtrade (and doubtleſs a veil to draw in the front of it). Here they place their *beds.* This ſhews the meaning of חדר בחדר *a chamber in a chamber,* 1 K. xx. 30, &c." Thus Dr. *Taylor* in his *Hebrew Concordance.* This account moreover clearly explains Jud. xvi. 9, 12, [illegible] Sam. xiii. 10. It will alſo illuſtrate Prov. vii. 27. Iſa. xxvi. 20; if it be further conſidered that the * Jewiſh ſepulchres conſiſted of large vaults or caves, in the ſides of which were cut out diſtinct *niches* for receiving each a dead body. From the N. חדר, חדרת is once applied as a Participle fem. Benoni in Kal, to a ſword *entering into the ſecret chambers.* occ. Ezek. xxi. 14 or 19. Comp. Jud. iii. 20—25. 2 Sam. iv. 7.

II. *An incloſed* or *inner part* of the human body. Prov. xviii. 8. & al.

III. As a N. חדר *A dark thick cloud,* q. d. *an incloſer.* occ. Job xxxvii. 9; where Elihu is deſcribing the winter. *From the thick cloud cometh* סופה *the deſolating ſtorm.* So Plur. in Regim. חדרי תמן The thick clouds *of the South,* i. e. which uſually come from that quarter of the Heavens, bringing ſtorms with them. occ. Job ix. 9. Comp. Iſa. xxi. 1. Zech. ix. 14.

Part of *Milton*'s Deſcription of the Deluge, Par. Loſt, Book 11. lin. 738, &c. will illuſtrate this application of the word.

Mean while the *ſouth wind* roſe, and with *black* wings
*Wide hovering, all the clouds together drove*
From under heav'n; the hills to their ſupply

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* See Dr. *Lowth,* now Biſhop of *Oxford*'s, clear and accurate Deſcription of theſe Sepulchres, in his VIIth Prælect. De Sacrâ Poeſi Hebr.

Vapour and exhalation, duſk and moiſt,
Sent up amain; and now *the thicken'd ſky*
*Like a dark cieling ſtood.*

The ſame circumſtances are mentioned by *Ovid* in deſcribing *Deucalion*'s flood.

*Emittitque* Notum. *Madidis* Notus *evolat alis,*
*Terribilem* piceâ tectus Caligine *Vultum.*
——— *Utque manu latâ pendentia* nubila preſſit,
*Fit Fragor.* Metam. Lib. 1. Fab. 5. lin. 264, &c.

## חדש

I. *To renew, reſtore* to a former ſtate. 1 Sam. xi. 14. 2 Chron. xxiv. 4. & al. In Hith. *To renew itſelf*, or *be renewed.* Pſal. ciii. 5. As a N. חדש *New, freſh.* Exod. i. 8. Lev. xxvi. 10. Deut. xx. 5.

II. As a N. חדש *A new*, or *renewed period of days* nearly equal to a ſynodical month, and thence by the tranſlators in general rendered a *month*, tho' ſtrictly ſpeaking the term חדש has no more relation to the moon than to the ſun. It has been ſuppoſed to denote the *New Moon*, reckoned at the evening of it's viſibility, and thence *a ſynodical month*, from the *renovation of the lunar light.* But tho' I do not pretend to ſettle chronological niceties as dependant on aſtronomical obſervations, yet I ſhall ſhew from Scripture,

1ſt. That the Jewiſh חדשים were not *ſynodical months*; and

2dly. That in the paſſages where חדש is ſuppoſed to denote the *viſible New Moon*, it hath another meaning.

As to the 1ſt particular, it is plain that the Jewiſh שנה or *year* was nearly the *ſolar tropical year* of about 365 ¼ days; becauſe by Exod. xxiii. 16, they were to keep the *feaſt of ingathering* of the fruits of the earth בצאת *at the going out* or *end* of the year, which they could not have done for a ſeries of years, had they computed by any other than a year nearly equal to the ſolar tropical one*. Now from 1 K. iv. 7. 1 Chron. xxvii. 1—15, it appears that there were *twelve* חדשים *in the ancient Jewiſh year, and no more.* But twelve *ſynodical* months, conſiſting each of about 29½ days are far from equal to the ſolar tropical year, for 29½ days multiplied by 12, equal only 354 days, whereas the ſolar tropical year conſiſts of about 365 ¼ days. It is evident, therefore, that by the Heb. term חדש cannot be meant a *ſynodical* month meaſured by the *lunar conjunctions*, or *the periodical renovation of the lunar Light.*

The ſame concluſion may be clearly deduced from the Moſaic canon, Lev. xxiii. 39, (which ſee) by which the firſt day of the feaſt of *ingathering* was always to be on the 15th day of the 7th month, computed from the month *Abib*, according to Exod. xii. 2. The month here intended muſt have been not a *ſynodical* but an *artificial* one, otherwiſe the fruits of the earth could not have been conſtantly gathered in (as the text imports) by the day preſcribed.

It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Iſraelites reckoned by ſuch *artificial months* in Egypt; for with what propriety could any month which was not nearly adjuſted to the ſolar tropical year, be called *Abib*, i. e. *the month of new fruits?* ſince a month not thus ſettled, muſt be continually varying thro' every ſeaſon.

Again, ſince the paſchal ſolemnity always began on the 14th day of the month *Abib*, (ſee Exod. xii. 6, 14. Lev. xxiii. 5.) and it was commanded that *a wave-ſheaf of the firſt fruits* (of barley namely) ſhould be preſented to Jehovah on the morrow after the Sabbath in the paſchal week, (Lev. xxiii. 10, 11,) we may be ſure that the month *Abib* was not erratic, but fixed to a certain *ſeaſon* of the ſolar tropical year; eſpecially ſince the Jews were commanded to compute their feaſt of

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* For inſtance, let us for a moment ſuppoſe them to have reckoned by the lunar year of twelve ſynodical months or ſomewhat more, 354 days; in this caſe the fruits would not have been regularly ripe *at the end* of the year, but the *ingathering* muſt have been continually incroaching on the ſucceeding lunar year, till in about thirty-three ſuch years it would have paſſed forward through every month of this kind of year.

*harveſt* from the day that the wave-ſheaf was preſented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xxiii. 9. The ancient Jewiſh חדשים therefore were not *ſynodical* but *artificial* or *technical months*, adjuſted in ſuch a manner, that *twelve* of them were nearly equal to the ſolar tropical year, as our twelve calendar months are. I ſhall now in the

2d Place ſhew briefly, that in the Texts where חדש has been ſuppoſed to denote the *viſible New Moon*, it hath another meaning. The firſt and principal of theſe paſſages, and which clears all the reſt, is Num. xxviii. 14. For unleſs it be taken for granted that חדש ſignifies the *viſible New-Moon*, there is no precept in Scripture for any particular ſolemnities on ſuch *viſible New-Moon*; but in Num. xxviii. 11, it is commanded, *In the beginnings of* חדשיכם YOUR (N.B) months *ye ſhall offer a burnt-offering unto the Lord*—ver. 14.—*This is the burnt-offering* חדש בחדשו of the month in it's month *throughout the months of the year*. חדש in this latter verſe is plainly equivalent to the *beginning of the Jewiſh month* in the former, and therefore cannot denote the *viſible New Moon*, becauſe, as above ſhewn, *their* months were not *ſynodical*. And this context explains 1 Sam. xx. 5. 2 K. iv. 23. Iſa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where חדש is in our Tranſlation improperly rendered *New Moon*, inſtead of *month-day* or *firſt day of the month*. So Pſ. lxxxi. 4. *Blow the trumpet* בחדש on the firſt day of the month, בכסה ליום חגנו *in the* (עת *time*) *numbered* or *computed for our perpetually returning Feaſt-day*, as Num. x. 10, which ſee.

### חדת

Chald. As a N. from the Heb. חדש, *New*. Once. Ezra vi. 4.

### חוה

With a radical, but omiſſible, ה

I. *To declare*, *diſcover*, *ſhew*. Job xxxii. 6, 10. Pſ. xix. 3. & al. As a N. fem. in Reg. אחות *A declaration*. occ. Job xiii. 17.

From this Root, *Eve*, as we pronounce her name, was called חוה, i. e. *The manifeſter*, Gen. iii. 20, *becauſe ſhe was*, or *was to be* the mother כל חי *of all that live*, i. e. to God, ſpiritually and eternally, as being the mother of Chriſt, the ſeed already promiſed, ver. 15, who is the *Life* of believers. See Joh. i. 4. xi. 25. Col. iii. 4, but eſpecially 1 Joh. i. 2; where, in the expreſſion *The Life was manifeſted*, the Apoſtle plainly alludes to the very *name* given to Eve, and the *reaſon* of it.

II. As a N. fem. plur. חות and in Reg. חותי ſeems to denote, as Mr. *Bate* has remarked, *ſchools* or *academies* for teaching the Arts and Sciences. Num. xxxii. 41. Deut. iii. 14. & al.

III. Chald. In Kal & Aph. חוה or חוא *To ſhew*, &c. Dan. ii. 4, 6, 24. As a N. אחוית *A ſhewing*, *declaration*. occ. Dan. v. 12.

### חז

Occurs not as a V. in Heb. but I ſuſpect the idea to be nearly the ſame as that of the Arabic חז *To cut in*, *indent*, *to notch*, or *jagg like the edges of certain leaves*. See *Caſtell*. Hence as a N. מחוז *A haven*, *port*, or *harbour for ſhips*, formed by an *indentation* in the land. So LXX. λιμενα, and Vulg. portum. Once Pſ. cvii. 30.

חזז occurs not as a V. in this reduplicate form, but as a N. חזיז, *Lightening*, properly perhaps of the *jagged* or *zig-zag* kind, ſuch as it appears in the hot climates. occ. Job xxviii. 26. xxxviii. 25. (where ſee *Scott*) Zech. x. 1.

### חזא See under חזה IV.

### חזה

With a radical, but mutable or omiſſible, ה.

I. The idea ſeems to be *to faſten*, *ſettle*, or the like, πηγνυειν, pangere; and in this ſenſe, perhaps, it is uſed as a V. Job viii. 17. בית אבנים יחזה He is faſtened *among* (ſee Prov. viii. 2.) *the ſtones*. One of the Hexaplar Verſions renders it συμπλακησεται *ſhall be complicated, intwined*, Vulg. inter lapides *commorabitur*, ſhall abide *among the ſtones*.

II. As Ns. חזה and חזות *A ſettled agreement*. LXX. συνθηκας, *covenants*, Vulg. pactum (from pangere *to faſten*) *an agreement*. occ. Iſa. xxviii. 15, 18. But Mr. *Bate* renders the words in both theſe paſſages *a viſion*, (ver. 15, עשינו חזה *we have prepared* a viſion; comp. Senſe IV.) as alluding to the pretended or real *viſions* of the falſe prophets concerning the grave.

III. As a N. חזה *The breaſt* of an animal, ſo called from it's being wonderfully and *ſtrongly compacted* of bones and cartilages for the comprehending and defenſe of the noble parts lodged therein. So the Gr. name ϛηθος is from ϛηναι *to ſtand, ſtand firm*; and the Latin one pectus, from the Greek πηκτος *fixed, compact*. Exod. xxix. 26, 27. Lev. vii. 30, & al. freq. The offerer's waving of the *breaſt* of the ſacrifice to God, was typically giving up to him the *heart* and *affections*, and this being afterwards allotted to the *prieſt*, reminded the believer that He only whom the prieſt repreſented did ever in his own perſon make an entire and continual ſurrender of his *heart* and *will* to God.

IV. And moſt commonly as a V. חזה, and Chald. חזא (Dan. iv. 20 or 23) *To ſee, behold*, i. e. *to fix* or *faſten* the eyes either of the body or mind on an object, ατενιζειν. Exod. xviii. 21. *And* thou ſhalt provide *out of all the people*, or fix (thine eyes) upon, *men of truth*. Pſ. xi. 4. *His eyes* behold, fix upon—*the children of men*. ver. 7. *His countenance* will behold, fix upon with delight and complacency, *the upright*. So Pſ. xvii. 2. Iſa. xlvii. 13. החזים בכוכבים *Thoſe who* gaze *upon the ſtars*. Eng. Tranſlat. *Star*-gazers. Here the idea of the word is clear, and hence the ultimate derivation of our Eng. *gaze* from Heb. חזה will appear probable. freq. occ. As a Participial N. חזה *A ſeer, a prophet*, who either had, (as 1 K. xxii. 17) or pretended to have (as Ezek. xiii. 16.) ſupernatural *viſions* of future events repreſented to him. 2 Sam. xxiv. 11; 2 K. xvii. 13, & al. Comp. 1 Sam. ix. 9. As Ns. חזה, חזות, חזון, חזיון, מחזה, and Chald. חזוא (Dan. ii. 19) *A ſupernatural viſion* or *foreſight by objects repreſented*. freq. occ. Comp. Job iv. 13. xxxiii. 15. As a N. מחזה *A mean of ſeeing, a window to give light*. 1 K. vii. 4, 5.

## חזק

The radical idea of this extenſive Root ſeems to be, *To conſtringe, bind hard* or *tight*. Thus in Syriac the Verb is frequently uſed for *binding, binding up, girding* or the like, and in Arabic ſignifies to *bind hard* with a rope, to *ſtrain* a rope, or *draw* it *tight*, and ſo *preſs* or *compreſs*. See *Caſtell*.

I. In a Niph. ſenſe, *To be bound hard* or *tight*. occ. 2 Sam. xviii. 9; where the LXX. rendering it by περιεπλακη *was intwined*, have given nearly the idea of the Root.

II. It is oppoſed to רפה *relax*, and ſo properly denotes *to aſtringe, brace, tighten up*. Iſa. xxxv. 3. חזקו ידים רפות literally, tighten *the relaxed hands, make them tenſe*, and conſequently *ſtrong, ſtring* them; as *Dryden* uſes the Eng. Verb

> Toil *ſtrung* their nerves, and purify'd their blood.

So Job iv. 3. Comp. 2 Sam. xvi. 21. Exod. xiii. 9. & al. In Hiph. החזיקי את ידך בו, literally, Tighten or brace *thy hand upon him*, i. e. *take faſt hold* on him. Gen. xxi. 18. Hence

III. In Kal, Intranſitively, *To become* or *grow ſtrong, to gain ſtrength, to act with ſtrength*. Exod. xii. 33. Deut. xii. 23. Iſa. xxxix. 1. & al. freq. Alſo, Tranſitively, *To make ſtrong, ſtrengthen*. Pſ. cxlvii. 3. Jer. xxiii. 14. Ezek. xxxiv. 4. & al. In Hiph. *To be* or *become ſtrong*. 2 Chron. xxvi. 8. Alſo *To ſtrengthen*. Ezek. xxvii. 9.

In Hiph. with ב following, *To act ſtrongly upon* ſomething elſe, *to lay ſtrong hold upon, hold faſt, retain*. See Jud. vii. 8. Job ii. 3, 9. Prov. xxvi. 17. With ל following,

ing, *To lay ſtrong hold on, graſp.* 2 Sam. xv. 5. It is alſo uſed tranſitively in the ſame ſenſe. See Jer. vi. 23, 24. Mica vii. 18. In Hith. *To ſtrengthen himſelf, be* or *grow ſtrong*, either in body or mind. 2 Sam. iii. 6. 2 Chron. xiii. 7. xv. 8. xxiii. 1. As Ns. חזק *Strong*. Prov. xxiii. 11. Alſo, *Strength*. Hag. ii. 22. Fem. חזקה *Strength, force.* 1 Sam. ii. 16. & al.

Hence Greek *ισχυς ſtrength*; *ισχυω to be ſtrong.*

IV. In Hiph. *To confine, retain, contain.* occ. 2 Chron. iv. 5. מחזיק Confining or containing *three thouſand baths, it held them*, i. e. it would hold 3000 baths *without ſuffering any to run over*, tho' it uſually held but 2000, as 1 K. vii. 26.

### חזר

Occurs not as a V. in Hebrew, but in Chaldee ſignifies *to encompaſs, ſurround.* Targ. Pſ. xlviii. 13. cxviii. 11. In Ithp, *To turn round* or *about, to turn back.* Targ. Joſ. viii. 20. Jud. xxi. 41. Ezek. i. 9, 12. As a N. חזור *A round ball* or *apple.* Targ. Exod. xxv. 33. Prov. xxv. 11. So Syr. חזורא *An apple.* But I do not find, notwithſtanding *Caſtell* gives to the V. in Chaldee the ſenſes of "convolvit, revolvit, circumvolvit," that either in Chaldee or Syriac it ever ſignifies *to roll, roll round.* As a N. in Heb. חזיר *A hog* or *boar*, ſo called perhaps from his *round* ſhape when fat, which is his *natural* ſtate. *Totus teres atque* rotundus, "As fat as a "hog" is proverbial with us. So *Horace* (Lib. 1. Ep. 4. lin. 15, 16) deſcribes himſelf to be; Pinguem & nitidum,—*Epicuri de grege* Porcum. *Fat* and *ſleek, a hog* of Epicurus' herd.

*Bochart* (Vol. II. 696.) and after him *Schultens* in his M. S. *Origines Hebraicæ*) refers this N. to the Arabic Senſe of the V. חזר namely, *to have narrow eyes*; but the V. rather ſeems to have taken it's meaning from the Heb. N. than the N. from the V. *Pig's eyes* is an Engliſh expreſſion for *little, narrow eyes.* occ. Lev. xi. 7. Deut. xiv. 8. Pſ. lxxx. 14. Prov. xi. 22. Iſa. lxv. 4. lxvi. 3, 17. Every one knows that, beſide the mark of uncleanneſs given in the two firſt-cited paſſages, *a hog* is one of the moſt filthy of animals, even to a proverb, (ſee 2 Pet. ii. 22.) He is alſo extremely gluttonous, fierce, quarrelſome, noiſy and luſtful. On account of this laſt-mentioned quality, *ſwine* were uſually ſacrificed to * *Venus* by the Greeks and Romans; as they were likewiſe to *Friga* by our Saxon anceſtors †; and from the paſſages of Iſaiah juſt cited, it appears that the idolaters in his time offered the ſame abominable victims to their falſe gods. Comp. 1 Mac. i. 47, and *Joſephus* Ant. Lib. 12. cap. 5 § 4.

On Pſ. lxxx. 14, we may obſerve that *Homer* has a ſimilar deſcription of a *boar.* Il. 9. lin. 535, &c..

*Ωρσεν επι χλουνην σῦν αγριον, αργιοδοντα,*
*῾Ος κακα πολλ᾽ ερδεσκεν, εθων Οινηος αλωην·*
*Πολλα δ᾽ ογε προθελυμνα χαμαι βαλε δενδρεα μακρα*
*Αυτῃσιν ῥιζῃσι και αυτοις ανθεσι μηλων.*

On Oeneus' fields a *ſavage boar* ſhe brought,
Which to their owner ills unnumber'd wrought.
*Torn from the root the lofty trees were ſpread*,
With all their blooming honours on their head.

From Prov. xi. 22, it ſeems probable that the ancient eaſtern nations bordering on Judea *rung* their hogs in a manner not unlike to our method in England.

### חח

Occurs not as a V. in Heb. but from the applications of it as a N. the idea ſeems to be, *to catch* or *hold as with a hook* or *claſp.*

I. As a N. חח *A hook* or *claſp* to join garments together. occ. Exod. xxxv. 22.

II. As a N. חוח *A hooked thorn.* occ. Prov. xxvi. 9. "A thorn or hook (or a hooked thorn) *goes up into the hand of a drunkard, ſo (is) a proverb in the mouth of fools.* They hurt themſelves by the interpreta-

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* See *Voſſius*, De Phyſiologia Chriſt. Lib. 9. cap. 26.

† See *Mallet*'s Northern Antiq. Vol. 1. p. 132.

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tion and application of it, as a drunken man does his hand with a *hook* or *thorn* which he has not ſteadineſs to handle." *Bate.* Alſo, *The thorn-tree*, or rather *bramble* which *catches hold with its thorns*, 2 K. xiv. 9. Job xxxi. 40. Comp. 1 Sam. xiii. 6. 2 Chron. xxxiii. 11.

III. As a N. חוח or חח *A hook* or *ring* fixed in the noſe of a beaſt, in order the better to manage him by means of a rope faſtened to it, as is ſtill uſual in the Eaſt with regard to * camels and † buffaloes. Job xl. 26, or xli. 2; of the leviathan or crocodile, *Wilt thou put a rope on his noſe* or *bore his cheek thro'* בחוח *with* a ring? Comp. Ezek. xxix. 4, where Pharaoh king of Egypt is deſcribed under the ſimilitude of the ſame dreadful animal. See alſo 2 K. xix. 28. Iſa. xxxvii. 29. Ezek. xxxviii. 4, where other wicked unbelieving princes are ſpoken of as furious beaſts.

IV. As a N. maſc. plur. חחים *The links of a chain catching hold* on one another. Vulg. catenis *chains* Ezek. xix. 4. (comp. 2 K. xxiii. 33) Ezek. xix. 9. (comp. 2 Chron. xxxvi. 6.)

Der. *Hook*, &c.

## חט

I. *To compact*, *faſten* or *join together*; componere, compingere. Thus it occurs in Chald. in the Aphel form. Ezra iv. 12. where the Vulg. componentes *compoſing*, *putting together*.

II. As a N. חוט *A thread*, *line* or *cord*, from *faſtening* things *together*. See Gen. xiv. 23. 1 K. vii. 15. Eccleſ. iv. 12.

III. As a N. חטה plur. חטים *Wheat*. See under חטה

## חטא

I. In Kal, *To deviate from*, or *miſs* a ſcope or aim, ἁμαρτανειν, aberrare *à ſcopo*. occ. Jud. xx. 16. *Every one could ſling ſtones at a hair and not* יחטא miſs. So LXX. εξαμαρτανοντες.

II. In Kal, *To miſs* one's ſtep, *tread aſide*, and ſo *trip*. Prov. xix. 2. *He that haſteneth with his feet* חוטא miſſeth his ſtep, or trippeth; where the Vulg. offendet *will ſtumble*. So perhaps Prov. xxi. 4, *He that deſpiſeth his neighbour* חוטא trippeth, falleth, (himſelf) *but he that hath mercy on the poor*, אשריו *happy is he*.

III. In Kal, *To miſs* of happineſs, " our nature's end and aim," *to miſcarry* in this ſenſe. occ. Job v. 24. To this purpoſe *Symmachus*, δυσπραγηση *be unfortunate*. Hence the Greek V. Αατω, and Ατω *to lead into error* and *hurt*, *to deceive*. And the N. Ατη *Error*, *miſtake*, *damage*.*

IV. In Hith. *To miſs oneſelf*, as it were, *to be out of one's wits*, *aſtounded*, εκστηναι. occ. Job xli. 17, or 25. *On his* (*Leviathan's*) *riſing up the valiant ſhrink*, משברים יתחטאו *on the breakings* (of whatever he is aſſaulted with, ſee the following verſes) they are out of their wits; ſo the French Tranſlation excellently, *et* ils ne ſavent où ils en ſont, *voiant comme il rompt tout*, *and* they know not where, or whereabouts they are, *ſeeing how he breaks every thing*.

V. And moſt generally, in Kal, *To deviate* in a ſpiritual or moral ſenſe, i. e. from a rule or law, particularly the divine; *to ſin*, *offend*, in whatever manner, freq. occ. With ל prefixed to the perſon following. *To ſin with regard to* or *againſt* another; *to be a ſinner* or *offender with reſpect to* him. Gen. xx. 9. xxxix. 9. Exod. x. 16 & al. Comp. Gen. xliii. 9. xliv. 32; in which laſt paſſage our tranſlators render it *to bear the blame*. And theſe texts explain Gen. xxxi. 39. אחטנה *I* bare the blame or loſs *of it*; where obſerve that the final א of חטא is dropped, as in other forms of this root. See below. In Hiph. *To cauſe to ſin*. Exod. xxiii. 23. Deut. xxiv. 4. & al. freq. As Ns.

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* See *Shaw*'s Travels, pag. 167, 8. 2d Edit.

† *Brookes*' Nat. Hiſt. Vol. 1. p. 38.

* See *Dammi* Lexicon Nov. Græc. p. 168, and the ſtory of *Atè*, the Demon of Miſchief and Diſcord, being caſt by Jupiter out of Heaven, in *Homer*, Il. 19. lin. 91—134, which bears a remarkable reſemblance to the ſcriptural account of Satan's Fall. See Mr. *Pope*'s Note in lin 93. of his Tranſlation,

חטא *Sin.* Lev. xix. 17. xxii. 9. & al. freq. Fem. חטאה and חטאת The ſame. Gen. xx. 9. Iſa. v. 18. Num. xii. 11. Deut. xix. 15. & al. Alſo חטאת *A ſin-offering, an offering for ſin, on which the ſin was put*, or *to which it was imputed.* (See Lev. iv. 4, 15. and comp. Lev. i. 4. xvi. 21.) Exod. xxix. 14. xxx. 10. Lev. iv. 3. & al. freq. And thus I think חטאת is applied, Gen. iv. 7, *If thou doſt well is there not* שאת *acceptance, and if thou doſt not well,* לפתח חטאת רבץ, a ſin-offering *coucheth or lieth* (as a beaſt, for ſo רבץ ſignifies) *at the door*, i. e. for thee to make atonement with. And obſerve that רבץ agrees in gender not with חטאת, but with the name of the animal underſtood, a manner of conſtruction not uncommon in Hebrew. As for the expreſſion of *ſin lying* or *being laid at the door*, it is (to ſpeak modeſtly) a very ſtrange one, and hardly ſenſe; though I am aware that it is become not uncommon in Engliſh, I ſuppoſe from this very miſ-tranſlation in Geneſis. Hence

VI. In Kal and Hiph. *To offer for a ſin-offering*. Lev. ix. 15. vi. 26. Alſo, *To expiate, cleanſe* or *purify by a ſin offering*. Exod. xxix. 36. Comp. Pſ. li. 9.

The final א is ſeveral times dropped in different deflections of this Root, as in thoſe of בא, יצא and others. אחטנה Gen. xxxi. 39, has been already noticed; to which we may add Gen. xx. 6, מחטו לי, for מחטוא, *from ſinning againſt me* (comp. ver. 9); 2 K. xiii. 6, החטי, for החטיא, *he cauſed to ſin*; Jer. xxxii. 35, החטי, for החטיא, to cauſe to ſin; Num. xv. 24, לחטת, for לחטאת, *for a ſin-offering.*

### חטב

I. *To hew*, as wood. Deut. xix. 5. & al. freq.

II. *To carve*, as wood. occ. Prov. vii. 16, as a Participle paoul fem. plur. חטבות the carved (works of it) *with linen thread of Egypt.*

III. *To carve*, as ſtone. occ. as a Participle fem. plur. Huph. Pſ. cxliv. 12. Comp. under זוה I.

### חטה

With a radical, but omiſſible, ה.

It occurs not as a V. in Heb. and as a N. is applied only to *wheat.* We meet, however, with the traces of this Root in the Chaldee and Samaritan languages, for in the Targum of *Jonathan Ben Uziel*, and in the *Jeruſalem* Targ. on Deut. xxviii. 54, we have the participial N. מחטי anſwering to the Heb. רך *tender*; ſo on ver. 56, *Ben Uziel* has מחטייתא, and the *Jeruſalem* מחטיא for Heb. רכה fem. and in the Samaritan verſion of Deut. xxviii. 54, חטי anſwers to the Heb. ענג *delicate, luxurious*, and ver. 56, חטיאה to ענגה. I would propoſe therefore *delicate, delicious*, or the like, for the ideal meaning of the Heb. חטה; whence as a N. חטה pl. חטים and (Ezek. iv. 9. חטין) *Wheat*, ſo named from it's ſuperiour *delicacy* or *deliciouſneſs* to other corn. Thus *Homer*, Il. 10. l. 569, calls it Μελιηδεα *ſweet like honey.* See Deut. xxxii. 14. Pſ. lxxxi. 17. cxlvii. 14. In a like view this N. is by moſt of the Lexicons derived from the V. חנט *to embalm, fill with a ſweet juice*; but no other ſimilar inſtance is, nor, I believe, can be produced of a *radical* נ in Heb. dropped before a ט; Mr. *Bate* therefore deduces חטה from חט "because it is the only corn we always *bind* or *tie up* with a bandage of it's own." But neither does this derivation ſeem ſatisfactory, becauſe ſubſtances are denominated in Hebrew not from the application or uſe we make of them, but from their own natures or qualities. The reader will now judge for himſelf whether either of theſe latter accounts of the N. חטה is preferable to that I have above given, and whether I have done right in reſtoring this Root, which is not to be found in other Lexicons.

Der. *Wheat*; alſo perhaps Greek ἥδω to delight, ἡδυς ſweet, pleaſant, and (ש *which* being prefixed) Eng. *Sweet.*

### חטם

*To refrain, reſtrain,* but properly I apprehend *to muzzle*, as the V. with the initial *Cha* is uſed in Arabic, whence alſo the Arabic N. חטאם *a muzzle*, *επιστομιον*. See *Caſtell.* Once Iſa. xlviii. 9. Literally, *For my name's ſake I will lengthen my noſe*, (ſee under אף) *and (for) my glory* אחטם I will put a muzzle (upon it) *that I may not cut thee off*. The Vulg. gives nearly the true ſenſe of this V. by rendering it infrenabo *I will bridle*, or *curb*.

## חטף

*To ſeize ſuddenly*, *to catch*. So LXX. ἁρπαζειν, and Vulg. rapere. occ. Jud. xxi. 21. Pſ. x. 9, twice.

## חטר

Occurs not as a V. in Heb. but in the Arabic, with the initial *Cha*, ſignifies *to move this way and that*, *to vibrate*, ſee *Caſtell.* and hence with *Schultens'* M. S. *Orig. Heb.* I would deduce the ſenſe of the Heb. N. חטר *A twig*, or *rod* which is eaſily *agitated*, and *moves to and fro*. occ. Iſa. xi. 1. Prov. xiv. 3. The very word *hether* is ſtill uſed in the midland parts of England for a *longiſh twig*.

## חיה

With a radical, but mutable or omiſſible, ה. It is generally rendered *to live*, but this ſeems rather a ſecondary ſenſe deduced from the primary one of *being vigorous*, *ſtrong*, ſo it is often oppoſed to מת *dying*, but which primarily denote *failing*, *diſſolution*. From the Heb. חיה in this view we have the Latin *Vi*, *vis* force, vigour.

I. *To be ſtrong*, *vigorous*. I do not find it as a V. in Kal ſimply in this ſenſe, but hence as a Participle or participial N. חי *Strong*, *vigorous*, *valiant*. occ. 2 Sam. xxiii. 20, where Vulg. fortiſſimi *very valiant*. The maſoretical *Keri* explains חי in this paſſage by חיל which is alſo the textual reading of the *Complutenſian* edition. Fem. plur. חיות *Strong*, *vigorous*, *lively* in this view. occ. Exod. i. 19. In Hiph. *To make* or *preſerve ſtrong and vigorous*. occ. Neh. ix. 6. *Thou art He*, *Jehovah alone*, *thou haſt made the Heavens*, *and the Heaven of Heavens*, *and all their hoſt*, *the earth and all which is upon it*, *the ſeas and all which is in them*, *and thou* מחיה את כלם preſerveſt them all, i. e. not only animals *in life*, but all things beforementioned, *in ſtrength and vigour*, according to their ſeveral natures and offices. As a N. fem. ſing. in Reg. חית *A force*, *a ſtrong body* of men; *Δυναμις*, Vis. occ. 2 Sam. xxiii. 13, where LXX. *ταγμα*, and Eng. Tranſl. *the troop*. As for לחיה 2 Sam. xxiii. 11, it ſhould, I think with Mr. *Bate*, be rendered *to Lehi*, the name of a place, of which ſee Jud. xv. 17, 19. As a N. מחיה *Strength*, *vigour*. 2 Chron. xiv. 13. Comp. Ezra ix. 8, 9.

II. *To become ſtrong and vigorous*, i. e. *to recover ſtrength and vigour* after weakneſs or ſickneſs. See Jud. xv. 19. (Comp. Gen. xlv. 26.) Joſh. v. 8. 2 K. i. 2. viii. 8, 9. xx. 7. Iſa. xxxviii. 9.

III. In a Hiph ſenſe ſpoken of a city. *To repair*. occ. 1 Chron. xi. 8.—of ſtones burnt, and decayed, *to reſtore* them to their former uſe. occ. Neh. iv. 2, or iii. 34.

IV. As from the Latin vis *force*, *vigour*, we have vivo *to live*, and vita *life*, and from the Greek *βια ſtrength*, *βιος life*; ſo from the primary ſenſe of the Heb. חיה, namely *ſtrong*, *vigorous*, as a V. in Kal, it moſt commonly ſignifies *to live*, whether naturally, Eccleſ. vi. 6, & al. freq. or ſpiritually and eternally, Lev. xviii. 5. Prov. iv. 4. vii. 2. Hab. ii. 4. And in the ſenſe of *living*, the final ה is often dropped even when the V. is in the preter tenſe. See Gen. v. 5. xi. 12, 14. xxv. 7. Alſo, *To recover life*, *revive*, 1 K. xvii. 22. Job xiv. 14. Iſa. xxvi. 14. Ezek. xxxvii. 3, 9. And as the Eng. Verbs *revive* and *recover* have a tranſitive as well as a neuter ſignification, ſo חיה in Kal denotes not only *to live*, but *to cauſe to live*, *to preſerve alive*. Gen. vii. 3. Deut. vi. 24. Joſh. ix. 15. In Hiph. *To cauſe to live*, *to preſerve alive*. Joſh. vi. 25. xiv. 10, & al. *To reſtore to life*. 2 K, viii. 1, 5. Alſo, becauſe prophets are ſaid to do, what they pronounce or promiſe ſhall be done, (ſee Gen. xxvii. 37. xlix. 7. Jer. i. 10. Ezek. xliii. 3.) *To promiſe life to*, as a prophet. Ezek. xiii. 19, 22. As a N. חי, fem. חיה *Living*. Gen. i. 20, 21. iii. 20. viii. 21. Joſh. iii. 10, & al. freq. Applied to waters חיים *Living*, *ſpringing* or *running*, as oppoſed to ſtagnant. Gen. xxvi. 19. Lev xiv. 5, 6, & al. As a N. maſc. plur. חיים *Life*, of men or animals, which in them conſiſts of *repeated acts* or *exertions* of vital energy. Gen. xxiii. 1. xxv. 7. xxvii. 46, & al. freq. Hence, tho' חי in the ſingular is often applied to Jehovah, and He is called אלהים חיים *the living Aleim*, Deut. v. 26. & al. yet I do not find that His *Life* itſelf is ever expreſſed by the *plural* word חיים; for His *Life* is, if I may ſo ſpeak, *one permanent act* enduring from eternity to eternity.

רוח חיים *The ſpirit of life*, and נשמת רוח חיים *The breath of the ſpirit of life*, are aſcribed to brutes as well as to men. Gen. vi. 17. vii. 22.

Chald. As a N. maſc. pl. חיין *Life*. occ. Dan. vii. 12. We meet alſo with this form Job xxiv. 22; whence, as well as from other plurals in ין occuring in that book, it appears that ין was uſed anciently as a plural termination in the *Hebrew* language.

As a N. fem. חיה, and in Reg. חית *A living creature*, *an animal*, including both birds and beaſts, Gen. viii. 17; excluſive of fiſh and fowl, Gen. i. 28, 30; but frequently *a wild beaſt*, as being more *vigorous* and *lively* than the tamer ſpecies. Gen. i. 25. vii. 21. Lev. xxv. 7. חית in Reg. ſeems uſed for the *animal appetite*. Job xxxviii. 39. Comp. Job xxxiii. 20.

חית קנה *The wild beaſt of the reed*, Pſ. lxviii. 31, may ſignify either the Egyptian *Hippopotamus*, the *Behemoth*, which is ſaid Job xl. 21, *to lie—in the covert* קנה of the reeds *and the mud*, and is ſo repreſented in the famous * *Præneſtine* pavement; or elſe that periphraſtic deſcription may denote the *crocodile*, which in the ſame pavement is likewiſe *lying among the reeds* of the Nile. Either of theſe extraordinary animals would be a very proper emblem of the *Egyptians*, (who are mentioned in the next verſe of the Pſalm) ſince they are both remarkable for their ſcarcely vulnerable bodies, and almoſt invincible ſtrength, and were in the days of David to be found, I ſuppoſe, hardly any where near Judea except in *Egypt*. By the *crocodile Pharaoh* king of *Egypt* is repreſented, Ezek. xxix. 3, 5. xxxii. 2, as the *Egyptians* are, Pſ. lxxiv. 14. As a collective N. חיתו *Beaſts*. Gen. i. 24. Pſ. l. 10. civ. 11. Iſa. lvi. 9. & al. freq. As a N. מחיה, in Reg. מחית *Means of ſupporting life*, *ſuſtenance*, *victuals*, Lat. victus, which is in like manner from vivo *to live*. Jud. vi. 4. xvii. 10.

V. As a N. חי *Quick*, *raw*, either as the human fleſh in the leproſy. occ. Lev. xiii. 10, 14, 15, 16; or as the fleſh of an animal not dreſſed with fire. occ. 1 Sam. ii. 15. As a N. מחית *Quickening*, *rawneſs*. occ. Lev. xiii. 10, 24.

VI. As a N. fem. plur. in Reg. חותי Num. xxxii. 41. is rendered *ſmall towns* or *villages*, i. e. places where men *live*, as if it belonged to this Root חיה, but of this there is no proof, ſee therefore under חוה II.

## חך

Occurs not as a V. in Hebrew, but in Arabic ſignifies *to ſcratch*, *rub*, *ſcrape*, and perhaps this is nearly the radical idea of the Heb. word, for

I. As a N. חך *The palate* or *roof* of the mouth from it's peculiar *roughneſs*. Job xxxii. 2. Pſ. cxxxvii. 6, & al. freq. Hence there is a beautiful antitheſis intimated in Prov. v. 3. חכה *Her* palate (*is*) *ſmoother than oil*. And becauſe the *palate* is a principal organ in *perceiving* and *diſtinguiſhing the ſavours of food*, (ſee Job xii. 11. xxxiv. iii.) hence חך is uſed for *mental taſte* or *diſcernment*. Job vi. 30. Pſ. cxix. 103.

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* See *Shaw's* Travels, p. 425, 6.

II. As a N. fem. חכה *A fiſh-hook*, from it's *rough barb* or *beard*. So the LXX. throughout Αγκιςρον, and Vulg. Hamus, *a hook*. occ. Iſa. xix. 8. Hab. i. 15. Job xl. 25, or xli. 1. *Canſt thou draw out the Leviathan* with a hook? From this paſſage *Haſſelquiſt*, Travels, p. 440, obſerves that the Leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile, to wit, that this voracious animal, far from being *drawn up by a hook*, bites off and deſtroys all fiſhing tackle of this kind, which is thrown out in the river. I found, adds he, in one that I opened, *two hooks* which it had ſwallowed, one ſticking in the ſtomach, and the other in a part of the thick membrane which covers the palate."

### חכה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Abſolutely, *To wait*, *tarry*. So LXX. *μενω*. occ. 2 K. vii. 9. ix. 3; in which latter paſſage it is oppoſed to נס *fleeing*. So in Hiph. occ. Dan. xii. 12.

II. In Kal, Tranſitively, *To wait for*. occ. Job xxxii. 4, "*Now Elihu* חכה את איוב בדברים had waited for (LXX. *ὑπεμεινε*) *Job during the diſpute*, (comp. ch. xiii. 3. xxxi. 40.) that is, he had *refrained* from attacking him, ſo long as the diſpute was kept up between him and his friends." *Scott*. Hoſ. vi. 9. *As troops of robbers* חכי איש waiting for *a man*. So with ל following, Pſ. xxxiii. 20. Iſa. xxx. 18, & al. freq. And in Hiph. Iſa. lxiv. 4. The LXX. render it by *μενω*, *εμμενω*, or more frequently by *ὑπομενω*.

III. In Hiph. with ל following, *To wait for with deſire*, *to long for*. occ. Job iii. 21. So LXX. *ιμειρονται*. Comp. Hab. ii. 3.

### חכל

Occurs not in the ſimple form, but hence חכלל As a N. maſc. plur. in Reg. or ſing. with י paragogic, חכלילי *Red*, *ſparkling*. occ. Gen. xlix. 12. LXX. *χαροποιοι chearful*. Some of the other ancient Greek verſions render it by *καθαροι bright*, *θερμοι glowing*, *διαπυροι fiery*, *φοϐεροι terrible*. Vulg. pulchriores *more beautiful*. As a N. fem. חכלילות *Redneſs*, *ſparkling*. occ. Prov. xxiii. 29.

### חכם

In Kal, *To be wiſe*, *ſkilful*, *prudent*, in almoſt any manner; and as a N. *Wiſe*, &c. freq. occ. Alſo in Kal, *To make wiſe*, *inſtruct*. Job xxxv. 11. Pſ. cv. 22. cxix. 98. In Hiph. *To make wiſe*. Pſ. xix. 8. The word is applied to the *natural ſagacity*, *ſkill* or *inſtinct* of the lower animals. Prov. xxx. 24. *There are four things little upon earth*, *but they are* חכמים מחכמים skilful, being made skilful, or taught skill. How? Plainly by Him who formed them. In Hith. *To act* or *deal wiſely*. occ. Exod. i. 10. Alſo, *To make oneſelf wiſe*, i. e. as Hith. is often uſed, *To pretend to be ſo*. occ. Eccleſ. vii. 16. As a N. fem. חכמה *Wiſdom*, *ſagacity*, *ſkill*. freq. occ.

### חל

I. *To make a hole* or *opening*. It occurs not, however, as a V. ſimply in this ſenſe, but hence as Ns. maſc. חל *A hollow*, *ditch* or *foſs* in fortification. 2 Sam. xx. 15. 1 K. xxi. 23. Iſa. xxvi. 1. Lam. ii. 8. חיל The ſame. occ. Nah. iii. 8. As a N. fem. plur. מחלות *Holes*, *openings*. occ. Iſa. ii. 19. As a N. חלון pl. חלונים and חלונות *An opening* or *aperture in a building*, *a window*. Gen. viii. 6. xxvi. 8. & al. freq.

Hence Eng. *Hole*, *bollow*.

II. As a V. in Kal and Hiph. (but never with a *radical* ה final in this ſenſe) *To make* or *undergo an opening*, as of the womb in parturition, *To be in labour* as a woman. The Heb. expreſſes *parturition* or *bringing forth* by other words of a ſimilar import, comp. under פטר *to open*, and שבר *to break*; See Iſa. xxiii. 4. xxvi. 17, 18. liv. 1. In Hiph. *To be in labour with*. Iſa. xlv. 10. Comp. Mica i. 12. As a N. חיל *Pain* or *anguiſh* as *of a woman in travail*. Jer. vi. 24. xxii. 23. l. 43. Mica. iv. 9. & al. Hence as a V. in Kal and Hiph.

*To be in pain* or *anguiſh* as a woman in travail. See Iſa. xiii. 8. Jer. iv. 19. (where obſerve the ה is paragogic as uſual) Joel ii. 6. Mica iv. 10. 1 Chron. xvi. 30. It is by a ſtrong figure applied to the waters, Pſ. lxxvii. 17; and to the mountains on the glorious appearance of Jehovah, Hab. iii. 10; and to a wilderneſs on the noiſe of his thunder, Pſ. xxix. 8.

III. As a N. מחול pl. fem. מחלות and מחלת *Some fiſtular wind inſtrument of muſick with holes*, as *a flute*, *pipe* or *fife*. Exod. xv. 20. Jer. xxxi. 4, 13. It is rendered in our Tranſlation *dance*, or *dancing*, but I think erroneouſly, and is joined with the תף or *tabor*, Exod. xv. 20. Jud. xi. 34, and with that and other *inſtruments of muſic*, Pſ. cxlix. 3. cl. 4. From the ſenſe of the N. It is once uſed as a V. Jud. xxi. 21. לחול במחלות *To pipe with pipes.*

IV. As a N. fem. חלה, in Reg. חלת, pl. חלות *A cake*, i. e. ſuch an one as was *pricked full of holes* to prevent fermentation, and ſuch as the Jews ſtill make, and as are known by the name of Jews cakes. Exod. xxix. 2, 23. It ſhould ſeem from Lev. xxiv. 5, that the *ſhew-bread* conſiſted of *cakes of this ſort.*

V. In Kal, *To pierce* or *wound*, as a ſword. Hoſ. xi. 6; where obſerve that חלה is a V. 3d perſ. preter. *fem.* agreeing with חרב which is alſo *feminine*. In Niph. *To be wounded.* 1 Sam. xxxi. 3. 1 Chron. x. 3.

VI. *To break in upon*, *violate*, *profane*. Num. xxx. 2. *He ſhall* not profane or break *his word*. In Niph. *To be profaned.* Lev. xxi. 4, 9. Ezek. xx. 9, 14, 22. Iſa. xlviii. 11. As a N. חל *Profane*, *what may be broken in upon*, as oppoſed to קדש *Holy*, *ſeparate*. Lev. x. 10. Ezek. xlii. 20. & al.

Hence Lat. *violo*, and Eng. *violate*.

VII. In Hiph. *To make an opening* or *entrance upon*, *to begin*. See Num. xvi. 46, 47. Deut. ii. 24. xvi. 2. *From the ſickle's* החל entering *on the ſtanding corn* תחל thou ſhalt begin *to number*. In Huph. *To be begun.* occ. Gen. iv. 26. אז הוחל *Then* it was begun, or an entrance was made, *to call on the name of Jehovah*. The form of הוחל in this paſſage, ſeems to determine that the ה in the V. החל is not radical, and conſequently that in the ſenſe of *beginning* it muſt be conſidered as the Hiph. of חל, though I do not find that the characteriſtic י is ever inſerted before ל. Had the ה in החל been radical, the word to expreſs *it was begun* muſt, I apprehend, have been either in Niph. נהחל or in Huph. ההחל. As a N. fem. תחלה and in Reg. תחלת *An entrance upon*, *a beginning*. Gen. xiii. 3. Ruth i. 22. Prov. ix. 10. & al. freq.

VIII. As a N. חול *The ſand*. See under יחל

IX. As a N. חיל *Strength*. See under יחל.

X. As a N. with a formative נ, נחל.

1. *A vale*, *a valley*, *a low ground* between mountains or hills, ſo called not only becauſe with reſpect to them it is as it were *an opening* or *hollow* in the earth, but becauſe it was really thus *hollowed* out by the receding waters of the Deluge. Gen. xxvi. 17, 19, & al. freq. Comp. under בקע XII.

2. *A torrent*, *a rapid ſtream*, ſo called from the *channel* or *hollow*, in which it runs. It generally denotes *torrents* or *temporary ſtreams*, thoſe χειμαρροι ποταμοι common in the eaſtern countries, which are formed by the rain or ſnow from the mountains, and many of which run only in winter, and dry up in ſummer. See 1 K. xviii. 7. Job vi. 15. It is alſo applied to the ſeven *ſtreams* of the Nile, Iſa. xi. 15; and that with peculiar propriety, ſince theſe are in like manner ſwoln, and rendered rapid by the great rains which, when the ſun approaches the northern tropic, annually fall in Ethiopia or Abyſſinia. That river itſelf or the *Peluſiac* branch of it is likewiſe often in ſcripture called נחל מצרים comp. 1 K. viii. 65. 2 Chron. vii. 8, with 1 Chron. xiii. 5. Jer. ii. 18; and ſee *Shaw*'s Travels p. 281, &c. And hence the Greek name Νειλος, Lat. *Nilus*, and Eng. *Nile*.

חלל I. *To open eminently*, *to make many* or *repeated holes* or *openings*, *to pierce much*. It occurs not however as a V. ſimply in this ſenſe. But

II. As a V. חלל, like חל, is applied to the *opening* of the female womb in *parturition*. *To be in labour*, *travail in birth*, as a woman. Iſa. li. 2. *And to Sarah who* תחוללכם travailed *of you*. So LXX. ὠδινουσα ὑμας. As a N. or V. infin. uſed as a N. חלל *Travailing* or *parturition* as of hinds. occ. Job xxxix. 1. Alſo as a V. *To be travailed of*, *be produced by travail*, as a child. Job xv. 7. Pſ. li. 7. xc. 2. *Before the mountains* ילדו *were brought forth*, *and the earth* תחולל was produced, i. e. by creation from the *womb* of non-entity. Spoken of the Divine Wiſdom, Prov. viii. 24, 25, *When there were no deeps —before the hills* חוללתי I was brought forth. Was it not from ſome expreſſions of this kind uſed by the ancient believers, that the Heathen borrowed the fable of their Minerva or Divine Wiſdom being *brought forth* from the head of Jove? As a Particip. Hiph. מחלל and מחולל *Producing into being*. Deut. xxxii. 18. Prov. xxvi. 10. In a Hiph. ſenſe. *To cauſe to bring forth*, *throw into labour*. occ. Pſ. xxix. 9. *The voice of Jehovah*, i. e. the thunder, יחולל אילות cauſeth *the hinds* to calve, or caſt their young. Comp. Job xxxix. 1; and ſee this interpretation of Pſ. xxix. 9, well vindicated in the learned Mr. *Merrick*'s Annotation, by the Teſtimonies of *Ariſtotle*, *Pliny* and *Plutarch*, that cattle will *caſt their young* thro' dread of thunder. *To be in violent pain* or *anguiſh*. Job xxvi. 5. Comp. לח II. In Hith. *To travail with pain* or *anguiſh*, *to torment oneſelf*, ἑαυτον τιμωρεισθαι, occ. Job xv. 20. Jer. xxiii. 19. סער מתחולל *A* travailing *whirlwind*, *big* and *agonizing*, as it were, with miſchiefs. Alſo, *To be in pain*, *bear pain*. occ. Pſ. xxxvii. 7.

III. As a N. חליל *A flute* or *pipe with many holes*. occ. Iſa. li. 12. xxx. 29. In the former text it is joined with תף *the tabor*, as מחול is in other paſſages, nor can I tell how it differed from the inſtrument laſt named. It ſhould ſeem, however, that it had *more holes*. In the plur. חללים is written without the י. occ. 1 K. i. 40. Jer. xlviii. 36, twice. Hence as a Particip. maſc. pl. in Hiph. מחללים and fem. מחללות *Piping*. occ. 1 K. i. 40. Jud. xxi. 23. Comp. under חל III.

IV. *To wound very much*, *pierce* or *run through*, or *to be wounded*, &c. as with a weapon. I find not any undoubted inſtance of it's occurring as a V. in this ſenſe. See however Pſ. cix 22. As a Particip. in Hiph. מחלל *Wounding* or *ſtabbing very much* or *repeatedly*. occ. Ezek. xxviii. 9. Fem. מחוללת occ. Iſa. li. 9; where the LXX. according to ſome copies (ſee *Flamin. Nobilius* in LXX.) διαρρηξασα *breaking through*, and Vulg. vulneraſti *thou haſt wounded*. So in Huph. *Wounded*, &c. Iſa. liii. 5. Ezek. xxxii. 26. As a Participle or participial N. חלל *Wounded* or *ſtabbed very much*. Gen. xxxiv. 27. Num. xix. 16. xxiii. 34. Job xxiv. 12. & al. freq. So LXX. often τραυματιας.

V. In Kal, *To break in upon very much*, ſo *to violate* or *profane eminently*. Prov. xxv. 23. *The north wind* תחולל will break in upon *the rain*; where *Symmachus* διαλυει *diſperſeth*, Vulg. diſſipat *diſſipates*; and the compariſon requires ſome ſuch word. Comp. under זהב. See Gen. xlix. 4. Exod. xx. 25. xxxi. 14. Lev. xviii. 21. Pſ. lxxxix. 40. Iſa. xxiii 9. It is applied to the owner's *handſelling* or *firſt uſing* of the fruit of a newly-planted vineyard after the expiration of the fourth year, in which it was conſecrated to God. Deut. xx. 6. xxviii. 30. Comp. Lev. xix. 23—25. But חללה Lev. xxi. 7, 14, means, I think with Mr. *Bate*, not a *profane* woman, but one who has been *violated*, or *deflowered*.

As a N. fem. חללה and חלילה, is uſed to expreſs deteſtation of a thing as being *profane* and *abominable*. *Far be it*, *God forbid*. Gen. xviii 25. חללה לך מעשת (*There would be*) profaneneſs *to thee from doing*, i. e. it would be a *profanation* for thee to do. So חלילה Gen. xliv. 7, 17. But 1 Sam. xxiv. 6 or 7. (*It would be*) profaneneſs *to me from Jehovah*, אם *if I ſhould do this thing*, i. e. Jehovah would impute it to me as *profane.* 1 Sam. xxvi. 11. *(There would be)* profaneneſs *to me from Jehovah* משלח *from ſtretching out my hand,* &c.

חלחל In Hith. *To be in great* or *violent pain* or *anguiſh* of body or mind. occ. Eſth. iv. 4; where the LXX *εταραχθη was diſturbed.* As a N. fem. חלחלה *Violent* or *acute pain* or *anguiſh* of body or mind. occ. Ezek. xxx. 2, 9. Nah. ii. 20. Iſa. xxi. 3. *Therefore my loins are filled* חלחלה with acute pain; *pangs have taken hold upon me, as the pangs of a woman that travaileth.* This text clearly ſhews that the reduplicate form חלחל takes its meaning from the IId ſenſe of חל above given.

## חלא

*To wear, wear away,* tero, detero. That this is the radical idea of the V. appears not only from the uſe of it in * Arabic, in which it ſignifies *to wear* or *rub,* as a ſtone upon a ſtone, *to ſcrape,* as a currier does the fleſh from a hide, *to excoriate, rub off* the ſkin; but alſo from the ſcriptural applications of the Heb. word.

I. As a N. maſc. plur. חלאים *Engraved ornaments* which are made by the workman's continually *wearing away* with his graver the parts of the matter to be wrought. occ. Cant. vii. 1. I ſuſpect the word to mean "ſuch thin flexible plates of gold or ſilver, *artfully cut thro' and engraven in imitation of lace,*" as Dr. *Shaw,* Travels, p. 229. mentions to make part of the head-dreſs of the Mooriſh women. Comp. under חמק.

II. As a N. fem. ſing. in Reg. חלאת *Ruſt* of copper. So LXX. Ιος, and Vulg. Rubigo. † *The ruſt of copper* is nothing but a ſolution or *corroſion* of the metal by ſome kind of ſalt; and it is remarkable that whereas other metals have their peculiar diſſolvents, copper is diſſolved by all. Even the ſalts floating in the common air are often ſufficiently powerful to diſſolve or *corrode* it, which appears from the Ærugo or *Ruſt* on it's ſurface. occ. Ezek. xxiv. 6, 11, 12; from which verſes, and all the circumſtances of the parable, it plainly appears that חלאת cannot mean merely the *ſcum* or *froth* of the pot, but muſt denote it's *ruſt,* which not being removable by any other means, was to be conſumed by the fire, and ſo was a dreadful emblem of Jeruſalem's puniſhment.

III, In a Niph. ſenſe, *To be corroded* or *ulcerated, to have corroſive ulcers.* occ. 2 Chron. xvi. 12. *And Aſa* יחלא was ulcerated—*in his feet.* This expreſſes the *particular nature* of his diſeaſe, whereas חלה 1 K. xv. 23, only ſays in general that he *was diſeaſed.*

IV. As a N. maſc. pl. תחלאים and in Reg. תחלאי *Corroding, ulcerous diſeaſes,* as 2 Chron. xxi. 19. *After two years his bowels fell out by reaſon of his diſeaſe, ſo he died* בתחלאים of ulcers. It occurs alſo Pſ. ciii. 3. Jer. xvi. 4.

V. As a N. maſc. pl. in Reg. תחלואי *Waſtings, waſting,* or *conſuming effects,* as of famine. occ. Jer. xiv. 18; where French Tranſlat. "Les langueurs *de la faim.*" It is applied to a land *deſolate* and *waſte, Vaſtations.* Deut. xxix. 22.

## חלב

Occurs not as a Verb in Heb. but as a N. is uſed for ſeveral *ſoft, unctuous* ſubſtances, liquid and ſolid.

I. *The fat* of animals. Gen. iv. 4. Exod. xxiii. 18. xxix. 13. & al. freq.

II. *The milk* of animals. Gen. xviii. 8. Deut. xiv. 21. Prov. xxx. 33. & al. freq.

III. *The fat,* the moſt *nutritious* part of the land. Gen. xlv. 18.

IV. *The richeſt and beſt part of oil* and *wine.* Num. xviii. 12.

V. *The fineſt and moſt nutritious part of wheat.* Pſal. lxxxi. 17. cxlvii. 14. Comp. Deut. xxxii. 14.

VI. As a N. fem. חלבנה *Galbanum,* ‡ "a "gum iſſuing from the ſtem of an umbelliferous plant, growing in *Perſia,* and many parts of *Africa.*—*Galbanum* is *ſoft*

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* See *Caſtell.* Lexic. Heptaglott. and *Schultens'* Orig. Heb. Lib. 1. cap. 9.

† See *Boerhaave*'s Chemiſtry by *Shaw,* Vol. I. p. 91, note *(p).*

‡ New and Complete Dictionary of Arts and Sciences, &c.

*like wax*, (a *fat* ſubſtance, ſays * *Brookes*) and, when freſh drawn, white; but it afterwards becomes yellowiſh or reddiſh: It is of a ſtrong ſmell, of an acrid and bitteriſh taſte, it is *inflammable* in the manner of a roſin, and ſoluble in water like gum." occ. Exod. xxx. 34.

DER. Hence the ancient Gauliſh or Celtic *Kalb* or *Galb*, which, as *Suetonius* informs us (in Galba cap. 3.) ſignified *very fat*, from which circumſtance an anceſtor of the emperour *Galba* had his name, and left it to his deſcendants. Hence alſo the Eng. *Calf*. See *Junius* Etymol. Anglican. in *Calf*.

## חלד

Occurs not as a Verb in Hebrew, but in Syriac ſignifies, *To creep, creep in, creep* or *come on inſenſibly*, or *by degrees*. The Syriac Verſion uſes the Participle מחלדין for ενδυνοντες *creeping into*. 2 Tim. iii. 6.

As a N. חלד

I. The name of an animal, *The weazle*; ſo LXX. Γαλη, and Vulg. Muſtela. It ſeems to have its Hebrew name from its *inſidious creeping* manner. Thus there is a ſpecies of this animal called in *Latin* furo, furus, and furunculus, from fur *a thief*. occ. Lev. xi. 29.

II. *Time*, which *ſlides* away inſenſibly; as the Poet,

> *Tempora* labuntur, tacitiſque *ſeneſcimus annis.*
> Time *glides away*, and *ſilent flow* the years
> That bring old age.

It is uſed for the *age* of man, or *time* of his life. occ. Job. xi. 17. Pſal. xxxix. 6. lxxxix. 48.

III. *This tranſitory world*. occ. Pſalm xvii. 14. xlix. 2.

The above are all the paſſſages wherein the word occurs. *Aquila* and *Symmachus* render it, Pſ. xlix. 2, ideally, by καταδυσιν *a going down* or *retreat*.

DER. *To glide*. Q? *Eld, old, elder, Alderman*, (i. e. *Elderman*.)

## חלה

With a radical, but mutable or omiſſible, ה. In general, *to be* or *make faint*, or *languid*, *to labour* or *toil to faintneſs* or *languor*, καμνω, laboro. The LXX have frequently rendered it by πονεω, which well expreſſes it's import.

I. In Kal, *To be languid, weak*. Jud. xvi. 7, 11, 17; in which three paſſages the LXX render חליתי by ασθενησω *I ſhall be weak*; ſo the Vulg. in the two former by infirmus ero, but in the laſt by deficiam *I ſhall fail, faint*. Comp. Iſa. xiv. 10.

II. In Kal, *To be languid, weak* or *infirm*, as *by ſickneſs, to be ſick, diſeaſed*. Gen. xlviii. 1. 1 K. xiv. 1. & al freq.

In Niph. *To be made*, or *become weak* or *ſick*. Dan. viii. 27. Comp. Ezek. xxxiv. 4, 16; and obſerve, that in the two laſt paſſages it is oppoſed to חזק *Strengthening*.

In Hiph. *To make ſick*. Hoſ. vii. 5. Prov. xiii. 12. In Hith, *To become ſick*. occ. 2 Sam. xiii. 2. Alſo, *To make oneſelf ſick*, i. e. *behave as a ſick perſon*. occ. 2 Sam. xiii. 5, 6. As a N. חלי *Sickneſs, infirmity*. Deut. vii. 15. xxviii. 59, 61. & al. freq. מחלה The ſame. Exod. xv. 26. xxiii. 25. & al. freq.

III. In Kal, *To be faint* in mind, *afflicted, ſorry, concerned, grieved*. 1 Sam. xxii. 8. Jer. v. 3. So in Niph. Amos vi. 6. As a Particip. Benoni fem. in Kal, uſed in an active ſenſe, *Making ſorrowful, grieving, afflictive*. Eccleſ. v. 12, 15. Comp. Prov. xiii. 12.

IV. In Kal, *To be faint with labour, to labour even to faintneſs*. Lam. iv. 6. So LXX επονεσαν. Alſo, *To perform with great labour even to wearineſs and faintneſs*. Thus aſcribed ανθρωποπαθως to God. Deut. xxix. 22. *All the plagues of that land, and the vaſtations* אשר חלה יהוה בה *which Jehovah* hath laboured, laboriouſly inflicted, or wearied himſelf in inflicting, *upon it*. So perhaps in Hiph. or Huph. Mica vi. 13. *And even I* החליתי am faint or wearied *with ſmiting thee*. In Niph. *To become faint with labour*. Jer. xii. 13.

V. As a N. חלי *An ornament curiouſly wrought with great labour and pains*,

> " While the *pale* artiſt plies his *ſickly* trade."

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* Nat. Hiſt. Vol. VI p. 82.

occ. Prov. xxv. 22. fem. in Reg. חלית The ſame. occ. Hoſ. ii. 13 or 15.

VI. חלה פנים *To make the countenance faint* or *languid*, in oppoſition I ſuppoſe to it's being חזק *firm*, *ſteady*, (as Ezek. iii. 8.) denotes *to prevail over a perſon by importunate ſupplication*, i. e. *to put him out of countenance*, as it were, *by one's importunity*, *and make him aſhamed* to deny one. (Comp. בש) It very nearly anſwers the Gr. *δυσωπεῖν*, which *Scapula* explains by "Pudore afficio tali, quo efficitur, ut is, à quo aliquid peto, ne obtueri quidem me poſſit, nedum id denegare." Exod. xxxii. 11. Job xi. 19. Pſ. cxix. 5, & al. freq.

## חלט

*To catch at* or *up*, *to ſieze eagerly* or *haſtily*. Once 1 K. xx. 13. *And they made haſte* ויחלטו הממנו and eagerly caught at or up *what (came) from him.* So the Targum חטפוהא מניה *they* caught *it from him*; LXX *ανελεξαντο τον λογον· εκ τȣ ϛοματος αυτȣ*, and Vulg. *rapuerunt* verbum de ore ejus, they caught *the word out of his mouth.*

## חלך

As Ns. חלכה and חלכא. See among the *Pluriliterals.*

## חלם

This Root, as it ſtands in the Lexicons, ſeems one of the moſt difficult in the Heb. Bible: But this difficulty has, I apprehend, principally ariſen from aſſigning to it ſenſes taken from the dialectical languages, but which, on a cloſe examination, it does not appear to have in the Hebrew. Thus from the rabbinical Chaldee and the Syriac, it has been ſuppoſed to denote *being ſolid*, *thriving*, *healthy*, in Job xxxix. 4. Iſa. xxxviii. 16; and from the Targum ſupported by the Syriac, to ſignify the *yolk of an egg*, in Job vi. 6. I think the radical or leading idea of the word is *to break*, *break off*, or *away*.

I. *To break*, or *be broken away.* occ. Job xxxix. 4. Speaking of the hinds, ver. 3, *They bow themſelves*, *they bring* or *burſt forth their young*, *they caſt out their ſorrows.* ver. 4. יחלמו בניהם *Their young ones* break away, either from the womb, (alluding to their vigorous efforts even before they are brought forth) or from their dams almoſt as ſoon as dropt, as not needing their further care; thus it follows in the text, *they grow up* or *thrive with corn*, *they go forth and return not unto them.* The LXX render יחלמו in this paſſage by *αποῤῥήξȣσιν will break away*, the Vulg. by ſeparantur *are ſeparated.*

II. In Hiph. *To break*, or *break in pieces*, as it were, by ſickneſs. occ. Iſa. xxxviii. 16. *Thou haſt both* broken *me*, (Vulg. corripies *thou wilt chaſtiſe*) *and revived* or *recovered me.* This kind of expreſſion is very agreeable to the ſcriptural ſtyle. Comp. Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. Hoſ. vi. 1.

III. As a N. חלום and חלם, pl. חלמות *A dream*, which uſually conſiſts of *broken parts* or *fragments* of ideas or images which had been received by our ſenſes, particularly by our *ſight* while awake. That this is a juſt deſcription of a *dream* will be evident to any one who will conſider and compare it with the experience of himſelf and others*. freq. occ. Job vi. 6, *Can that which is inſipid be eaten without ſalt? Or is there any taſte* (or *wiſdom*) בריר חלמות in the drivel of dreams? In which words I think Job means not only to brand the *futility* of Eliphaz's preceding diſcourſe in general, but particularly alludes to the *dream* or *night-viſion* he had mentioned ch. iv. 13, &c. And to account for the ſarcaſtic harſhneſs of Job's expreſſion, it muſt be conſidered that his anger was greatly inflamed by the cruel inſinuations of Eliphaz concerning the cauſe of his bitter ſufferings. The LXX explain בריר חלמות by εν ῥημασι κενοις *in vain words*, which preſerves the ſenſe, tho' certainly not the preciſe ideas of the Hebrew terms. Hence as a V. in Kal חלם *To dream*. Gen. xxviii. 12. Iſa. xxix. 8. & al freq. As a Particip. maſc. plur. in Hiph. מחלמים *Cauſing to be dreamed*. occ. Jer. xxix. 8.

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* The reader may find ſome good remarks on this curious ſubject, in Dr. *Hartley*'s Obſervations on Man, Vol. I. p. 383, &c.

This word חלם is very often applied to thoſe *ſupernatural dreams*, by which God under the patriarchal and moſaic diſpenſations was wont to communicate his will to men, and which, like the natural ones, often conſiſted of *broken*, *diſcordant* images, as may be ſeen in Joſeph's prophetic dreams, Gen. xxxvii; in thoſe of Pharaoh's butler, Gen. xl; of Pharaoh, Gen. xli; of Nebuchadnezzar, Dan. ii; and of Daniel, Dan. vii. And from ſuch really divine communications the Heathen appear very early to have had their notion of the heavenly information to be procured from *dreams*. Thus Achilles in the firſt book of the Iliad, lin. 63. adviſes the Greeks to conſult ſome Ονειροπολον or *Dreamer of dreams*, adding

> ——Ο γαρ τ' οναρ εκ Διος εϛιν.
>
> For *dreams deſcend from Jove*. Pope.

And in the ſecond book *Jupiter* employs a deluſive *dream* to deceive Agamemnon.

IV. As a N. אחלמה Some kind of *precious ſtone*, *an amethyſt*; ſo the LXX and Vulgate. I ſuſpect it means that *particular ſort of amethyſt* which *Brookes* (Nat. Hiſt. Vol. 5. p. 137) deſcribes as "ſhining moſt like a carbuncle, and being ſo *hard that they may be turned into a ſort of diamonds*, ſo as to deceive the moſt ſkilful lapidaries. In this view the Heb. name אחלמה q. d. *the breaker* will refer to the *hardneſs* of the ſtone, as יהלם the name for the *diamond* likewiſe does; ſee under הלם VI. occ. Exod. xxviii. 19. xxxix. 12.

## חלף

Denotes *paſſing*, *ſucceſſion after*, or *in the place of*, and ſo *change*, *renewal*.

I. In Kal, Intranſitively, *To paſs*, *paſs on*, *proceed*. 1 Sam. x. 3. Job iv. 15. ix. 26. Iſa. viii. 8.

II. *To paſs away*. Cant. ii. 11. *The rain* חלף חלך לו paſſing away *is gone off*. Hab. i. 11. אז חלף רוח *Then ſhall the wind* (i. e. this ſtorm of the Chaldeans) paſs away *and go off*. In a Hiph. ſenſe, *To cauſe to paſs off*, or *make their exit*, *to aboliſh*. occ. Iſa. ii. 18. Comp. Iſa. xxiv. 5. As a N. or V. Infin. uſed as a N. חלוף *Paſſing away*, *periſhing*. occ. Prov. xxxi. 8. בני חלוף *Liable* or *likely* to periſh. Comp. under בנה V. 10; and obſerve that our Eng. word *periſh* is from the Lat. pereo, which from per *entirely* and eo *to go*, very nearly anſwers to the Heb. חלף in this view.

III. In Kal, Tranſitively, *To paſs*, *drive* or *ſtrike through*. Jud. v. 26. Comp. Job xx. 24. The French ſay in like manner, Paſſer *ſon Epée au travers du corps de quelqu'un*. Hence

IV. As a N. maſc. plur. מחלפים *Stabbing knives* for killing the victims. Vulg. Cultri. occ. Ezra i. 9.

V. In Hiph. *To cauſe one thing to paſs away*, as it were, *and another to ſucceed in it's place*, *to ſubſtitute one thing for another*, ſo *to change*. Gen. xxxi. 7, והחלף *And hath* changed *my hire theſe ten times*. So ver. 41. Lev. xxvii. 10. *He ſhall not* יחליפנו exchange it (the beaſt) i. e. for money, as in the preceding inſtances of human perſons, *nor* ימיר *change it*, i. e. for another beaſt, as it follows, *a good for a bad*, or *a bad for a good*; *and if* המר ימיר *he* ſhall at all change *beaſt for beaſt*. Hence as a N. חלף *An exchange*. occ. Num. xviii. 21, 31; where it may be rendered as a Particle *In*, or, *as an*, *exchange for*, *in lieu of*. Alſo in Hiph. *To change* as one's garments, *ſubſtitute* others to thoſe worn. Gen. xxxv. 2. xli. 14. As a N. fem. pl. חלפות and חליפות *Changes* as of raiment. Gen. xlv. 22. 2 K. v. 5, & al. Alſo in Hiph. *To ſubſtitute*. occ. Iſa. ix. 9, or 10. *The ſycamores are cut down*, וארזים נחליף *but we will* ſubſtitute *cedars*. This ſeems more ſimple than our common Tranſlation, "*we will* change them into *Cedars*." As a N. fem. plur. חליפות *Subſtitutions* or *ſucceſſions* of ſome *in the room of*, or *after* others. Job x. 17. *Courſes*, Lat. Vices. 1 K. v. 14, or 28.

VI. In Hiph. *To renew*, or *be renewed*. Iſa. xl. 31. xli. 1. Job xxix. 20.

VII. Spoken of Vegetables. In Kal, *To be renewed, to ſprout* or *ſpring afreſh*. Pſ. xc. 5, 6. So in Hiph. Job xiv. 7; whence at the 14th verſe Job applies the N. fem. in Reg. חליפת *Renovation* to "a *return* to a ſecond life here, for the vindication of his character, and the enjoyment of ſome happineſs," as Mr. *Scott* expreſſes it in his excellent note on this verſe.

VIII. As a N. fem. pl. מחלפות *Locks of hair* on the head, which are continually *changing* or *renewing*, the old hairs naturally falling off, and new ones coming in their room, in which reſpect they differ from the hairs of the beard. Comp. under זקן II. occ. Jud. xvi. 13, 19.

IX. Chald. Of Time. *To paſs*, or *be renewed*. occ. Dan. iv. 13, 20, 22, 29; or, 16, 23, 25, 32.

## חלץ

I. *To looſe*, *ſet looſe*, *looſen*, *diſengage*, *draw out* or *off*, χαλασαι, as ſtones from a building, Lev. xiv. 40, 43.—a ſhoe from the foot. Deut. xxv. 9, 10. As a N. fem. חליצה *A looſe robe* or *garment*, or rather *ſpoil drawn* or *ſtript off* an enemy. occ. Jud. xiv. 19. 2 Sam. ii. 21. As a N. fem. plur. מחלצות either *looſe robes* or *garments*, or rather ſuch *garments* as are worn only on particular occaſions, and are therefore continually *put off*. occ. Iſa. iii. 22. Zech. iii. 4. In the latter paſſage it ſeems to denote the *high prieſt's robes*, which were worn only on ſolemn occaſions (LXX ποδηρη *Robes reaching down to the feet*;) in the former ſome kind of *cloak*, *burnooſe* or *curdée*, which laſt, ſays Lady M. W. Montague is "*a looſe robe*, they (the Turkiſh woman) *throw off* or put on, according to the weather, being of *rich brocade either lined with ermine, or ſables*."* If the Jewiſh ladies uſed ſuch, no wonder the prophet mentions them among the ornaments they were proud of.

II. *To looſen, let looſe, let down, draw out*, as whales do their dugs to their young. Lam. iv. 3. See *Bochart*, Vol. 2. 46, &c.

III. In Hiph. *To looſe, looſen, make eaſily pliant and flexible*, as the bones in their ſockets, or joints, which is the conſequence of a well-fed ſucculent body. occ. Iſa. lviii. 11. So the LXX render it πιανθησεται *ſhall be fat*, Vulg. liberabit *ſhall make free or pliant*.

IV. In Kal, *To diſengage oneſelf, to withdraw*. occ. Hoſ. v. 6.

V. *To ſet looſe*, or *free from danger* or *trouble, to deliver*. Pſal. vi. 5. xviii. 20. & al.

VI. *To free from incumbrance, expedite*, as a ſoldier preparing for battle. It occurs as a Particip. paoul. Num. xxxi. 5. xxxii. 21, & al. In Niph. *To be* thus *diſencumbred* or *expedite*. Num. xxxii. 17. & al. In Hiph. *To make* thus *expedite*. Num. xxxi. 3. & al.

VII. As a N. maſc. plur. חלצים *The loins*, the lower part of the back, extending the length of the five lower *vertebræ* of the ſpine, and contained between the ribs and the *os ſacrum*, called חלצים becauſe *free from ribs*, and *more flexible* than the upper part of the body. Gen. xxxv. 11. Iſa. xxxii. 11. Jer. xxx. 6.

DER. Lat. *Laxo*, whence *lax*, *relax*, *relaxation*, &c.

## חלק

The radical idea ſeems to be, *Smooth, even, equable*.

I. *To be ſmooth*. As a participial N. חלק *Smooth*, as oppoſed to שער *Hairy, rough*. occ. Gen. xxvii. 16. As a N. fem. in Reg. חלקת *A ſmooth part*. occ. Gen. xxvii. 16. As a N. maſc. pl. in Reg. חלקי *Smooth*. Spoken of ſtones or pebbles.

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* Letters, Vol. 2. p. 13, 14.

occ. 1 Sam. xvii. 40. Iſa. lvii. 6. In Hiph. *To make ſmooth.* occ. Iſa. xli. 7. As a V. in Kal, *To be ſmooth,* as words. Pſ. lv. 22. (comp. under חמא III.) Prov. v. 3. *Her palate* חלק is ſmoother *than oil,* i. e. both *glib* and *agreeable.* So

II. As a N. fem. plur. חלקות *Smooth, agreeable things.* Iſa. xxx. 10. *Speak unto us* ſmooth things. As a V. or Participle in Kal and Hiph. joined with לשון *the tongue,* Pſ. v. 10. Prov. vi. 24. xxviii. 23; or with אמרים *words,* Prov. ii. 16. vii. 5; it properly denotes *ſmoothing* the tongue or words, and refers to the *glibneſs* as well as the *agreeableneſs* of one's ſpeech. It is uſed abſolutely, *To ſmooth, ſpeak ſmoothly, flatter.* occ. Prov. xxix. 5. As a N. חלק *Smooth* or *ſmoothneſs,* joined with פה *mouth,* Prov. xxvi. 28;—with שפתי *Lips,* Prov. vii. 21. Comp. Pſ. xii. 3, 4.

III. It is ſpoken of internal *ſmoothing, ſoothing* or *flattery,* where no audible words are uſed. Pſ. xxxvi. 3. *For* החליק אליו he ſootheth, or dealeth ſmoothly *with, himſelf in his own eyes as to finding out his iniquity, to deteſt (it).*

“Nor ſelf-abhorrent *looks within*
*To view the meaſure of his ſin.*”

Thus Mr. *Merrick,* who in his Annotation confirms the interpretation here given.

IV. As a N. fem. plur. חלקות *Smooth, ſlippery places.* occ. Pſ. lxxiii. 18. Hence as a V. *To ſlip away* (Eng. Marg.) occ. Jer. xxxvii. 12; and perhaps, Hoſ. x. 2; חלק לבם *Their heart is* ſlippery, not ſteady in goodneſs, though they ſometimes entertain good thoughts. Comp. ver. 3, 4, &c.

V. In Kal, *To divide in an even, exact, regular manner.* Gen. xlix. 27. Deut. iv. 19, Joſh. xviii. 2. Jud. v. 3. xix. 29. & al. freq. In Niph. *To be* thus *divided.* See Num. xxvi. 53. lv. 56. Iſa. xxxiv. 17. Amos vii. 17. As Ns חלק and fem. חלקה *An exact regular diviſion, part* or *portion.* Gen. xiv. 24. 2 K. ix. 26. & al. freq. As a N. fem. מחלקת *A regular diviſion* of perſons, or *a company,* or *courſe* of perſons *ſo divided.* 1 Chron. xxvii. 2, 4. & al. freq.

In the explanation of this Root I am much indebted to *Schultens*'s M. S. Origines Hebraicæ, and with him obſerve that this ſenſe of *dividing exactly* and *by rule* affords a noble image, and heightens the dignity and beauty of this verb, with all it's applications under this head.

חלקלק Occurs not as a V. in this reduplicate form, but as a N. fem. plur. חלקלקות

I. *Great ſmoothneſſes* or *ſlipperineſſes.* occ. Pſ. xxxv. 6. Jer. xxiii. 12.

II. *Great ſmoothneſſes* of ſpeech, *great adulations* or *flatteries.* occ. Dan. xi. 21, 34.

DER. Lat. *Calx,* Eng. *Chalk* from it's ſmoothneſs. Lat. *Calculus* a pebble, whence Eng. *calculate, calculation.*

## חלש

*To caſt, caſt down,* projecit, dejecit.

I. In Kal, *To caſt down, ſubdue,* as in battle. occ. Exod. xvii. 13. As a N. fem. חלושה *A defeat, a being conquered* or *ſubdued.* occ. Exod. xxxii. 18; where it is oppoſed to גבורה *prevailing victory.* As a participial N. חלש *Dejected, weak,* as oppoſed to גבור *Strong* for war. occ. Joel iii. 4, or 10.

II. In a Niph. ſenſe. “*To be ſo entirely ſubdued* or *weakened as not to be able to recover,*” as a tree, though felled, doth. occ. Job. xiv. 10. Comp. ver. 8, 9, and ſee Mr. *Scott*'s note.

III. *To caſt,* or *caſt down,* i. e. Lots. The Heb. word for Lots, being underſtood as it is after הפיל *to cauſe to fall,* Joſh. xxiii. 4. Pſ. lxxviii. 55. Ezek. xlviii. 29. occ. Iſa. xiv. 12. *How art thou fallen from heaven, O Lucifer, ſon of the morning? How art thou cut down to the earth,* חולש על גוים who didſt caſt (lots) *upon the nations?* The ſtructure of the ſentence requires that theſe laſt words ſhould be referred to the proſperous ſtate of the King of Babylon; and an inſtance not unlike to his *caſting lots upon the nations,* we have Ezek. xxi. 21, 22, or 26, 27. The above cited are all the texts wherein the Root occurs.

## חם

I. In Kal, Intranſitively, *To be*, or *grow warm* or *hot*. Gen. xviii. 1. Exod. xvi. 21. וחם השמש *And* the ſun grew hot, *and it (the manna) melted*; not the *body* or *orb* of the ſun ſurely, but the *ſtream* from it. The heart is very properly ſaid to be חם *hot*, whether from anger, Deut. xix. 6; or from pungent concern; Pſ. xxxix. 4. Alſo Tranſitively, *To warm*, *heat*, as by incubation. So LXX. ϑαλψει. occ. Job xxxix. 14. In Niph. *To be heated*, *inflamed*. Iſa. lvii. 5. יחם (uſed imperſonally as יחר) *There ſhall be heat*. Eccleſ. iv. 11. Comp. 1 K. i. 1, 2; and on ולא יחם in ver. 1, obſerve that ולא as well as ו is often *converſive*, as Exod. xl. 37. In Hith. *To warm oneſelf*, *to become hot* or *warm*. Job. xxxi. 20. As a N. חם *Heat*. Gen. viii. 22. Iſa. xviii. 4. Jer. xvii. 8. Alſo, *Hot*. Joſh. ix. 12. As a N. fem. חמה and in Reg. חמת *Heat*, as that of the שמש which reaches the earth, and from which nothing thereto pertaining is hid. occ. Pſ. xix. 7. Job. xxx. 28; *I go*, or *am grown*, *black* בלא חמה *without* the heat, namely by his diſtemper. See Mr. *Scott*'s note, and obſerve from *Michaelis*'s Recueil de Queſtions, p. 72, that in the *Elephantiaſis* which appears to have been Job's diſeaſe, "At firſt the whole ſkin becomes red, then of a leaden colour, or even quite *black*." But

II. As a N. fem. חמה *The ſolar flame* or *fire*, as diſtinguiſhed both from חרס the *orb* of the ſun, and from שמש the *light* flowing from it. And for this latter reaſon it is, in the only three paſſages where it is uſed in this ſenſe, conſtantly joined with לבנה *the white of the moon*, never with ירח *the ſtream from it*. occ. Cant. vi. 10. Iſa. xxiv. 23. xxx. 26. *And* האור the LIGHT הלבנה *of the white illuminated diſc of the moon ſhall be as* the LIGHT החמה of the ſolar fire, *and* the LIGHT החמה of the ſolar fire *ſhall be ſevenfold**.

III. As a N. חום *Tanned*, *tawney*, or *made brown*, as men are by the *heat* of the ſun, ſo LXX. φαιος; or rather *yellowiſh*, like the *colour of the ſolar fire*, ſo Vulg. fulvus. occ. Gen. xxx. 32, 33, 35, 40.

IV. As a N. fem. חמה and in Reg. חמת *Heat*, i. e. *wrath*, *rage*, which it is but too well known to quicken the pulſe and *heat* the body. It is frequently applied ανθρωποπαθως to God as well as to man. Gen. xxvii. 44. Deut. ix. 19. Ezek. iii. 14. & al. freq.

V. Chald. As a N. fem. חמא *Heat*, *wrath*, *fury*. occ. Dan. iii. 13, 19. xi. 44.

VI. As a N. fem. חמה and in Reg. חמת,

1. *Strong inſtammatory liquor.* Job. xxix. 6. *When I waſhed my ſteps with* חמה ſuppoſed to be put for חמאה, and rendered *butter*, but ſeems rather to denote *wine*, being here joined, as uſual, with *oil*. Comp. Job xxiv. 18; where it is mentioned as a curſe, that a man ſhould not behold *the treading of the vineyards*. Hab. ii. 15. *Who putteſt* חמתך *thy* ſtrong liquor *to him*. Comp. Iſa. v. 11. Hoſ. vii. 5.

2. *Inflammatory poiſon*, as of ſerpents. Deut. xxxii. 24, 33. Pſ. lviii. 5. cxl. 4. From Job vi. 4, it appears that the art of *poiſoning arrows* was very ancient in Arabia. See Mr. *Scott*'s note, and comp. Targum on Pſ. lxiv. 4.

VII. As a N. fem. חמת *A pitcher made of earth hardened by heat*. occ. Gen. xxi. 14, 15, 19; in all which paſſages the LXX. render it by ασκος, and the Vulg. by Uter *a bottle of ſkin*, but this has no apparent connection with the idea of the Root; and Dr. *Shaw*'s Travels, p. 241. deſcribes the Mooriſh women as carrying water in a *pitcher*, (an *earthen* one I ſuppoſe he means) as well as in a *goat's ſkin*.

VIII. As a N. maſc. plur. חמנים Probably ſome *images dedicated to the ſun* or *ſolar fire*. They are ſaid to be broken or cut down. Lev. xxvi. 30. 2 Chron. xxxiv. 7.

See Mr. *Pike's* Philoſophica Sacra. p. 57.

Ezek. vi. 4, 6. And 2 Chron. xxxiv. 4, ſhews pretty clearly of what form, and for what uſes they were, *And they brake down the altars of the Baals, in his (Joſiah's) preſence; and the* חמנים images *which were on high above them, he cut down.* As the altars were dedicated to *Baal*, or the *ſolar fire*, ſo, no doubt, were the *images* likewiſe. But the images of Baal were of the *beeve* or *ox* kind, (ſee under בעל III.) often made of braſs or copper, and heated within for the horrid purpoſe of *burning* their children alive in honour of the Sun; (ſee under בר VIII. and מלך II.) and ſuch were the חמנים, or *Sun-Images*. The word occurs alſo Iſa. xvii. 8. xxvii. 9.

Hence Lat. *Caminus* a fire-hearth, ſtove or vent, and Eng. *Chimney*.

IX. As a N. חמה and חומה *A wall*, ſee under Root חמה.

X. As a N. חמי *A huſband's father*, ſee under חמה.

חמם *To be warm*. occ. Iſa. xlvii. 14. xliv. 16; where ן is ſubſtituted for the latter ם. In Hith. *To make oneſelf warm, be warmed*. occ. Job xxxi. 20.

Hence *Hummums* (hot baths) an *Arabic* word brought from *Turkey*.

## חמא

Occurs not as a V. in Heb. ſo the idea is uncertain, but in Arabic it ſignifies, inter al. *To be foul*, as water *by being troubled* or *diſturbed*. See *Caſtell*. Hence therefore and from it's applications in Heb. I ſuſpect that the meaning of the root is *to diſturb, agitate*.

I. As a N. fem. חמאה and in Reg. חמאת *Butter* which is made by the *agitation* of the milk or cream. Prov. xxx. 33. 2 Sam. xvii. 29. & al. The ancient way of making *butter* in Arabia and Paleſtine was probably nearly the ſame as is ſtill practiſed by the Bedoween Arabs, and Moors in Barbary, and which is thus deſcribed by Dr. *Shaw*. "Their method of making *butter* is by putting the *milk* or *cream* into a goat's ſkin turned inſide out, which they ſuſpend from one ſide of the tent to the other, and then *preſſing it to and fro* in one uniform direction, they quickly occaſion the ſeparation of the unctuous and wheyey parts." Travels, p. 168. So "the *butter* of the Moors in the empire of Morocco which is bad, is made of *all the milk* (Comp. Prov. xxx. 33. above) as it comes from the cow, by putting it into a ſkin and *ſhaking* it, till the butter ſeparates from it." *Stewart*'s Journey to Mequinez.

II. As a N. fem. חמאה ſeems to denote the *Butter-milk*, which as well as the *butter* is formed by *agitation*. Jud. v. 25. (comp. Jud. iv. 19.) Job xx. 17. *He ſhall not ſee the ſtreams of honey and* חמאה buttermilk. Judea is often extolled as *a land flowing with* milk *and honey*. And the ſurpriſe of the mere Engliſh reader at finding *buttermilk* mentioned in ſcripture as a dainty liquor will perhaps ceaſe, when he is informed from *Stewart*'s Journey to Mequinez, that the modern Moors "are ſo fond of *buttermilk* which is their chief deſſert, that when they would ſpeak of the *extraordinary ſweetneſs* (or *agreeableneſs*) of any thing, they compare it to that." See more in the excellent *Obſervation on divers Paſſages of Scripture*. p. 151, &c. and for the explanation of Gen. xviii. 8, p. 174.

III. As a participial N. fem. plur. מחמאת or, according to the fuller reading of the *Complutenſian* Edition, מחמאות, occ. Pſ. lv. 22. *The* buttered (words, *butyracea*) *of his mouth are ſmooth*.

IV. Chald. חמא See under חם V.

## חמד

I. *To deſire earneſtly, covet*. Exod. xx. 16, 24. & al.

II. This word is applied *to* all ſorts of *ſacred* things, both of the true and falſe worſhip, which were to the reſpective parties eminently the *objects of their deſire and affections*. See inter al. 2 Chron. xxxvi. 10, 19. Cant. v. 16. Iſa. i. 29. ii. 16. xliv. 9. lxiv. 11. Ezek. xxiv. 21. Dan. xi. 8. Hag. ii. 8.

From this root the impoſtor *Mohammed* (or ac-

according to our corrupt pronunciation, *Mahomet*) had his name; but whether this was his original appellation, or whether he aſſumed it after he ſet up for the * Meſſiah of the *Jews*, *the Deſire of all Nations*, I cannot find. It may not however be amiſs to tranſcribe from the *Modern Univerſal Hiſtory*, Vol. i. p. 22. the following paragraph, on which the reader will make his own reflections. "Abd' al Motalleb, *Mohammed*'s grandfather, the ſeventh day after his birth, made a great entertainment, to which he invited the principal of the *Koreiſh*, who, after the repaſt, deſired him to give the infant he had invited them to ſee, a name. *Abd' al Montalleb* immediately replied, I name this child *Mohammed*. The *Koreiſh* grandees aſtoniſhed at this, aſked him again, Whether he would not chuſe to call his Grandſon by a name that had belonged to ſome one of his family. He anſwered, *May the Moſt High glorify in heaven him whom he has created in earth!* In which he ſeemed to allude to the name *Mohammed*, ſignifying *praiſed*, *glorified*, &c. 'Tis worthy of obſervation, that this account of the impoſition of *Mohammed*'s name is nothing more than an imitation of what St. *Luke* has related on a ſimilar occaſion; which is an additional proof, that the hiſtory of *Mohammed*, as given us by the *Arabs*, abounds with *fictitious circumſtances*, and that the *veracity of the* Moſlem *hiſtorians*, in this point at leaſt, *is not much to be depended upon*."

## חמה

With a radical, but mutable, ה.

It occurs not as a V. in Heb. but hence the V. חמה or חמי in Chald. ſignifies *to hide*, *protect*, (See Targum in Prov. xxviii. 26, 27.) and חמא in Arabic, *to guard*, *defend*, *protect from evil*. See *Caſtell*, under חמו.

I. As a N. fem. חומה and חמה *A wall*, as of a city, for *protection* and *defenſe*. See Deut. iii. 5. xxviii. 52. Joſh. vi. 4, 20. 1 K. iv. 13. Iſa. ii. 15. xxii. 10. Jer. i. 18. xv. 20.

II. As a N. maſc. in Reg. חמי *A woman's father-in-law, a huſband's father*; ſo called, I apprehend, from the *protection* he does or ought to afford his daughter-in-law. occ. Gen. xxxviii. 13, 25. 1 Sam. iv. 19, 21; in all which paſſages it is written חמי, the י referring to the root חמה, as אבי in Reg. to אבה, אחי in Reg. to אחה. As a N. fem. ſing. חמות *A huſband's mother*. Ruth. i. 14. & al freq. In this word alſo the termination ־ות ſhews it to be from חמה as אחות *a ſiſter* from אחה, גלות *a captivity* from גלה, כסות *raiment* from כסה, and others.

## חמט

As a N. A kind of *lizard*. So LXX. Σαυρα, and Vulg. Lacerta. Once, Lev. xi. 30. In Chaldee the V. ſignifies, *to bow down*, *depreſs*, *proſtrate*, and perhaps the animal is called by this name, from its being (by reaſon of the ſhortneſs of it's legs) always *proſtrate*, as it were. In Joſh. xv. 54, we have חמטה the name of a *town* in Canaan, probably ſo called from the *emblematic reptile* there worſhipped. Comp. Deut. iv. 18. Wiſd. xii. 24. Rom. i. 23.

## חמל

I apprehend with *Schultens* in his M. S. Origines Hebraicæ, that the radical idea of this root is *ſoft*, *tender*, whence it is applied in Heb. to denote *a ſoft* or *tender affection of the mind*.

As a V. in Kal. *To have a ſoft* or *tender affection*, *to be moved with tender compaſſion*, *to compaſſionate*, *pity*. It is uſed either abſolutely, 2 Sam. xii. 6. Job vi. 10. Prov. vi. 34. Jer. xiii. 14. & al freq. or with על *upon*, *with reſpect to*; ſee Exod. ii. 16. Deut. xiii. 8. 1 Sam. xv. 3. 2 Chron. xxxvi. 17. Job xx. 13. Mal. iii. 17; or with אל to *towards* following; ſee Iſa. ix. 19. Jer. li. 3. l. 14. אל תחמלו אל חץ *Do not* ſpare, q. d. have *no* pity upon, *the arrow*. As a N. fem. in Reg. חמלת *Tender affection*, *compaſſion*. occ. Gen. xix. 6. Iſa. lxiii. 9. As a N. maſc. מחמל *An object of tender affection*. occ. Ezek. xxiv. 21.

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* See *Lampe*'s Synopſis Hiſt. Eccleſ. p. 198. *Leſlie*'s Short Method with the Jews § VI. And compare *Bayle*'s Dictionary, Article Mahomet. Note *B B*.

Hence perhaps the Greek *αμαλος* in the ſenſe of *ſoft*, *tender*.

### חמן See under חם VIII.

### חמס

I. In Kal, *To caſt*, *pluck*, or *force off* or *away*, either from others or oneſelf, deripere, excutere. Job xv. 33. יחמס He ſhall caſt off *his unripe grape as the vine*. Lam. ii. 6. *And* he hath forced or violently taken away *his* (i. e. Iſrael's, comp. ver. 5.) *hedge*, *as (that of) a garden*. (Comp. Iſa. v. 5. i. 8.) Uſed abſolutely or with the noun which ſhould follow underſtood. Jer. xxii. 3. אל תחמסו Do *not* force or take away (i. e. any thing) by violence. Do *no* violence, Eng. Tranſlation. Prov. viii. 36. *And he who hates me* חמס בפשו caſts away *his life*, or *himſelf*; but comp. Senſe III. Ezek. xxii. 26, *Her Prieſts* חמסו תורתי have caſt off (LXX. *ηθετησαν have rejected*, Vulg. contempſerunt *have deſpiſed) my law*. So Zeph. iii. 4. In Niph. *To be ſtripped by violence*. occ. Jer. xiii. 22. *The ſoles of thy feet* are ſtripped, *i. e.* of thy ſandals, as perſons going into captivity. Comp. Iſa. xx. 2, 3, 4. Jer. ii. 25.

II. As a N. חמס *Violent rapine*, *injuſtice done by violence*, *outrage*, *violence*. Gen. vi. 11. *And the earth was filled* with violence, rapine, or outrage. The heathen had a traditional knowledge of this truth. So *Ovid* of the times not long preceding the deluge. Metam. Lib. 1, Fab. 8, lin. 2.

> —— Quà Terra patet fera regnat Erinnys.
>
> *Throughout the earth*, *the fell* * Erinnys *reigns*.

See Jud. ix. 24. 1 Chron. xii. 17. Pſ. xi. 5. xxv. 19. Iſa. li. 35. Hence

III. *Injuſtice*, *wrong*, *damage* in general. Gen. xvi. 5. Exod. xxiii. 5. עד חמס *A witneſs* of injuſtice, i. e. *An* unjuſt *witneſs*. Prov. xxvi. 6. חמס שתה *Drinking down* damage, i. e. having enough of it. Comp. under שתה. And from this uſe of the N. we may explain that of the V. Job xxi. 27. *The devices (which)* תחמסו ye wrongfully imagine *againſt me*. This laſt Text, and thoſe cited under Senſe I. are all wherein the root occurs as a Verb.

IV. As a N. תחמס *A ſpecies of unclean bird*. "*A night-hawk*." Eng. Tranſlat. occ. Lev. xi. 16. Deut. xiv. 15. The LXX. render it *γλαυκα*, and Vulg. noctuam. I think therefore it was ſome kind of *Owl*, and conſidering the radical import of it's Heb. name, it might not improbably be that which *Haſſelquiſt*, Travels, p. 196, deſcribes as "of the ſize of the common Owl, and being *very ravenous* in Syria; and in the evenings, if the windows are left open, *flying into houſes and killing infants*, unleſs they are carefully watched, wherefore the women are much afraid of it."

### חמץ

*To ferment*, "*Fermentation*, ſays the *New and Complete Dictionary of Arts and Sciences*, may be defined a ſenſible internal motion of the conſtituent parts of a moiſt, fluid, mixt or compound body, by the continuance of which motion theſe particles are gradually removed from their former ſituation or combination, and again after ſome viſible ſeparation is made, joined together in a different order and arrangement." This definition if limited to *vegetables*, to which only חמץ is applied in a phyſical ſenſe, does, I apprehend, very well anſwer that Hebrew word. It is well known, that intenſe cold ſtops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a cloſe ſtopped veſſel, entirely deſtroys it; whence it is evident, that *warm air* is a *cauſa ſine quâ non*, or a neceſſary aſſiſtant cauſe of *fermentation*. *

I. *To ferment*, *be leavened*, as bread. occ. Exod. xii. 34, 39. As a N. חמץ *Ferment*, *leaven*. Lev. xxiii. 17. Alſo as a Participle, *Leavened*. Exod. xii. 15. & al freq. As a N. fem. in Reg. חמצת *Fermentation*, *a being fermented*. occ. Hoſ. vii. 4.

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* So called from Ερις *Contention*, and feigned to be a *Fury of hell* delighting in *diſcord*, *war* and *murder*.

* See *Boerhaave*'s Chemiſtry by *Shaw*, Vol. 2. p. 117.

II. *To ferment*, as liquors do. It occurs not as a V. in this ſenſe, but hence as a N. חמץ *Vinegar*, which is made by *ſtrong fermentation*. Num. vi. 3. Pſal. lxix. 22. Prov. x. 26. & al. As a Part. paoul. חמוץ *Sprinkled*, as with wine in *fermentation*. occ. Iſa. lxiii. 1.

III. בליל חמיץ "Farrago ſubacida *quâ jumentorum faſtidienti ſtomacho ſublevatur*, *A ſubacid*, or *ſouriſh* mixture of provender; to aſſiſt the ſtomachs of cattle when they loathe their food," ſays *Bochart*, Vol. II. p. 113. and ſhews that the modern *Arabs* have the ſame diſtinction of *ſour* and *ſweet* provender. occ. Iſa. xxx. 24; where it is promiſed even to the common working cattle as being, both "palatable and wholeſome."—*Bate*.

IV. In Hith. *To be in a ferment* as from grief or concern, *to be ſoured*, *fretted*, *exaſperated*. occ. Pſ. lxxiii. 21. יתחמץ לבבי, which the French tranſlation excellently renders *Mon Cœur* s'aigriſſoit, *My heart* was exaſperated, ſoured. So in Latin, *Plautus*, cited by *Leigh*, ſays, "*Mea uxor tota* in fermento *jacet*," My wife lies all in a *ferment*. And, "*Ecquid habet* acetum *in pectore?* Has he any *vinegar* in his breaſt?" As a Participle Benoni in Kal, חומץ *Souring* or *fretting* others, aigriſſant. occ. Pſ. lxxi. 4. As a Particip. paoul. חמוץ *Soured*, *fretted*, *exaſperated*, *grieved*, aigri. occ. Iſa. i. 17. אשרו חמוץ Proſper *the grieved*, promote his advantage and comfort.

## חמק

In Kal, *To withdraw*, *retire*. So Aquila εκλινεν, & Vulg. declinaverat. occ. Cant. v. 6. In Hith. *To withdraw oneſelf*. occ. Jer. xxxi. 22, where the LXX. αποϛρεψεις, *wilt thou turn away?* And obſerve that תתחמקין is with the ן paragogic for תתחמקי. As a N. maſc. plur. חומקי occ. Cant. vii. 1 or 2. It is rendered *joints*, but from the meaning of the Verb from what the חמוקי are compared to, and from the context which contains a deſcription of the bride's *dreſs*, I apprehend with the ingenious writer of the *Outlines of a New Commentary on Solomon's Song*, p. 110. that it means the *concealed dreſs* or *coverings of the thighs*, i. e. the *drawers*, ſuch as are ſtill worn by the * Mooriſh and Turkiſh women of rank.—† Lady *Mary Wortley Montague* in deſcribing her Turkiſh dreſs has, as my Author obſerves, moſt happily, though undeſignedly, illuſtrated this as well as other particulars in the beginning of this chapter. "The firſt part of my dreſs, ſays ſhe, is a *pair of drawers very full*, that reaches to my ſhoes, and *conceals the legs more modeſtly than your petticoats*. They are of a thin roſe-coloured damaſk, *brocaded with ſilver flowers*." Comp. under חלא I. I muſt juſt add that *Cocceius* long ago ſaw the impropriety of the common tranſlation of חמוקי ירכיך, and therefore in his Lexicon explained theſe words by περιζωματα,—quæ ambiunt fœmora tua, *what is girded about thy thighs*, and in his Notæ Lexicæ, by περιζωματα των ισφυων σȣ or τα παραμηριδια σȣ, *what is girded about thy loins*, or *what covers thy thighs*. But *drawers* as above, ſeem the right interpretation.

## חמר

I. In Kal. *To diſturb*, *trouble*, *put into diſturbance* or *diſorder*. occ. Jud. xv. 16. *With the jaw-bone* חחמור of an Aſs, חמור חמרתים I have put them into the utmoſt diſorder, *conturbando conturbavi illos*; LXX. εξαλειφων εξηλειψα αυτȣς *deſtroying I have deſtroyed them*; ſo Vulg. *delevi eos*; as it follows in the Text, *with the jaw bone of an Aſs* הכיתי I have ſmitten *a thouſand men*.

II. In Kal, *To trouble*, *make turbid*, as water mixed with mud. occ. Hab. iii. 15. חמר מים רבים troubling *the great waters*. So LXX. ταρασσοντας. Alſo in a Niph. ſenſe,

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* See *Shaw*'s Travels, p. 228. *Stewart*'s Journey to Mequinez.

† Letters, Vol. 2. p. 12.

*To be thus troubled or made turbid*, as water. occ. Pſ. xlvi. 4. So LXX. εταραχθησαν and Vulg. turbata ſunt.—as wine mixt with the lees. occ. Pſ. lxxv. 9. The excellent Author of the *Obſervations on divers Paſſages of Scripture*, &c. p. 190, remarks that "In the Eaſt they have no caſks, but keep their wine in pitchers, by which means it is commonly a little *thick*," and on Pſ. lxxv. 9, he obſerves, p. 192. that "the *turbidneſs* of wine makes it *very inebriating*, and conſequently ſays he, expreſſive of the diſorder *affliction brings on the mind*." But I ſhould think that the words of the Pſalmiſt contain a further alluſion to the *intoxicating liquor* which uſed to be given to criminals before their execution, and therefore that חמר may relate to the *turbidneſs* of the wine not only by it's mixture with the lees, but alſo with the drugs which were put into the *cup of malediction* as the Jews called it. Comp. Pſ. lx. 4. Iſa. li. 17, 22. See Targum on Pſ. lxxv. 9. and *Greek* and *Eng.* Lexicon under Κεραω II.

III. As a N. חמר An epithet or name for *wine* from its effects in *diſturbing* the faculties both of body and mind. occ. Deut. xxxii. 14. *And thou didſt drink the* inebriating *blood of the grape*. Iſa. xxvii. 2. כרם חמר *A vineyard* of ſtrong wine.

Chald. As Ns. חמר and חמרא *Wine*. Ezra. vi. 9. Dan. v. 1. & al.

IV. As a N. חמר is applied to ſeveral ſubſtances from their *turbid motion* or *condition*.

1. *Mortar* for building. Gen. xi. 3. Comp. Exod. i. 14.
2. *Mire* of the ſtreets. Iſa. x. 6. Comp. Job xxx. 19.
3. Potter's *Clay* Iſa. xxix. 16. Jer. xviii. 4
4. It appears from Job. xxxviii. 4, that they anciently uſed *clay* inſtead of wax for *ſealing*, as they ſtill do for *ſealing up doors* in Egypt. See *Obſervations on divers Paſſages of Scripture*. p. 424.
5. As a N. חמר *Bitumen*, LXX. ασφαλτος. *A kind of ſlime* uſually produced by a *turbid effervesſcence* from the earth. "*Bitumen* or *Aſphaltus*, is ſometimes gathered under ground in brittle maſſes of a fat inflammable ſubſtance, ſometimes like a glutinous matter, like the pitch which diſtils from the pine-tree, though *generally bitumen boils up out of the earth*, and ſwims on the ſurface of the water, like a black oil or ſcum, which thickens to a conſiſtency after being expoſed a little while to the air; and in this form it is found in certain ſprings, and on the waters of the dead ſea, and the lake *Aſphaltites*, which covers the antient valley of *Sodom*." *Nature Diſplayed*, Vol. 3. p. 203. ſmall Edit. occ. Gen. xi. 3. xiv. 10. Exod. ii. 3. Hence as a V. *To daub over, as with bitumen*. occ. Exod. ii. 3. where the LXX. renders the words בחמר ובזפת by Ασφαλτοπισση which is a *compoſition of Bitumen and Pitch* otherwiſe called Piſſaſphaltum. See *Boerhaave*'s Chemiſtry by *Shaw*, Vol. 1. p. 118. and Note *(p.)*

V. As a N. חמור and חמר *An Aſs* male or female (ſee 2 Sam. xix. 26.) but generally the male, ſo called, however dull and ſluggiſh his uſual appearance, from his extraordinary *turbulence*, when moved by rage or luſt. The former is alluded to in Jud. xv. 16, above cited, the latter in Ezek. xxiii. 20. freq. occ. *Phornutus* informs us, that ſome ſacrificed *he-aſſes* to *Mars*. δια το ταραχωδες και γεγονος της ογκωσεως on account of their *turbulent* nature and loud braying. De Nat. Deor. p. 57. Edit. *Gale*.

VI. As a N. חמר *A Chomer* or *Homer*, the *largeſt* meaſure of capacity, in which conſequently many things were frequently *jumbled* together. It was equal to ten *Baths* or *Ephahs*, and to about 75 gallons 5 pints Engliſh. (See Ezek. xlv. 11, 13, 14.) Exod. viii. 14. *They gathered them* חמרם חמרים Homers *(upon)* Homers, i. e. by Homerfuls, as Num. xi. 32.

VII. As a N. יחמור *The buffalo*, ſo called from his *turbulent* diſpoſition. occ. Deut. xiv. 5. 1 K. iv. 23. The Vulg. in both paſſages render it by bubalus. Dr. *Shaw*, Travels, p. 417, deſcribes the *buffalo* as "a ſullen, malevolent, ſpiteful animal; being often known to purſue the unwary Traveller, eſpecially if clad in ſcarlet; as I myſelf, ſays he, have ſeen; whom it will not only purſue, but if not prevented by force or flight, it will attack and fall upon with *great fierceneſs.*" *Buffon*, (Nat. Hiſt. Vol. 10. p. 109. 12mo.) ſays, "The *buffalo* is of a diſpoſition *more rough* and *leſs tractable* than the beeve; he obeys with more difficulty, he is more *violent*, he is more frequent and *impetuous* in his *humours*, (il a des *fantaiſies plus bruſques* & plus frequentes) all his habits are groſs and brutal—his aſpect *ſtupidly ferocious.*" Another ſenſible * writer obſerves, that "In general the *buffalos* are inoffenſive animals, if undiſturbed, as indeed all thoſe that feed upon graſs are found to be; but when they are wounded, or even but fired at, *nothing then can ſtop their fury; they then turn up the ground with their fore-feet, bellow much louder and more terrible than the bull, and make at the object of their reſentment with irreſiſtible fury.*" This animal therefore, might well be denominated in Hebrew יחמור from his remarkable *turbulence* and *fierceneſs.*

But to this interpretation it may be objected, 1ſt. from *Bochart* (Vol. II. 910.) that the Greek Βȣβαλος of the LXX. and the Lat. bubalus of the Vulg. do not ſignify a *buffalo*, but a kind of *wild deer* (according to *Shaw*, Travels p. 415, comp. p. 170. the *Bekker el waſh*). And indeed *Bochart* has ſufficiently proved that in the ancient Greek writers Βȣβαλος or Βȣβαλις ſignifies *an animal of the deer kind*; but then I muſt obſerve that the LXX. according to the *Vatican* copy, have not the word Βȣβαλος either in Deut. or 1 K. nor do they appear to have given any tranſlation at all of our Heb. word; and though in Deut. xiv. 5. according to the *Alexandrian* and *Univerſity College* M. S. and the *Complutenſian*, and *Aldine* Editions, Βȣβαλον anſwers to יחמור, yet this Greek word ſeems to have been ſupplied from the Vulg. Latin bubalum; which name might probably in common language, to which, no doubt the Author of the Vulgate Tranſlation conformed, be applied to the *buffalos* of Egypt and the Eaſt; ſince theſe, though really of a different ſpecies, do in their appearance very much reſemble *wild bulls*; and ſince *Pliny* (Nat. Hiſt. Lib. 8. cap. 15.) expreſsly informs us, that the unlearned Vulgar called the *wild* [illegible] of Germany bubali.

A 2d objection may be, that according to *Bochart*, Vol. II. 973. and *Buffon*, Vol. X. p. 110, 111. the fleſh of the *buffalo* is ſcarcely eatable, and therefore cannot be ſuppoſed to be a part of Solomon's proviſion, 1 K. iv. 23. In reply to this I obſerve, 1ſt. that the *buffalo* has the marks of a beaſt clean for food, defined by Moſes Lev. xi. 3. and 2dly, That though "the fleſh of a *buffalo* does not ſeem ſo well taſted as beef, being harder and more groſs," yet that in our times "* *perſons of diſtinction*, as well as the common people, and even *the European Merchants, eat a great deal of it*, in the countries where that animal abounds."

חמרמר I. *To be violently troubled* or *diſturbed*, as the bowels in grief. occ. Lam. i. 20. ii. 11.

II. *To be very foul, dirty* or the like; (ſo Targ. מטשטשין) or elſe, *To be very much diſordered*, as the countenance with weeping. occ. Job xvi. 16.

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* In the *Univerſal Magazine of Knowledge and Pleaſure* for October 1774, p. 184; whoſe account nearly agrees with what *Buffon* ſays, Vol. X. p. 115.

* *Les Gens diſtingués*, ainſi que le peuple, & même *les marchands d'Europe, en mangent beaucoup* dans les pays où cet animal abonde. *Niebuhr*, Deſcription de l'Arabie. p. 146.

x bulls

## חמש

I. *To ſurniſh, equip, arm.* It occurs not as a V. in this ſenſe, but as a Part. maſc. plur. חמשים *Armed, harneſſed, equipped.* So the LXX. *ευζωνοι equipt, διασκευασμενοι prepared, furniſhed*, Vulg. armati *armed. Aquila*, *ενωπλισμενοι*, and *Symmachus καθωπλισμενοι*, *armed*, Targum מזרזין *girded, harneſſed*. occ. Exod. xiii. 18. Joſh. i. 14. iv. 12.

II. As Ns. חמש *Five.* Gen. v. 6, 10. Plur. חמשים *Fifty*. Gen. vi. 15. חמישי *Fifth*, Gen. i. 23. Fem. חמישית *A fifth, fifth part*, Gen. xlvii. 24. Lev. xxvii. 15. Hence as a V. חמש *To take a fifth part*, quintare. occ. Gen. xli. 34.

This word is firſt applied to the *fifth* day of the creation, when the world was completely *furniſhed*, and *ready* for the reception of man and animals. Gen. i. 23.

## חמת See under חם VI. VII.

## חן

Denotes *Kindneſs, affection.*

I. In Kal, Tranſitively, *To have kindneſs* or *affection for*, in this ſenſe *to affect.* Gen. xliii. 29. Exod. xxxiii. 19. Num. vi. 25. Deut. vii. 2. Iſa. xxx. 19. Job xix. 17. וחנתי "*Though* I have a tender affection (for her) *on account of the children of my belly.*" In Niph. *To be gracious* in a paſſive ſenſe, *to meet with kindneſs* and *affection.* occ. Jer. xxii. 23. Prov. xxi. 10. Iſa. xxvi. 10. As a N. חן, plur. fem. חנות (Pſ. lxxvii. 10.) *Kindneſs, affection, affectionate regard*, which is particularly expreſſed by the pleaſing and benevolent look of the * eyes. Hence that very common Hebrew phraſe of *finding* חן kindneſs, affection *in the eyes of* God or man. Gen. vi. 8. xxxii. 5. xlvii. 25. & al. freq. Alſo, *What procures kindneſs* or *affection from others, gracefulneſs.* Pſ. xlv. 3. (Comp. Luk. iv. 22.) Prov. i. 9. iii. 22. xi. 16. xiii. 15. & al. Hence the expreſſion of *giving the* חן *of any one in the eyes of another*, means to make him appear *graceful, amiable* or *acceptable* in the eyes of that other. Exod. iii. 21. xi. 3. As a N. חין *Gracefulneſs.* occ. Job. xli. 3, or 12. As a N. fem. תחנה *Kindneſs, favour.* Joſh. xi. 20. Alſo, *A mean of procuring kindneſs* or *favour, Supplication, deprecation.* 1 K. viii. 28, 38. & al. freq.

II. As a particle formed with a ם final, חנם

1. *Out of mere kindneſs, gratis.* Gen. xxix. 15. Exod. xxi. 2. & al.

2. *Cauſeleſsly, without any reaſon.* 1 Sam. xix. 5. xxv. 31.

3. *Fruitleſsly, to no purpoſe.* Prov. i. 17.

חנן I. Tranſitively, *To be very kind* or *affectionate to, to affect very much.* occ. Gen. xxxiii. 5, 11. 2 Sam. xii. 22. Lam. iv. 16. And obſerve that Gen. xxxiii. 5, may be rendered, *The children* with, or with regard to, whom *the Aleim* hath been very kind or ſhewn great kindneſs to *thy ſervant.* To this purpoſe the LXX. *τα παιδια* ΟΙΣ *ηλεησεν ὁ Θεος τον παιδα σου.* As a participle or participial N. aſcribed only to God חנון *Very kind* or *affectionate.* Exod. xxii. 27. xxxiv. 6. & al. freq. As a N. fem. חנינה *Tender affection* or *kindneſs.* occ. Jer. xvi. 13. As a N. maſc. plur. תחנונים *Powerful means of procuring favour* or *kindneſs, earneſt ſupplications, entreaties.* Job xli. 3, or xl. 22. Pſ. xxviii. 2. Prov. xviii. 23. & al. freq. So

II. In Hith. *To make oneſelf an object of kindneſs, affection*, or *mercy, to become ſuppliant, to ſupplicate.* Gen. xlii. 21. 1 K. viii. 33, 47. & al. freq.

**Der.** Perhaps *Hen*, the female of birds, from their *tender affection* to their neſtlings. See Mat. xxiii. 37.

## חנה

With a radical, but mutable or omiſſible, ה:

In general, *To fix, ſettle.*

I. In Kal, Intranſitively, *To fix, ſettle, dwell, remain.* Iſa, xxix. 1. *The city (where)* חנה דוד *David* dwelt; ſo Targum שרא, and *Montanus*, manſit *remained.* Num. xxxi. 19.

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* *Cicero* has long ago obſerved in general, that as Nature has given to the horſe and to the lion, their ears, their tail, their briſtles, ſo *ſhe has given to man his eyes, to declare the emotions of his mind.* Oculos *autem* Natura nobis, *ut equo & leoni ſetas, caudam, aures*, ad motus animorum declarandos dedit. De Orat. Lib. 3. cap. 59.

*And,* do ye abide *without the camp.* *To ſettle* or *pitch,* as the caterpillar-locuſts. So Vulg. conſidunt. occ. Nah. iii. 17. Comp. under נב II.

II. *To fix, be fixed,* or *pitched,* as oppoſed to נסע *removing* or *journeying.* Applied to the ſacred Tabernacle, Num. i. 51;—to the people, Num. ix. 18, 20, 22.

III. As a N. fem. plur. חניות *Some places of confinement.* occ. Jer. xxxvii. 16; where one of the Hexaplar Verſions *Συγκλεισμον* *Confinement,* Eng. Tranſlat. *Cells,* French Tranſlat. Cachots *Dungeons.*

IV. And moſt generally, in Kal, *To fix one's tent* or *camp, to encamp, pitch.* Gen. xxvi. 17. xxxiii. 18. Exod. xiii. 20. & al freq. This word differs from אהל as *fixing* or *pitching* a tent does from *ſpreading it out.* Pſ. xxxiv. 7, or 8. *The* angel *of Jehovah* חנה encampeth סביב round about *thoſe that fear him,* i. e. the providence of Jehovah himſelf; for Pſ. cxxv. 2, *Jehovah is* סביב round about *his people.* Of this Jacob had a viſible exhibition, Gen. xxxii. 2, when the angels of the Aleim *met him;* ver. 3, *and when he ſaw them, he ſaid, This is* מחנה אלהים the camp or encampment of the Aleim, *and he called the name of that place,* (in memorial no doubt of the Aleim who thus appeared to him as his protectors,) מחנים The Encampers. Comp. 2 K. vi. 16, 17. As a N. maſc. or fem. מחנה, plur. מחנים or מחנות *An encampment,* or *camp,* or *the men,* &c. *belonging to it.* See Gen. xxxii. 8, 9. xxxiii. 6. l. 9. Exod. xxxii. 26, 27. Hence uſed for a *company* though not encamped. See 1 Chron. ix. 18, 19. Applied to a *ſwarm* of locuſts. Joel ii. 11.

As a N. fem. in Reg. תחנת *An encamping.* occ. 2 K. vi. 8.

V. As a N. חנית plur. חניתים and חניתות *A ſpear or halbert,* which on account of it's length and weight is uſually *pitched* or *reſted* on the ground, freq. occ. See 1 Sam. xxvi. 7. 2 Chron. xxiii. 9. Iſa. ii. 4. Mica iv. 3.

In 1 Sam. xviii. 10. xix. 9, we find that Saul while (ſitting) in his houſe had a חנית or *ſpear* in his hand. Was not this by way of *ſceptre,* as an enſign of his royal dignity? According to that of *Juſtin,* Lib. 43. cap. 3, ſpeaking of the times of *Romulus.* *Per ea adhuc Tempora* Reges haſtas *pro Diademate habebant, quas Græci* Sceptra *dixere.* "In thoſe times the *Kings* inſtead of a diadem, ſtill carried a *ſpear,* which the Greeks called a *ſceptre.*

## חנט

I. In Kal, *To embalm,* "*impregnate a dead body with aromatics, that it may reſiſt putrefaction*" *(Johnſon)* condire. So *Aquila* renders החנטים Gen. l. 3, by *αρωματιζομενων* and Vulg. by conditorum. occ. Gen. l. 2, 3, 26. The *Egyptians* at leaſt in the time of * *Herodotus,* uſed "to embalm the bodies of their principal people *by taking out the bowels, drawing out the brains,* and filling the belly and head with the *ſpices* and *unguents* inwardly, whereas believers only *anointed* (ſee Mat. xxvi. 12. Luk. xxiii. 56.) and *ſwathed* up the bodies with them, and ſometimes (as 2 Chron. xvi. 14. Comp. ch. xxi. 19.) made *fumigations* of them, outwardly. They who believed the reſurrection of the body, adds my † Author, would be apt to think it an abuſe to *mangle* and *exenterate* it after thoſe *heathen faſhions.*" Thus, John xix. 39, 40, we find that when Nicodemus embalmed the body of our Bleſſed Lord, he did it by *winding* or *ſwathing it in linen cloths with the ſpices, as the cuſtom of the Jews,* ſubjoins the Evangeliſt, *is to bury,* *ενταφιαζειν,* which includes the *whole preparation of the body for interment,* and is the very word uſed by the LXX. for the Heb. חנט Gen. l. 2. But unleſs the body of the believing Jacob and Joſeph were *exenterated, exenteration, pulling* or *puſhing forth,* cannot, as I once thought it might, be the ideal meaning of this Heb. Root.

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* See *Herodot,* Lib. 2. cap. 86.

† Mr. *Holloway* Letter and Spirit on Gen. l. 2.

II. *To embalm* as the fig-tree doth its פני or *firſt crop of figs, which are very liable to corrupt* and *fall off*. Comp. under פג. occ. Cant. ii. 13; where the context is evidently deſcriptive not of the beginning, but of the end of ſpring, or of the beginning of ſummer.†. For among other marks of the ſeaſon, it is obſerved that *the rain was over and gone*, ver. 11; but the *latter rains* in Judea fall ſometimes in the middle, ſometimes towards the end of April, O. S. (Comp. below under לקש). The *bloſſoming vines* are alſo ſaid *to yield their ſcent*; but ‡ this they probably do in Judea about two months ſooner than with us, that is towards the end of April, or the beginning of May. Now the ‖ *Boccore*, or early figs, are ripe about the middle or latter end of June. By the time beforementioned, therefore, the fig-tree muſt have been *embalming* חנטה, her early figs, or *filling them with that clammy delicious juice* which is ſo well known, and is particularly noticed in ſcripture, Jud. ix. 11.

III. As a N. חטה *Wheat*. See under חטה.

IV. Chald. As a N. maſc. plur. חנטין *Wheat*, from its peculiar *ſweetneſs*, as the Heb. name חטים from חטה. occ. Ezra vi. 9. vii. 22.

## חנך

I. In Kal, *To handſel, to begin to apply* a thing *to the uſe for which it was intended*. occ. Deut. xx. 5, twice.

II. In Kal, *To initiate*. occ. Prov. xxii. 6. As a N. maſc. plur. in Reg. חניכי *Initiated, inſtructed*, that is in the religion and worſhip of the true God. occ. Gen. xiv. 14.

III. In Kal, *To handſel* in a religious ſenſe, *to dedicate*. occ. 1 K. viii. 64. 2 Chr. vii. 5. As a N. fem. חנכה & in Reg. (Heb. and Chald.) חנכת *Dedication*. See Num. vii. 13. Ezra vi. 16. Neh. xii. 27. Dan. iii. 2, 3. Pſ. xxx. i.

## חנף

In Kal, and Hiph. *To pollute, defile*. So LXX. *φονοκτονεω to defile with blood, μιαινω to pollute*, and Vulg. polluo, maculo, contamino. Num. xxxv. 33. Pſ. cxvi. 38. Jer. iii. 1, 2, 9. & al. As a N. חנף *A polluted wretch, a wicked fellow*. Job viii. 13. Iſa. ix. 17. As a N. fem. חנפה *Pollution*, (So LXX. *μολυσμος*) *Profligacy*, Eng. Tranſl. "*Profaneneſs*." occ. Jer. xxiii. 15.

This Root is by the Lexicons and Tranſlators, rendered alſo *hypocrite*, and *hypocriſy*. I cannot find any paſſage where it certainly hath this meaning, and which may not as well admit the ſenſe here given.

Der. *Knave*.

## חנק

*To ſtrangle, ſuffocate*. occ. 2 Sam. xvii. 23. Nah. ii. 13. As a N. מחנק *Suffocation, ſtrangling*. occ. Job. vii. 15.

Der. *Hang*. Gr. *αγχω* and Lat. ango to ſuffocate, whence Eng. *anguiſh*.

## חס

It is rendered *to ſpare, pity*, or the like, but as in concern or pity the *eyelids* naturally *begin to cloſe*, and *the eyes are half ſhut*, it ſeems properly to denote *to wink thus* or *half-cloſe* as do the eyes, to which it is generally applied in ſcripture, with על *upon, on account of* following, as Gen. xlv. 20. Deut. vii. 16. Iſa. xiii. 18. & al. freq. (In 1 Sam. xxiv. 11. עיני *My eye* is underſtood before ותחס). But in ſome paſſages it is applied to the Perſon or Being himſelf, whether God or man, as the Verbs *wink, connive* are in Eng. though in ſomewhat a different ſenſe. Pſ. lxxii. 13. Jer. xiii. 14. xxi. 7. Jon. iv. 10, 11. *Thou* חסת על haſt halfcloſed thy eyes, i. e. haſt been concerned, on account of *the gourd*—and ſhall not I אחוס have pity *on Nineveh*. Obſerve that in the ſecond perſon ſing. imperative חוסה Neh. xiii. 22. Joel ii. 17, the ה is not radical, but paragogic or emphatic.

## חסד

*Schultens* in his M. S. *Origines Hebraicæ* has I think aſſigned the true idea of this root, namely *ſucculent abundance*, *ſwelling out*, as it were, and *readily overflowing*, "Ubertatem, vel dicam ſuccoſitatem ita turgentem ut quam promtiſſimè fluat." This import he deduces from that of the Arabic חשר where the *ſhin* as uſual is ſubſtituted for the Heb. *Samech*, and which, according to him, denotes, *To flow together from all ſides, to be confluent*, *affluent*, and as a N. is applied to a camel *which may be continually milked without growing dry*; ſo עין חשור is *a ſpring always flowing with freſh ſupplies of water*. (Comp. *Caſtell* in חשר ) And it muſt be confeſſed that this interpretation admirably ſuits and reconciles the ſeveral ſcriptural applications of the Heb. חסד, which occurs but twice as a verb in paſſages to be produced preſently.

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† See *Ruſſel* Nat. Hiſt. of Aleppo, p. 13.

‡ See *Outlines of a New Commentary on Solomon's Song*, p. 147, &c.

‖ See *Shaw's* Travels, p. 144, 342.

I. As a N. חסד *Turgeſcence, turgidity, affluence* or *proſperity*. occ. Iſa. xl. 6. *All fleſh is graſs, and all* חסדו it's ſwelling proſperity, (LXX. Δοξα Ανθρωπȣ *glory of man*.) *as the flower of the field*; *the graſs withereth, the flower* נבל fadeth, which is evidently oppoſed to חסד. (Comp. 1 Pet. i. 24.)—Of pretended or hypocritical piety. Hoſ. vi. 4. *What ſhall I do to thee, Ephraim? What ſhall I do to thee, Judah? For* חסדכם your tumid ſhewey goodneſs *is as the morning cloud, and as the early dew it goeth off.* "*The dews of the night*, ſays Dr. [*] *Shaw*, ſpeaking of *Arabia Petræa*, (as we had the heavens only for our covering) would frequently wet us to the ſkin: but no ſooner was the ſun riſen, and the atmoſphere a little heated, than *the miſts were quickly diſperſed, and the copious moiſture, which the dews communicated to the ſands, would be entirely evaporated*."—Of goodneſs or bounty. Pſ. xxxvi. 11. משך חסדך *Draw out* thy exuberant goodneſs *to thoſe who know thee*. Comp. Pſ. cix. 12. So

As a N. חסד plur. חסדים *Swelling, abundant goodneſs* or *kindneſs, exuberant bounty*. freq. occ. As a N. חסיד *Abundantly kind* or *bountiful*. It is ſpoken both of God and man, freq. occ. And is with peculiar propriety applied to Chriſt God-man. Pſ. xvi. 10 [†]. *For* greater love (as he himſelf obſerves, John xv. 13.) *hath no man than this, that a man lay down his life for his* friends. *But* (ſays his Apoſtle, Rom. v. 8.) *God* (Jehovah who was in Chriſt) *commendeth his love towards us in that while we were yet* ſinners, (and as ſuch enemies and rebels againſt God) *Chriſt died for us.* Hence as a V. in Hith. התחסד *To ſhew oneſelf abundantly kind*, *good* or *bountiful*. occ. 1 Sam. xxii. 16. Pſ. xviii. 25.

II. As a N. fem. חסידה A ſpecies of *unclean bird*, of which we learn from ſcripture that it is a periodical bird, or bird of paſſage, (Jer. viii. 7.) that it has large wings, (Zech. v. 9.) and that it builds in ברושים fir- or cedar-trees. (Pſ. civ. 7.) All theſe circumſtances agree to the [‡] *Stork*, which appears to have had the name חסידה from it's remarkable *affection* to it's young, and from it's *kindneſs* or *piety* in tending and feeding it's parents when grown old. I am aware that this latter fact is by ſome treated as a fable, but I muſt confeſs when I find it aſſerted by a whole [‖] cloud of Greek and Roman writers who had abundant opportunity to aſcertain the truth or falſehood of it, and eſpecially by *Ariſtotle* and *Pliny*; and that among the Greeks in particular it paſſed into a kind of proverb in their application of the V. *αντιπελαργειν*, and of the Nouns *αντιπελαργια* and *αντιπελαργησις* for *requiting one's parents*; and in their calling laws enforcing this duty *πελαργικοι νομοι*.—On theſe authorities, I ſay, I cannot help giving credit to the fact juſt mentioned. Beſides the paſſages above cited חסידה occurs as the name of a bird. Lev. xi. 19. Deut. xiv. 18. Job xxxix. 13. In the firſt of which texts and in Pſ. civ. 17, the LXX. render it by Ερωδιος, ſo the Vulg. by Herodionem and Herodii, ſo *Symmachus* and *Theodotion* in Lev. xi. 19. Zech. v. 9. and *Aquila* throughout by Ερωδιος. Now Ερωδιος is uſually interpreted Ardea *the Heron*. But from Jer. viii. 7. it appears that this cannot be the meaning of the Heb. חסידה, for the *common Heron* is not a bird of paſſage. It has however ſo great a reſemblance to the *Stork*, that it is ranged by Naturaliſts under the ſame Genus; and *Suidas* with an eye probably to the LXX. verſion explains Ερωδιος, by *ειδος ορνεου· ὁ πελαργος λεγομενος, η ὁμοιος αυτῳ*, a ſpecies of bird which is called Πελαργος i. e. *the Stork*, or one like to it." And were a reaſon to be required why the LXX. and particularly why *Aquila*, who is known almoſt conſtantly to aim at expreſſing in Greek the etymology of the Hebrew words, choſe rather to render חסידה by Ερωδιος than by Πελαργος, I ſhould reply that Ερωδιος conſidered as a derivative from Ερως *love*, approaches very nearly to the etymological meaning of the Heb. name, and denotes the moſt remarkable quality of that bird; even as our Eng. *Stork*, if deduced from the Greek στοργη *natural affection*, alſo does. And in this reſpect the *Stork* is contraſted with the *Oſtrich*, Job xxxix. 13, &c. *The wing of the Oſtriches is quivered or fluttered up and down; (but) is it the wing* חסידה of the Stork *and it's plumage?* Is it, like that, employed in protecting and providing for the creature's offspring? No; *for ſhe* (the hen Oſtrich) *depoſiteth her eggs on the earth, and warmeth them (by incubation) on the duſt* or *ſand, and forgetteth that the foot may cruſh them, and that the wild beaſt of the field may break them.*

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[*] Travels, p. 446.

[†] Few learned men are ignorant that the controverſy concerning the true reading of this text has lately been revived. For my own part when I attentively conſider not only the preciſe application which the two Apoſtles, St. Peter and St. Paul, have made of it to the *ſingle perſon of Jeſus Chriſt*, Acts ii. 31, 32. xiii. 33, 37; but alſo, that in *ten printed Hebrew Bibles* (including the *Eton* Copy) and among them in the COMPLUTENSIAN, and *in eleven printed Hebrew Pſalters*, all produced by the learned Dr. *Rutherforth* in his Letter to Mr. (now Dr.) *Kennicott*, p. 163, 164, the *textual reading* is חסידך, and that in *all* the other Editions printed with the maſoretical notes, that I have ſeen, where חסידיך is in the Text חסידך is the *Keri* or in the margin,—When I ſay I attentively conſider all this, I cannot help regarding חסידך without the ſecond Jod, as the true reading in Pſ. xvi. 10.

[‡] See *Shaw*'s Travels, p. 409—11, 451. and *Bochart*, Vol. III. 247.

[‖] See *Bochart*, Vol. III. 327, &c.

III. In a bad ſenſe. As a N. חסד denotes the *turgid exuberance* or *overflowing of unreſtrained luſt*. occ. Lev. xx. 17.

IV. In Kal, It is rendered *to reproach*, *inſult with reproaches*, or the like. So LXX. *ονειδιζω* and Vulg. inſulto, and thus the V. is often uſed in Chaldee and Syriac; but in Heb. it ſeems to denote, *To overflow* another, as it were, *with anger* and *reproaches*, "turgido fluxu tum cordis indignantis, tum oris convitiantis, inſectari vel perfundere." *Schultens.* As a N. חסד is likewiſe rendered *a reproach*, Prov. xiv. 34; but this belongs to the firſt ſenſe, and the ſentence ſhould be tranſlated, *And* bountifulneſs (*is*) *a ſin-offering for nations*. Comp. Dan. iv. 24, or 27.

## חסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, with ב following, *To ſhelter oneſelf, take ſhelter, in* or *under*. Jud. ix. 15. Pſ. lxi. 5. Iſa. xxx. 2. In the firſt paſſage the LXX. render it by *ὑποστηναι to ſtand under*, in the two laſt by *σκεπαζομαι to take ſhelter*. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Pſ. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חסות *A taking ſhelter*. occ. Iſa. xxx. 3. As Ns. מחס (Iſa. xxviii. 15.) and מחסה *A ſhelter, refuge*. Job xxiv. 8. Iſa. xxv. 4. Pſ. lxi. 4. civ. 18. In the two former of theſe paſſages the LXX. render it by *σκεπη a ſhelter*, and in the laſt, together with *Aquila*, *Symmachus* and *Theodotion*, by *καταφυγη a refuge*.

II. It is often rendered, *To hope* or *truſt in*, which is *taking ſhelter* or *refuge* mentally. See Pſ. xvi. 1. xxxiv. 9. Prov. xiv. 32.

Der. Saxon Huꞅ & Eng. *Houſe*.

## חסל

I. In Kal, *To conſume, eat up*. So LXX. *κατεδεται*, and Vulg devorabunt *ſhall devour*.

occ. Deut. xxviii. 38. יחסלנו הארבה *the locuſt* ſhall eat *it* up. So

II. As a N. חסיל denotes a ſpecies of ארבה or *locuſt*, as is plain from a compariſon of Exod. x. 13—15, with Pſ. lxviii. 46. The name ſignifies *the conſumer* or *deſtroyer* by way of eminence, ſo in Joel i. 4, it is mentioned as *eating up* what the other ſpecies had left. It occurs alſo 1 K. viii. 37. 2 Chron. vi. 28. Iſa. xxxiii. 4. Joel ii. 25. The learned * *Michaelis's* conjecture that it means the *mole-cricket* ſeems utterly inadmiſſible.

### חסם

*To ſtop, ſhut up.*

I. *To ſhut up* or *ſtop*, as the mouth of a beaſt *with a muzzle, to muzzle.* So LXX. φιμωσεις occ. Deut. xxv. 4. On which paſſage obſerve, that "† the natives (of Aleppo) to this day religiouſly obſerve the ancient cuſtom of *allowing the oxen employed in ſeparating the corn from the ſtraw to eat what they pleaſe.*" As a N. מחסום *A muzzle*, capiſtrum. So *Symmachus* φιμω, occ. Pſ. xxxix. 2.

II. *To ſtop up*, or *put a ſtop to* perſons going forward. occ. Ezek. xxxix. 11. So *Cocceius* rightly explains it, non patitur tranſire *doth not ſuffer to paſs*. The LXX. ſeems to aim at this ſenſe by rendering it περιοικοδομησουσι το περιοστομιον, *they ſhall build round the mouth* or *entrance*. So the *Spaniſh* Bible, Hará atapar *à los que paſſaren, ſhall make or cauſe to ſtop* thoſe that would paſs; though in a marginal note this is explained of *ſtopping the noſes* of the paſſengers on account of the ill ſmell of the dead carcaſes; in which ſenſe our Engliſh tranſlators alſo appear to have underſtood the paſſage, but I think erroneouſly.

### חסן

*To be ſtrong, ſtout, firm, compact, not eaſily broken.* It occurs not as a V. in Kal, but hence,

I. As Ns. חסן *Strong, ſtout,* &c. Iſa. i. 31. Amos ii. 9. Alſo, *Strength, firmneſs.* Prov. xv. 6. xxvii. 24. Jer. xx. 5. חסין *Strong, endowed with ſtrength.* Pſal. lxxxix. 9.

II. As a V. in Niph. *To be ſecured* or *kept ſtrongly.* occ. Iſa. xxiii. 8.

III. Chald. As a N. חסן *Strength.* occ. Dan. ii. 37. iv. 27.

IV. Chald. As a Verb in Aphel, *To poſſeſs,* or *keep ſtrongly* or *firmly, to retain.* So LXX. κατεχω. occ. Dan. vii. 18, 22.

### חסף

Chald. Occurs not as a V. in the Bible, but from the uſe of the word in the dialectical languages, (See *Caſtell*) the idea ſeems to be, *to beat, pound*, or the like. As a N. חסף *Clay*, ſuch as potters uſe. Dan. ii. 33, 34, 41. & al. comp. Iſa. xli. 25.

### חסר

I. In Kal, Abſolutely, *To abate, diminiſh, be wanting.* Gen. viii. 3, 5. xviii. 28. 1 K. xvii. 14. In Hiph. *To cauſe to fail*, or *fall ſhort.* Iſa. xxxii. 6. Alſo with מ following, *To cauſe to fall ſhort of, make inferiour to.* occ. Pſ. viii. 6. Thou haſt made *him for a little while* inferiour to *the Aleim*, i. e. to the created Aleim of the Heathen mentioned ver. 4. So LXX. Ηλαττωσας αυτον βραχυ τι παρ' αγγελους. Comp. Heb. ii. 7—9. As a N. חסר *Defect, want.* Deut. xxviii. 48. Amos iv. 6.

II. *To be deſtitute, to want.* Tranſitively, Deut. ii. 7. Pſal. xxxiv. 11. Abſolutely, Neh. ix. 21. In Hiph. The ſame. Exod. xvi. 18. Alſo in Hiph. with the Particle מ following, *To cauſe to want, bereave, deprive of.* occ. Eccleſ. iv. 8.

### חפא

The meaning of this root is uncertain. It ſeems however to be related to the following חפה, as בטא to בטה, חבא to חבה, &c.

In Kal, *To cover, conceal, do ſecretly.* Once. 2 K. xvii. 9; where LXX. ημφιεσαντο *cloaked.* It appears probable from Ezek. viii. 12, that *ſome* of the idolatrous rites of Iſrael as well as of Judah were practiſed *in ſecret*, as if to *conceal* them from Jehovah; and the Verb יחפאו may further allude to their curſed *clandeſtine* meetings for perpetrating their luſts natural and unnatural in honour of their idols.

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* *Recueil de Queſtions*, p. 65.

† *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 50.

### חפה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To cover, veil*, as the head in grief or mourning. occ. 2 Sam. xv. 30. Eſth. vi. 12. Jer. xiv. 3, 4.—as the face of a condemned criminal. occ. Eſth. vii. 8. Comp. Job ix. 24. The former cuſtom was uſed by the * Greeks and other nations, as well as by the Hebrews.

II. *To cover, overlay, overſpread*, as with wood or gold. occ. 2 Chron. iii. 5, 7, 8, 9. Comp. Pſ. lxviii. 14. Iſa. iv. 5. *For over all* כבוד חפה *Glory* covers or ſhall cover. Comp. Exod. xxiv. 16, 17.

III. As a N. fem. חפה and in Reg. חפת A kind of *alcove*, which was *ſeparated* from the larger chambers in the Eaſtern houſes *by a vail*, and in which their beds were placed. Comp. under חדר. occ. Pſ. xix. 6. Joel ii. 16.

IV. As a N. חוף *The ſea-coaſt* or *land hanging over the ſea*, and *covering* ſhips from the winds. occ. Gen. xlix. 13. Deut. i. 7. Joſh. ix. 1. Jud. v. 17. Jer. xlvii. 17. Ezek. xxv. 16.

V. As a N. חף *Protected, ſecure*, i. e. in innocence or virtue, as the Poet

> *Hic* murus aheneus *eſto*,
> Nil conſcire ſibi, nullâ palleſcere cupâ:
> HORAT. Epiſt, I. lin. 60, 61.

> Be this thy *brazen bulwark of defence*
> *Still to preſerve thy conſcious innocence,*
> *And ne'er turn pale with guilt.*
> FRANCIS.

And thus a Heathen unacquainted with the *infinite purity of his Creator*, and *the extent and ſpirituality of his Law* might vainly talk; but to believers the Book of Job itſelf is a demonſtration of the folly, falſehood, and wickedneſs of ſuch pretenſes. occ. Job xxxiii. 9. Comp. ch. xxiii. 10, 11. Or elſe חף may mean, what will come nearly to the ſame ſenſe, *Involved, wrapt up*, i. e. in righteouſneſs or virtue; Meâ Virtute me involvo, ſays *Horace*, and Job ſpeaking of himſelf, had made uſe of ſimilar expreſſions, ch. xxix. 14.

VI. As a N. maſc. plur. חפנים *The two hands* joined together and conſidered as capacious, full, and *covering* what they contain. occ. Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccleſ. iv. 6. Ezek. x. 2, 7.

חפף *To cover, ſhelter very much* or *entirely*. occ. Deut. xxxiii. 12; where LXX. σκιαζει, *overſhadoweth.*

### חפז

*To haſte, hurry*, as through fear. See Deut. xx. 3. Pſal. xlviii. 6. civ. 7. On Job xl. 18, ſee under עשק. As a N. חפזון *Haſte, hurry*, Exod. xii. 11. & al. freq.

### חפץ

With *Schultens* I apprehend that the radical idea of this word is *to bend, incline*. He obſerves that in Arabic it ſignifies properly *to bend* or *inflect* a thing, eſpecially *by reaſon of its ſoftneſs*, as *ſoft wax is bent*, alſo intranſitively, *to be thus bent*.

I. *To bend*. occ. Job xl. 12, or 17. *He (the Behemoth)* יחפץ bendeth, (Eng. Tranſl. moveth) *his tail like a cedar*. So the Chald. Targ. כפף *he bendeth*; French Tranſl. *Il remuë* ſa queuë, qui eſt comme un Cedre. He moveth *his tail which is as a cedar*. Mr. *Scott* on this paſſage explains זנב of the *Penis*, but this ſeems a ſenſe of the Heb. word entirely arbitrary. If it's uſual meaning be retained, this text will plead ſtrongly for the *Hippopotamus*, and not the *Elephant*'s being the *Behemoth*; for the *tail* of the latter is ſmall, weak, and inconſiderable, like a Hog's, whereas that of the

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* See *Greek* and *Engliſh* Lexicon under Εγκαλυπτω IV.

*Hippopotamus* is, 'though short yet thick, and may be compared to the *cedar* for it's round yet conical shape, it's smoothness, thickness, *strength* and *stiffness*.* As a N. חפץ *A bending.* occ. Prov. xxxi. 13. *And she worketh (them)* בחפץ כפיה by the bending, (pliableness) *of her hands.*

II. In a mental ſenſe, with ל and an infinitive V. following, *To incline* or *be inclined to.* Deut. xxv. 7. Jud. xiii. 23. Ruth iii. 13. 1 Sam. ii. 25. Alſo, Tranſitively, *To be inclined to, to will, deſire, chooſe.* Pſ. li. 8, 18. cxv. 3. cxxxv. 6. With ב and a N. or Pronoun following, *To be inclined to, have a tender inclination* or *affection for, to delight in.* See Gen. xxxiv. 19. Num. xiv. 8. Deut. xxi. 14. 1 Sam. xix. 1. 2 Chron. ix. 8. As a N. חפץ *Inclination, deſire, affection, delight.* 1 Sam. xv. 22. 1 K. v. 8, 9. x. 13. Pſ. i. 2. In Eccleſ. v. 7, or 8. it denotes the *will* of God, as the Targum explains it.

### חפר

*To ſink, penetrate.*

I. *To ſink* or *delve*, as a pit, well, or the like. Gen. xxi. 10. Eccleſ. x. 8. & al. freq. In Pſ. vii. 16, כרה denotes the action of *digging*, or *cutting* with a ſpade, חפר the *ſinking* or *deepening* of the hole. Job xi. 18. חפרת *Thou ſhalt dig* for water, namely, as uſual in Arabia. See Mr. *Scott.*

II. *To delve*, (in a metaphorical ſenſe) *to fathom, penetrate, ſearch out.* Deut. i. 22. Joſh. ii. 2, 3. Job xxxix. 29. *From thence* (i. e. from his lofty neſt) *the eagle* חפר penetrateth with his ſight *for food, his eyes behold afar off.*

III. *To ſink*, as the countenance in ſhame. Pſ. xxxiv. 6. So of Perſons, *To be out of countenance.* It is more than בש and therefore is placed after it. Pſal. lxxi. 24. lxxxiii. 18. Jer. xv. 9. In Hiph. *To cauſe ſhame, make aſhamed.* Prov. xiii. 5. xix. 26. Alſo, Intranſitively, *To be aſhamed.* Iſa. liv. 4.

IV. It is once applied to the moon, *White* or *illuminated diſc* of the *moon*; this metaphorical uſe being taken from the human countenance. Iſa. xxiv. 23. *The lunar diſc* ſhall ſink, be aſhamed.

חפרפר. Hence as a N. fem. plur. חפרפרות A ſpecies of animals, *Moles.* So Vulg. talpas. Theſe animals may well be denominated eminently *the diggers* or *delvers*, ſince they are manifeſtly formed for this work, and perform it ſo eaſily and expeditiouſly, as almoſt to exceed belief. occ. Iſa. ii. 20. *Bochart* ſeems to have well proved that this ſhould not be read as two, but as one word, and ingeniouſly conjectures that *caſting to the moles and to the bats* was among the Hebrews a proverbial expreſſion for treating with the utmoſt ſlight and contempt. (See his Works, Vol. II. 1032, 1033.) We muſt however remark with the excellent Author of *Obſervations on divers Paſſages of Scripture*, p. 223, (whom ſee) that *moles* have no peculiar relation to *ruins*, and that the Heb. word חפרפרות may denote *ſnakes*, and other venomous reptiles, which are known to *frequent ruinated buildings*, and which *Rauwolf* deſcribes as abounding to ſuch a degree in the *holes they have bored* in the ruins of antient Babylon, as to render the approaching to thoſe ruins extremely dangerous.

### חפש

*To free from incumbrance, confinement, buſineſs, ſlavery*, or the like.

I. In Hith. *To ſtrip* or *diveſt* oneſelf of one's *cloaths* or *garments.* 1 Sam. xxviii. 8. 2 Chron. xviii. 29. 1 K. xx. 38. ויתחפש *And he ſtript himſelf*, i. e. of his prophetic dreſs, *with duſt upon his eyes.* Comp. 2 K. i. 8. Zech. xiii. 4. Alſo, *To be ſtripped off.* Job xxx. 18. *With great force muſt my* garment יתחפש be ſtripped off, being glued, as it were, to the body by ſores.

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* Thus *Scheuchzer* in his Phyſica Sacra on the Place. *Buffon* (Hiſt. Nat. Tom. 10. p. 196, 7.) ſays, the *tail of the Hippopotamus* is eleven inches, four lines (French) long; and at it's origin ſomewhat more than a French foot in circumference, but at the end only two inches, ten lines, French.—N. B. The French foot is equal to one foot, nine lines, Engliſh; and theſe dimenſions were taken from the female, which is one third leſs than the male Hippopotamus.

II. *To ſtrip off covering, to ſearch as by ſtripping* or *uncovering, to ſeek as by removing covers.* Gen. xxxi. 35. xliv. 12. Prov. ii. 4.

III. *To free, ſet at liberty, from confinement* or *ſlavery.* It occurs not as a V. in this ſenſe, but as a Participle fem, חפשה *Free, freed, ſet at liberty.* Lev. xix. 20. As a N. fem. חפשה *Liberty, freedom.* Lev. xix. 20. As a N. חפשי *Free, at liberty.* Exod. xxi. 2. & al. Comp. Job xxxix. 5.

IV. As a N. חפשית *Freedom,* or *retirement from buſineſs.* Thus Mr. *Bate.* occ. 2 K. xv. 5. 2 Chron. xxvi. 21. And ſo it follows in both texts that *the King's ſon was over his houſe, and judged the people of the land.* One of the Hexaplar verſions has given the general ſenſe though not the idea of the word, by rendering it κρυφαιως *privately.* Comp. Lev. xiii. 46. Prov. xxviii. 12.

## חצב

I. *To cut, cut out, hew.* It is ſpoken of the earth. Deut. vi. 11. viii. 9.—of wood. Iſa. x. 15. but generally of ſtone. 1 K. v. 15. 2 Chron. xii. 12. Job xix. 24. & al.

II. *To cut, cut out, divide,* as lightnings. Pſal. xxix. 7.

III. *To cut through.* Spoken of the Red Sea. Iſa. li. 9.

## חצה

With a radical, but mutable or omiſſible, ה.

I. "*To part, divide aſunder,* whether into *equal* or *unequal* parts." *Bate.* Gen. xxxiii. 1. 2 K. ii. 8. Jud. vii. 16. ix. 43. Dan. xi. 4. Iſa. xxx. 28. *And his breath, as a whelming torrent (which)* עד צואר יחצה parteth *at* (i. e. reacheth, not to the midſt of, but to) *the neck*, as in ch. viii. 8. But when only two perſons, parties or ſhares are mentioned or implied, it imports that the parts or ſhares were to be *equal,* (as the Verbs *part* and *divide* do in Engliſh) becauſe this is the *moſt obvious method of dividing.* See Exod. xxi. 35. Num. xxxi, 27. Pſ. lv. 24. As a N. חצי *A diviſion, half, midſt.* See Exod. xii. 29. xxiv. 6. xxv. 10. Joſh. x. 13. *And the ſolar light ſtood ſtill* בחצי השמים *in* the diviſion *of the heavens,* i. e. in the *horizon.* For doth not that to the inhabitants of any particular place, make the moſt *natural* and *obvious diviſion* of the heavens, into an upper and lower hemiſphere? Comp. under רמה V. From this miraculous ſolſtice the ſtory of *Phaeton* probably had it's riſe. So the Egyptian Prieſt in his diſcourſe with *Solon* *, tells him; your Hiſtory of *Phaeton*, whatever air it hath of fable, is neverthele*ſ*s *not without a real foundation.* As Ns. fem. חצות and חצת *Diviſion, midſt.* It is applied only to the night. occ. Exod. xi. 4. Pſ. cxix. 62. Job xxxiv. 20. מחצה *A half.* occ. Num. xxxi. 36, 43. מחצית The ſame. Exod xxx. 13, xxx. 23. & al. freq. מחצית היום *The middle of the day, mid-day.* occ. Neh. viii. 3.

II. As a N. חץ *An arrow.* 1 Sam. xx. 20, 21. & al. freq. Alſo *the ſhaft* or *wooden part* of a ſpear. occ. 1 Sam. xvii. 7. Comp. 2 Sam. xxi. 19. Both ſeem to be ſo called from the *divided* or *ſeparated pieces* or *ſlips* of wood, of which they conſiſt. But being uſed for *arrows,* חצי is alſo applied figuratively to *lightnings,* which are *God's arrows.* See Pſ. cxliv. 6. Hab. iii. 11. Zech. ix. 14.—to *calamities* inflicted by God. Deut. xxxii. 23. Job vi. 4. xxxiv. 6. Comp. Ezek. v. 16.

III. As a N. חוץ, fem. plur. חוצות *A ſtreet,* which *divides* the houſes in a town or city. Iſa. li. 23. Jer. v. 1. vii. 17. xxxvii. 21.

IV. As a N. חוץ *The outſide* or *outer ſurface* of a thing which is *ſeparated* from בית *the inſide,* to which it is oppoſed. Gen. vi. 14. Exod. xxv. 11. חוץ uſed adverbially, *Without, not within, abroad,* as oppoſed to בית *at home.* Lev. xviii. 9. בחוץ *Without,* literally *in* or *at the outſide.* Gen. ix. 22. מחוץ *At the outſide, without.* Gen. xix. 16. xxiv. 11. & al. freq. As a N. חוץ plur. fem. חוצות *The ſurface* or *exteriour parts* of the earth. See Job xviii. 17. v. 10. Prov. v. 26. As a N. חיצון *Outward, outer.*

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* Apud *Platon.* in Timeo.

Ezek. xliv. 1. 1 K. vi. 29, 30. In which latter paſſages the word *ſide* or the like is underſtood.

V. As a N. חיץ *The hele-* or *outer-wall* of a houſe. occ. Ezek. xiii. 10.

Hence perhaps Eng. *hedge*.

חצץ I. *To divide into a great number of ſhares* or *portions*. occ. as a Participle. Prov. xxx. 27. *The locuſts have no king* or commander, part of whoſe buſineſs it was to divide the ſpoil to his followers, yet *they all go forth* חצץ dividing into many parts, i. e. their prey for themſelves. Thus *Bochart*, Vol. III. 458, &c. where ſee more. The Vulg. renders the Hebrew word in this paſſage, per turmas ſuas, and ſo the Engliſh tranſlation, *by bands*, and indeed I know not why it might not admit this interpretation, if the fact were true; but though the ſwarms of locuſts are ſucceſſive in point of time, I do not ſee how the locuſts can, according to the moſt authentic accounts we have of them, (ſee ארבה under רבה) be ſaid to *go forth* to their ravages *by bands*, which would imply that the ſame ſwarm *divided itſelf* into ſeveral parties, which does not appear to be the caſe.

II. As a N. חצץ *Gravel, grit, ſtone divided into many parts.* occ. Prov. xx. 17. Lam. iii. 16.

III. As a N. maſc. plur. in Reg. חצצי is rendered *arrows*, (comp. Pſ. cxliv. 6.) but perhaps may mean ſimply the *diviſions* or *ſeparate flaſhes* of the lightning. (Comp. Pſ. xxix. 7.) So *Montanus* Fulgura. occ. Pſ. lxxvii. 18.

IV. As a Participle or Participial N. maſc. plur. מחצצים rendered *archers*, but may import *ſeparate* or *diſtinct bands* or *parties* of the enemy. occ. Jud. v. 11.

V. As a V. Spoken of time. Either *to be divided, cut off*, and ſo *be put an end to*; or rather *to be reckoned up* or *out*, and ſo *completed, fulfilled*, from חץ *an arrow*, or חצץ *a pebble-ſtone*; both of which were uſed by the ancients in their computations. (See *Scott*.) Thus the Greek ψηφιζω *to compute* is from the N. ψηφος *a pebble*, and our Eng. calculate from the Lat. calculus *a pebble* or *gravel ſtone*. occ. Job xxi. 21.

## חצן

Occurs not as a V. in Heb. but in Ethiopic ſignifies, among other things, *to cheriſh*, and in Arabic, *to defend, keep, cheriſh*. (See *Caſtell*.) As a N. חצן *The boſom*, or *the folds of the dreſs, covering* the *breaſt*. The word *boſom* itſelf is uſed in this latter ſenſe in the Engliſh Tranſlation of Exod. iv. 6. occ. Neh. v. 13. (where ſee *Pole* Synopſ.) Pſ. cxxix. 7. Iſa. xlix 22.

## חצף

Chald. *To be ſtrong*, or *urgent, to urge*. occ. Dan. ii. 15. iii. 22; where LXX. ὑπερισχυσεν *was vehement*, and Vulg. urgebat *urged*. The Chaldee Targums, and the Syriac and Arabic languages uſe the word in like ſenſes.

## חצר

Occurs not as a V. but the idea is, *To ſurround, confine, environ*, as is evident from the things to which the word is applied.

I. As a N. חצר plur. in Reg. חצרי and fem. חצרות *An open court* or *building, a place fenced*, or *walled round*, but *open* at the *top*. See Exod. viii. 13, or 9. xxvii. 9. 2 Sam. xvii. 18. 1 K. vi. 36. 2 K. xxi. 5. Eſth. i. 3. Iſa. i. 12. Zech. iii. 7.

II. As a N. maſc. plur. in Reg. חצרי tranſlated *villages* and in this view always, except Gen. xxv. 16, referring to ſome larger town or city. But it rather ſeems to ſignify, as the LXX. generally render it, Επαυλεις villæ, *farm-houſes*, which appear to have this Heb. name from the *incloſures* about them. Joſh. xiii. 23, 28. & al. freq.

III. As a N. חציר *A vegetable eminently tubular, a leek*, or ſuch kind of plant. Num. xi. 5.

IV. As a N. חציר *An herb*, or *herbage* in general, *graſs*, from it's *tubular* ſtructure. 1 K. xviii. 5. 2 K. xix. 26.

V. בעל חצור *Baal-hazor*. There is a place of this name, mentioned 2 Sam. xiii. 23.

It ſeems to have been ſo called by the Canaanites, in honour of their god *Baal* or the Sun, conſidered as the *maker* or *repairer* of the *tubes* or *pipes* in *vegetables* and *animals*, by means of which, it is certain, the circulation of their fluids is carried on, and their life ſupported. So this was a very high attribute. But I with pleaſure refer the curious reader to Mr. *Hutchinſon*'s account of this matter, in his *Trinity of the Gentiles*, p. 484, *&c.*

חצצר Hence as a N. fem. חצצרה or חצוצרה *A trumpet*, *a tubular inſtrument*, which, by *confining* the inflated breath, gives a well-known ſound. Num. x. 2. Hoſ. v. 8. & al, freq. As a Participle maſc. plur. in Hiph. מחצצרים *Blowing with trumpets*, *trumpeting*. 1 Chron. xv. 24. & al.

## חק

I. *To deſcribe*, *mark*, or *trace out*. Job xxvi. 10. Prov. viii. 27. (Comp. under חג) Prov. viii. 29. בחוקו when he (God) traced out *the foundations of the earth*.

II. *To delineate*, *pourtray*. Iſa. xlix. 16. *Behold* חקתיך I have drawn or delineated thee *on the palms of my hands*, *thy walls are before me continually*, ſays God ſpeaking of Jeruſalem, in alluſion to the eaſtern cuſtom of *tracing out* on their hands not the names but the *ſketches* of certain eminent cities or places, and then rubbing them with the powder of the *Hennab* or *Cyprus*, and thereby making the marks perpetual *. The LXX. give the general ſenſe of the Hebrew expreſſion by rendering it Ιδȣ, *επι των χειρων μȣ εζωγραφηκα σȣ τα τειχη*. *Behold* I have painted thy walls *upon my hands*. As a N. fem. מחקה *A delineation*, *portraiture*. occ. Ezek. viii. 10. xxiii. 14, אנשי מחקה *Men* of, or in portrait, i. e. (as our Engliſh tranſlation renders it) *pourtrayed*; ſo LXX. *εζωγραφημενȣς* and Vulg. depictos.

III. *To deſcribe*, or *delineate* words *by literal characters*. Iſa. xxx. 8. Job xix. 23. Comp. Job xiii. 26. xxxi. 35, 36. and ſee under ספר.

IV. *To mark out*, *define*. It occurs not however as a V. in this ſenſe, but as a N. maſc. חק plur. חקים, and fem. חקה plur. חקות. *Something marked out* or *defined*, *a definite portion*, *taſk*, *time*, *place*, *bound*, *courſe*, or *order*. See Gen. xlvii. 22. Exod. v. 14. Job xiv. 5, 13. xxxviii. 10, 33. Prov. viii. 29. Iſa. v. 14. Jer. xxxi. 35, 36. xxxiii. 25. But moſt generally, *A definite ſtatute*, *ordinance*, or *appointment* of God or man. Gen. xxvi. 5. xlvii. 26. Exod. xii. 17. xiii. 10. Lev. xviii. 30. Jer. x. 3. Ezek. xx. 25. & al. freq.

חקק. I. *To mark* or *trace out eminently* or *conſpicuouſly*. It occurs as a participle Benoni maſc. plur. חקקי, Iſa. xxii. 16. *What haſt thou here and whom haſt thou here, that thou haſt hewn out to thyſelf here a ſepulchre* חצבי of (like) thoſe who hew out קברו *their ſepulchre on high*, חקקי of thoſe who mark out *a habitation* לו *for themſelves in a rock?* ו as a pron. ſuffix is in other paſſages uſed for *them*, and *their*; ſo י in חצבי and חקקי *may be* plural, and not as commonly ſuppoſed, paragogic.

II. *To delineate*, or *pourtray exactly* or *conſpicuouſly*. Ezek. iv. 1. xxiii. 14.

III. As a N. maſc. plur. in Reg. חקקי joined with לב, *Delineations*, *effigiations*, or *imaginations* of the heart. occ. Jud. v. 15.

IV. *To define*, *determine* or *decree*, *accurately* or *exactly*. Prov. viii. 15. Iſa. x. 1. Comp. Jud. v. 9. As a participial N. מחקק *A definer*, *determiner*, *judge* or *lawgiver*. occ. Jud. v. 14. Pſ. lx. 9. cviii. 9. Iſa. xxxiii. 22. Alſo, *The enſign of judicial authority*, *a ſtaff* or *ſceptre*. occ. Gen. xlix. 10. Num. xxi. 18. Deut. xxxiii. 21. *For there was the portion*, *place* or *ſituation* ספון מחקק of a ſtaff or ſceptre, (i. e. of civil authority) *overlaid*, namely, with gold or other metal. For the fuller explanation of the above texts, ſee Mr. *Bate*'s *Bleſſing of Judah*, p.

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* See *Michaelis* on *Lowth* Prælect. p. 399. and Comp. *Ruſſell*'s Natural Hiſt. of Aleppo, p. 103, 104.

11, 12, and his *New and literal Tranſlation* and Notes on the ſeveral paſſages.

*Achilles*, who was the chief of a Grecian Tribe or Clan is deſcribed in *Homer* as bearing Σκηπτρον *a ſceptre* or *ſtaff*, χρυσειοις ἡλοισι πεπαρμενον *ſtudded with golden nails*, which

> Εν παλαμης φορεȣσι δικασπολοι, ὁιτε Θεμιϛας
>
> Προς Διος ειρυαται.
>
> *The Delegates of Jove, diſpenſing Right,*
>
> *Bear in their hands.*
>
> See Il. I. lin. 238, 9, 245, 6.

The ſame Poet calls *kings* or *chiefs* in general Σκηπτȣχοι *ſceptre-bearers*. See Il. I. lin. 279. II. lin. 86. Odyſs. IV. lin. 84. And indeed *ſceptres* or *ſtaves* of ſome kind or other have been among all nations the enſigns of civil authority, as they are in themſelves a very proper emblem of *power extended*, or *acting at a diſtance* from the perſon.

## חקה

With a radical, but mutable or omiſſible, ה.

I. *To imprint, incide, engrave.* As a Participle fem. in Hiph. מחקה *Imprinting, making a dent* or *impreſſion in*. occ. Jud. v. 26. As a participial N. maſc. ſing. מחקה *An engraving, engraved* or *carved work*. occ. 1 K. vi. 35. So. LXX. εκτύπωσιν. As a V. in Hith. occ. Job xiii. 27. תתחקה Thou imprinteſt thyſelf, i. e. thy wrath, *on the ſoles of my feet*, thou treateſt me as the vileſt ſlave; for perhaps he alludes to the *baſtinadoing of the feet*, which has long been a common puniſhment in the eaſt, but whether ſo ancient as the time of Job, or whether ſome other *impreſſion* on the feet be not intended, I will not take upon me abſolutely to determine; it is however maniſeſt that תתחקה in the above paſſage muſt be the ſecond perſon maſc. ſing. fut. (in Hith.) to correſpond with the preceding Verbs, תשם and תשמור, and conſequently that the final ה is radical.

II. As a N. חיק formed as חיץ from חצה.

1. *The indented part* of the human body, *the breaſt* or *boſom* from the throat to the pit of the ſtomach. See Gen. xvi. 5. Deut. xiii. 6. Ruth. iv. 16. 1 K. iii. 20. Hence
2. *The boſom, concave bottom*, or (as we call it in a waggon) *the bed* of a chariot. 1K. xxii. 35.
3. *The trench* or *foſs* ſurrounding the emblematic altar in Ezekiel (Comp. 1 K. xviii. 32, 35.) and forming a kind of *boſom* or *bed* for it. Ezek. xliii. 13. *And theſe are the meaſures of the altar by the cubits; (this) cubit is a cubit and a hand's breadth; even* חיק the trench *(ſhall be) a cubit (deep) and the breadth a cubit, and* * *it's border* (i. e. the trench's border of earth from the baſe of the altar) *to the edge of it* (of the trench) *round about (ſhall be) one ſpan. And this (is)* גב *the raiſed bank of the altar.* ver. 14. *And* מחיק from the boſom *of earth* (i. e. from the trench) *to the lower ſettle, two cubits*, &c. ver. 17. והחיק לה *And* the trench *to it* (i. e. to the lower ſettle) *a cubit* (deep and broad) *round about.*
4. *The boſom* or *midſt* of an urn or other veſſel into which lots are caſt. occ. Prov. xvi. 33.

III. As a N. חק *The boſom.* Prov. v. 20. xvii. 23. xxi. 14.

## חקר

*To ſearch minutely and exactly*, or *to the bottom, to explore.* Deut. xiii. 14. Jud. xviii. 2 1 Sam. xx. 12. 1 K. vii. 27. Jer. xxxi. 37. & al. freq. As a N. חקר *A thorough ſearching out.* Prov. xxv. 3. maſc. plur. in Reg. חקרי joined with לב, *Searchings*, of heart, i. e. *deep* and *ſerious* thoughts and reflections,

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* After carefully peruſing *Scheuchzer*'s Phyſica Sacra on theſe two verſes, I muſt confeſs myſelf unable to underſtand him, even with the aſſiſtance of the Plate; if the reader conſults him, I wiſh him better luck. What confounded *Scheuchzer* was, I apprehend, the taking of "*it's border*" to denote the border of the *altar*, inſtead of the border of the חיק or *trench*. The author of the Vulgate renders the Heb. words וזה גב מזבח by, Hæc quoque erat *Foſſa* Altaris, *This alſo was the* Trench *of the altar*. And if indeed גב did ever ſignify a *trench* or *ditch*, this would afford no bad ſenſe: but ſee under גב,

reflections. occ. Jud. v. 16. As a N. maſc. plur. in Reg. מחקרי joined with ארץ *The deep places* of the earth, Penetralia *Terræ*. They are oppoſed to the *hights of the hills*, and plainly mean the *deepeſt and moſt retired parts of the terraqueous globe, which are explorable by the eye of God, and by his only*. occ. Pſ. xcv. 4. Comp. Job xxvi. 6. xxxviii. 16.

Der. Perhaps the Latin *quæro* to ſeek, with it's compounds *acquiro*, *inquiro*, *requiro*, &c. whence Eng. *acquire*, *inquire*, *require*, &c.

## חר

I. *To be of a white* or *pale colour*. occ. Iſa. xxix. 22. *And his countenance ſhall not now* יחורו be, or grow pale; where obſerve that ו is inſerted as uſual in Verbs of two radicals. As a N. חור *White*. occ. Eſth. i. 6. viii. 15. Chald. The ſame. occ. Dan. vii. 9. *His garment* כתלג חור White *as ſnow*. Here the idea is clear.

Hence Eng. *hoar*, and *hoary*.

II. As a N. maſc. ſing. with a formative י final חרי *Fine white flour*. So *Aquila* γυρεως, and nearly to the ſame purpoſe Vulg. Farinæ *Meal*, and LXX. χονδριτων *made of meal*. occ. Gen. xl. 16. *Three* סלי חרי *baſkets for* flour, or flour-*baſkets*.

III. As a N. maſc. plur. חורים and חרים *Nobles, perſons of the higheſt dignity*, thus named from the *white* robes they uſed to wear; as appears from the ancient inſtance of Joſeph, Gen. xli. 42; and the later one of Mordecai, Eſth. viii. 15. See Eccleſ. x. 17. 1 K. xxi. 8, 11.

Hence the Greeks ſeem to have derived their Ἡρως, whence the Lat. *Heros*, and Eng. *Hero*, &c.

IV. As a N. חור and חר *A hole*, properly through which the *white light* appears. The LXX. in Cant. v. 4. render it by οπη *a peep-hole*. 1 Sam. xiv. 11. 2 K. xii. 9. Ezek. viii. 7. & al. Hence perhaps

V. As a N. maſc. ſing. חורי *Network* from the *meſhes* or *holes* with which it is formed. occ. Iſa. xix. 9.

VI. As a N. in Reg. חרי *Dung, excrements* from the manner of their *diſcharge*, ſay ſome *(ex* Foramine *Ani exeuntia, Mercer.)* but rather, I apprehend, from their *hot burning* nature, ſee therefore under חרה.

## חרא

Occurs not as a V. in Heb. but in Chaldee is equivalent to the Heb. חרה *to burn, be hot*.

I. As a N. maſc. plur. in Reg. חראי *Excrements, dung*, from their *hot burning nature*. occ. Iſa. xxxvi. 12. This is probably the very word which the *Aſſyrian* Rabſhakeh uſed, and for which the *Hebrew* Hiſtorian has ſubſtituted חרי, 2 K. xviii. 27.

II. As a N. fem. plur. מחראות *Places for dung, draught-houſes, lay-ſtalls*. So the LXX. λυτρωνα, or λυτρωνας, and Vulg. Latrinas. occ. 2 K. x. 27.

The Arabic uſes the Verbs חרי and חרא for *eaſing nature*.

## חרב

*To waſte, diminiſh, deſtroy, conſume*, or the like.

I. *To be* or *lie waſte* or *deſolate*. Iſa. xxxiv. 10. lx. 12. Ezek. vi. 6. & al. In Hiph. *To waſte* or *lay waſte*. Jud. xvi. 24. 2 K. xix. 17. Iſa. xxxvii. 18. As a N. fem. חרבה plur. חרבות *A deſolate place*, particularly a *deſolate building*, a *ruin*. See Lev. xxvi. 31, 33. Ezra ix. 9. Pſ. cii. 7. Iſa. lxi. 4. But in Job iii. 14, חרבות means thoſe *dreary ſepulchral manſions* where the body is *waſted* or *conſumed*. Such for inſtance as the Pyramids of Egypt, ſome of which were probably older than the times of Job. See Mr. *Scott*'s note.

II. It is particularly applied to moiſture, *To waſte, be diminiſhed*, as water. Gen. viii. 13. comp. the following verſe, whence and from Job xiv. 11, and Iſa. xix. 5, it is evident that חרב is leſs than יבש. So as a N. fem. חרבה is uſed for *the ground* which the red ſea *left dry*. Exod. xiv. 21; and for that which Jordan *left dry*. Joſh. iii. 17. 2 K. ii. 8; and for *dry* land in general as oppoſed to the waters. Gen. vii. 22. Hag. ii. 7. Alſo, *To be exhauſted of* *moiſture*, *to be dry* or *dried*. Jud. xvi. 7, 8. In Hiph. *To drain*, *exhauſt*, *dry up*. 2 K. xix. 24. Iſa. l. 2. Jer. li. 36.

III. As a N. fem. חרב plur. חרבות *Any diminiſhing*, *waſting*, or *deſolating matter*, or *inſtrument*. *A ſword*. Gen. xxvii. 40. xxxiv. 25. & al. freq. *A knife*. Joſh. v. 2, 3. *A tool* to cut ſtones with, *a chiſel*, Exod. xx. 25. *An ax*, or *pick-ax*, to *demoliſh* buildings, Jer. xxiii. 4. Ezek. xxvi. 9. Alſo, *Violent heat*, which *exhauſts* and makes one faint. See Gen. xxxi. 40. Job xxx. 30. Iſa. iv. 6. xxv. 5. Hag. i. 11. This word in Gen. iii. 24, ſhould certainly be rendered by ſome term expreſſive of *heat* or *burning*, as appears from its being joined with להט *flame* or *flaming*. Comp. Pſal. civ. 4, and ſee Mr. *Bate*'s Enquiry into the Similitudes, *&c*. p. 85, & ſeq.

**Der.** *Herb*, *herbage*, (which draws moiſture from the earth). Lat. *Ferbeo*, or *ferveo*, whence Engliſh *fervent*, *fervour*, *fervency*, *efferveſcence*, &c. Lat. *Febris*, whence Eng. *Fever*, &c.

## חרג

*To ſhake*, *ſhudder* or *quake* with fear. Once Pſ. xviii. 46; where *Symmachus*, ἐντραπησονται *ſhall be confounded*. So in the Chaldee Targum on Deut. xxxii. 25. חרגת as a N. fem. in Reg. is uſed for *horrour*, *fear*.

**Der.** With ש prefixed, *ſhrug*. Q?

## חרר

*To move* with *quickneſs*.

I. *To move nimbly*, *to hurry* or *buſtle*, *to be buſy*, *active*, *buſtling*. occ. 2 K. iv. 13. Hoſ. xi. 10, 11. *And the ſons* יחרדו ſhall hurry *from the weſt*, יחרדו they ſhall hurry or flutter (Vulg. avolabunt, *they ſhall fly away*) *as a bird*, *out of Egypt*, and *as a dove* (which is remarkable for its ſwiftneſs), *out of the land of Aſſyria*. In Hiph. *To cauſe to move quickly* or *flee away*. occ. Deut. xxviii. 26; where LXX. (M. S. Alex.) αποσοϐων *driving away*, ſo Vulg. qui abigat. As a N. fem. חרדה *Buſtle*, *activity*, *diligence*. 2 K. iv. 13. Comp. Luke x. 41.

II. *To flutter*, *palpitate*, as the heart. 1 Sam. iv. 13. xxviii. 5.

III. *To ſhake* as mount *Sinai* did. Exod. xix. 18.

IV. And moſt generally, *To tremble*, *ſhake*, or *quiver thro' fear*. Gen. xxvii. 33. xlii. 28.

## חרה

With a radical, but mutable or omiſſible, ה.

I. In Kal. *To heat*, *burn*, or *be burned*. occ. Job xxx. 30. *My ſubſtance* חרה is burnt *with heat*. Ezek. xxiv. 11. וחרה נחשתה *And* burn *it's braſs*; taking חרה for the ſecond Perſon maſc. ſing. Imperat. in Kal, as העמיד is in Hiph. at the beginning of the verſe. Iſa. xxiv. 6. *The inhabitants of the earth* חרו are burned. In Niph. *To be burned*. Pſ. cii. 4. Jer. vi. 29. Ezek. xv. 4. & al.

II. In Hith. *To heat oneſelf* or *be heated as by violent exertion*. occ. Jer. xii. 5. *If thou haſt run with footmen, and they have wearied thee*, ואיך תתחרה *then how* (*to what a degree*) wilt thou heat thyſelf *with horſes?*

III. *To be warm* or *inflamed*, *to burn*, as with *anger* and *reſentment*. Hab. iii. 8. And ſo the third Perſon fut. in Kal, יחר or יחרה are uſed impersonally: *It is* or *was hot*, *there is* or *was heat*, (as יצר Gen. xxxii. 8, יחם Eccleſ. iv. 11, ינוה Job iii. 13, and others) Gen. iv. 5. ויחר לקין מאד *And* there was *great* heat (wrath) *to Cain*, i. e. *Cain* was *very* hot or wroth, freq. occ. So 1 Sam. xx. 7. ואם חרה יחרה לו literally, *And if* heating there ſhall be heat *to him*, i. e. violent wrath. Comp. 2 Sam. xxii. 8, Jon. iv. 9, where חרה third Perſon preter in Kal, is uſed in the ſame imperſonal manner. Gen. xxxi. 35. אל יחר בעיני Let there *not* be burning (flaſhes from rage) *in the eyes*. So Gen. xlv. 5. The Poets here will be the beſt commentators. Thus then *Homer* deſcribing *Agamemnon* in *violent angèr*, Il. I. lin. 103, 4.

> ——Μενεος δε μεγα φρενες αμφιμελαιναι
> Πιμπλαντ', οσσε δε οἱ πυρι λαμπετοωντι εϊκτην.

Black choler filled his breaſt that *boil'd with ire*,  
And *from his eyeballs flaſh'd the living fire*.  
**Pope.**

So of *Achilles*, Il. XIX. lin. 365, 6.

——Τω δε οἱ οσσε  
Λαμπεσθην, ὡσει τε ϖυρος σελας——  
His *glowing eye-balls* roll with *living fire*.  
**Pope.**

Comp. lin. 16, 17.

Thus likewiſe *Virgil* ſpeaking of *Turnus*, Æn. XII. lin. 101, 2.

*His agitur furiis, totoque* ardentis *ab ore*  
Scintillæ abſiſtunt; oculis micat acribus ignis.

With fury toſt, his face *inflamed with ire*,  
His *burning eyes dart glaring ſparks of fire*.  
**Lauderdale.**

*Perſius*, Sat. III. lin. 116, 117.

*Nunc* face ſuppoſitâ ferveſcit Sanguis, & Irâ  
Scintillant Oculi————

———Now *boils your blood with ire*,  
Now *flaſh your eye-balls with inceſſant fire*.  
**Brewster.**

For that very common phraſe יחר אף ſee under אפה V. In Niph. *To be incenſed.* occ. Iſa. xli. 11. xlv. 24. As a N. maſc. חרי *Heat.* It is always followed by אף, as Deut. xxix. 24. & al. As a N. חרון, in Reg. חרן pl. חרונים *Heat, wrath.* It occurs very frequently, and is generally followed by אף, but not always. See Exod. xv. 7. Neh. xiii. 18. Pſ. ii. 5. lviii. 10. lxxxviii. 17. Jer. xxv. 38. Ezek. vii. 12, 14.

Hence Lat. *Ira*, *iraſcor*, whence Eng. *Ire*, *ireful*, *iraſcible*.

IV. *To be warm* or *burn*, as with *grief* or *fretting*. See 1 Sam. xv. 11. 2 Sam. vi. 8. Jon. iv. 9. So in Hith. Pſ. xxxvii. 1, 7, 8. Prov. xxiv. 19.

V. *To be warm* or *burn*, as with *zeal* and *eagerneſs*, *to be fervent*, Ζεω. occ. Neh. iii. 20. So *Virgil*, Æn. I. lin. 427, of the Tyrians building Carthage,

*Inſtant* ardentes *Tyrii* ——  
The *ardent* Tyrians toil. ——

In Hith. *To be heated with eagerneſs*. occ. Jer. xxii. 15. *Shalt thou reign becauſe thou* מתחרה בארז heateſt thyſelf *with*, art ſo eager *about* (LXX. παροξυνῃ) *cedar*.

VI. As a N. maſc. plur. חרים *Dung*, *excrements*, from their *hot*, *burning* nature. occ. 2 K. xviii. 27. It alſo enters into the compoſition of חריונים *Pigeon's dung*. 2 K. vi. 25. But I apprehend * *Bochart* is right, in interpreting this word in a figurative ſenſe, and taking it for a kind of *pulſe* or *vetches* which the Arabs to this day call *Pigeon's dung*. But as that learned writer ingenuouſly confeſſes that he † knew not the *reaſon* of the name, it may not be improper to ſubjoin what Dr. ‡ *Shaw*, in his Account of the Diet of the Inhabitants of *Barbary*, obſerves of the *Garvanços*, *Cicer* or *Chick Pea*. "They never, ſays he, conſtitute a diſh of themſelves, but are ſtrawed ſingly as a garniſh over *Cuſcaſowe Pillowe* and other diſhes. They are beſides in the greateſt repute after they are parched in pans and ovens; then aſſuming the name *Leblebby*—They have been taken for the *Pigeon's dung*, mentioned in the ſiege of *Samaria*. And indeed as the *Cicer* is pointed at one end, and acquires an aſh-colour in parching; (the firſt of which circumſtances anſwers to the *figure*, the other to the uſual *colour* of *Pigeon's dung*) the ſuppoſition is by no means to be diſregarded."

חרר Occurs not as a V. in this reduplicate form, but as a Participle or participial N. maſc. plur. חררים *Places parched* or *burnt up with heat*. occ. Jer. xvii. 6.

חרחר I. *To kindle* or *light up*, *continually* or *repeatedly*. Applied figuratively to *contention*. occ. Prov. xxvi. 21. Comp. under חרה III. above.

II. As a N. חרחר *An extreme burning*. occ. Deut. xxviii. 22.

**Der.** Gr. Ερις Contention, &c. Lat. *Ira*, &c. as above. Alſo perhaps Eng. *Wrath*, *wroth*, and perhaps *hearth*.

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* Vol. III. p. 44, & ſeq.

† "At quorſum *Stercus—Columbarum* appelletur, *planè me latet*." Col. 47.

‡ Travels, p. 140, 2d Edit.

## חרז

Occurs not as a Verb in Hebrew, but in Syriac ſignifies, *To put in order*, *diſpoſe regularly*. As a N. maſc. plur. חרוזים *Rows*, that is, of pearls or the like, *diſpoſed* in form of a necklace. LXX. *ὁρμισκοι collars, necklaces.* Once Cant. i. 10; where they are mentioned as ornaments of the *royal bride's neck*. So Lady *M. W. Montague* deſcribing the dreſs of the *Turkiſh* Sultana *Hafiten*, ſays "* Round her *neck* ſhe wore three *chains*, which reached to her knees; one of large pearls, at the bottom of which hung a fine coloured emerald as big as a Turkey's egg; another conſiſting of two hundred emeralds cloſe joined together, of the moſt lively green, perfectly matched, every one as large as a half crown piece, and as thick as three crown pieces; and another of ſmall emeralds perfectly round."

## חרט

Occurs not as a V. in Heb. but in Arabic ſignifies, *to work* or *make into a long and round form*, "longum ac teres efformavit." *Caſtell*; whence it is in that language applied to *ſlenderneſs* of ſhape.

I. As a N. חרט *A pen* for writing, from it's *form*. occ. Iſa. viii. 1. *Take to thee a great* גליון *Roll, and write upon it with a man's* חרט pen; where the mention of a *roll* ſeems to ſuggeſt that Iſaiah was to write not with a *ſtyle* of metal (as the LXX. and Vulg. appear to have underſtood it) but with a *pen* and ink, as *Baruch* did, Jer. xxxvi. 2, 18, 20, 23; which *pen* was probably made of a *ſmall reed*, the Calamus Scriptorius, as uſual with the Greeks and Romans anciently, and with the † Eaſterns to this day.

II. As a N. maſc. plur. חריטים. occ. Iſa. iii. 22; where they are mentioned among the *female ornaments*. The Vulg. renders the word Acus *Bodkins*. I think it means ſome ſuch *bodkins of jewels* as Lady *M. W. Montague* ‡ mentions to be ſtill worn by the *Turkiſh* ladies of rank.

III. As a N. חרט *A longiſh bag* or *purſe*, from it's *ſhape*. occ. Exod. xxxii. 4. 2 K. v. 23. So LXX. in the latter Paſſage Θυλακιοις, and Vulg. Saccis; and that it ought to be underſtood in the ſame ſenſe in Exod. xxxii. 4, *Bochart* has abundantly proved, Vol. II. 334. Comp. Jud. viii. 24, 25.

## חרך

I. *To incloſe* or *catch, in a net* or *toil*. occ. Prov. xii. 27. *Sloth* (i. e. *the ſlothful man*) לא יחרך—צידו ſhall *not* catch *his prey* in the toil. LXX. *ϗκ επιτευξεται ſhall* not *obtain*, which gives the general ſenſe though not the idea of the word. Comp. under חבל I. 5.

II. As a N. maſc. plur. חרכים *Lattices*, from their *reticulated* form. So LXX. Δικτυων Vulg. Cancellis. occ. Cant. ii. 9; where it denotes the lattices of a *Chioſk* or Eaſtern Arbour. Comp. under כתל.

III. Chald. from Heb. חרה, *To burn, ſinge*. occ. Dan. iii. 27; where LXX. εφλογισθη Vulg. eſſet aduſtus. The Targums often uſe the word in this ſenſe.

## חרל

Occurs not as a V. but as a N. חרול plur. חרלים *A briar, bramble*, or the like. So the Vulg. always renders it by ſpina or ſentis. occ. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

DER. *Churl, churliſh*. Q?

## חרם

Denotes *total ſeparation* of a thing or perſon from their former ſtate, condition, or the like.

I. In Niph. *To be cut off, deſtroyed utterly*. Exod. xxii. 19. In Hiph. *To deſtroy utterly*. Iſa. xi. 15. xxxiv. 2. Jer. l. 26. & al. freq.

II. As a participial N. חרם *Maimed, mutilated, who has entirely loſt* a limb, or ſome part of his body. Lev. xxi. 18; where it is oppoſed to שרוע *him who hath ſome part ſuperfluous.*

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* Letters, Vol. II. p. 135, 6.

† *Shaw*'s Travels, p. 227. Note 3.

‡ Letters, Vol. II. p. 72, 137.

III. As a N. חרם *A net*, whereby fiſh, *&c.* are *ſeparated* to utter deſtruction. Hab. i. 15, 16, 17. & al.

IV. As a N. חרם *Any thing ſeparated* abſolutely from it's common condition, and *devoted* to Jehovah, ſo as to be *incapable of redemption.* See Lev. xxvii. 21, 28, 29. As a V. in Hiph. *To ſeparate* or *devote a thing thus* to Jehovah. Lev. xxvii. 28, 29. Mich. iv. 12. The tranſlation by the *Engliſh* divines who fled to *Geneva* in Queen *Mary*'s reign, runs thus, Lev. xxvii. 28, *Notwithſtanding nothing* ſeparate from the common uſe *that a man* doth ſeparate *unto the Lord—for every thing* ſeparate from the common uſe *is moſt holy unto the Lord.* ver. 29. *Nothing* ſeparate from common uſe, *which ſhall* be ſeparate *from man, ſhall be redeemed.*

Der. The eaſtern *Haram* or ſeparate apartment of the women.

### חרס

Occurs not as a V. but the idea of the word is evident.

I. As a N. חרס *A burning, corroding ulcer.* occ. Deut. xxviii. 27.

II. *The ſolar orb.* occ. Job ix. 7. (See זרח) Jud. xiv. 18. (See בא) Jud. viii. 13. *And Gideon, the ſon of* Joas, *returned from the battle,* מלמעלה ההרס the ſolar orb *being on high,* i. e. *near the meridian* *.

III. שער החרסות *Gate of the burnings.* occ. Jer. xix. 2. comp. ver. 5. ch. vii. 31. and 2 K. xxiii. 10.

### חרף

I. *To ſtrip, make naked, diveſt.* It occurs not as a V. ſimply in this ſenſe, unleſs, perhaps, Jud. v. 18, be an exception; where, after the propheteſs had obſerved the cowardly behaviour of the other tribes, and particularly, that *Aſher continued on the ſea-ſhore, and abode in his breaches,* his craggy inacceſſible rocks, ſhe proceeds, *Zabulon was a people* חרף נפשו that ſtript or expoſed *their perſons* (i. e. without fortifications or faſtneſſes) *to death, and Naphtali, in the high places of the field.* Vulg. obtulerunt animas ſuas morti, *offered* or *expoſed their lives to death.* Hence

II. As a N. חרף *The ſtripping ſeaſon,* that *part* or *half of the year* which *ſtrips* vegetables of their flowers, fruit and leaves, and conſequently the earth of it's beauty. It is oppoſed to קיץ the *awakening* or *awakened* ſeaſon (which ſee under יקץ) and includes both *autumn* and *winter.* occ. Gen. viii. 22. Pſ. lxxiv. 7. Zech. xiv. 8. Job xxix. 4. *O that I were,—as I was* בימי חרפי *in the days* (not of my winter but) of my autumn; which, ſays Mr. *Scott* on the Place, is a pleaſant ſeaſon in thoſe hot climates; the heats are then abated, the rains fall and the grapes and other fruits are in perfection. Prov. xx. 4. *The ſluggard will not plough* מחרף *by reaſon of* the winter (Eng. Tranſl. the cold). "They begin to plough (ſays Dr. *Ruſſel* in his *Natural Hiſtory of* Aleppo, p. 16,) about the latter end of September, and ſow their earlieſt wheat about the middle of October. *The froſts are never ſevere enough to prevent their ploughing all the winter.*" However during their *Maarbanie*, i. e. from the 12th of December to the 20th of January, "*The air is exceſſively piercing*, particularly to ſtrangers, even though they are but juſt come from a cold climate." p. 12.

בית החרף *The winter-houſe,* in the cities or towns, as diſtinguiſhed from the *ſummer-houſe* or villa in the country. Jer. xxxvi. 22. Amos iii. 15. See more under יקץ II. As a V. formed from the N. *To autumn* or *ſpend the autumn* upon, i. e. devour the *autumnal* fruits. occ. Iſa. xviii. 6.

III. In Niph. *To be violated, deflowered.* occ. Lev. xix. 20. Comp. 2 Sam. xiii. 13.

IV. *To ſtrip* of honour, praiſe, or, *&c. to reproach, diſgrace.* 2 K. xix. 22. & al freq. As a N. fem. הרפה and in Reg. חרפת

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* See *Hutchinſon*'s Index, *Pike*'s Philoſophia Sacra, p. 58, and *Spearman*'s Enquiry after Philoſophy and Theology, p. 204, 205.

*Reproach, diſgrace.* Gen. xxx. 23. xxxiv. 14. & al. freq.

Der. Lat. *Carpo.* Eng. *Carp*, *crop.* Saxon hꞃiopan, whence Eng. *reap.* Alſo Greek ʽΑρπη a ſickle. ʽΑρπαζω to ſeize, Lat. *rapio*, French *ravir*, *ravage*, and Eng. *rape*, *rapacious*, *raviſh*, *ravage.*

## חרץ

*To ſhorten, cut ſhort.* So the LXX. ſeveral times render it by *συντεμνω*, which ſeems very nearly to anſwer the idea of the Hebrew.

I. *To cut ſhort* or *off*, *to curtail*, *maim.* As a Participle paoul חרוץ *Maimed.* occ. Lev. xxii. 22. As a N. חרוץ *A ruin* or *heap of ruins.* occ. Dan. ix. 25. Alſo, *A ſmall piece* of rock or ſtone *cut* or *broken off.* occ. Job xli. 21, or 30.

II. As a N. חרוץ is particularly applied to *gold*, and denotes *native gold in ſmall pieces* or *lumps*, as it is * ſometimes found. Zech. ix. 3. & al. freq. Hence the Greek *χρυσος gold.*

III. As a N. חרוץ, plur. חרצים and חרצות *An inſtrument ſometimes uſed in threſhing corn.* It was a kind of *heavy ſledge* made of thick boards, and furniſhed underneath with teeth of ſtone or iron. (See Iſa. xli. 15.) The ſheaves being laid in order, this was drawn over the ſtraw by oxen, and at the ſame time *threſhed* out the corn, and *cut* or *broke* the ſtraw *into a kind of chaff*; whence its Heb. name. An inſtrument of this ſort is ſtill uſed in the † Eaſt for the ſame purpoſe. The Roman *Tribula* or *Tribulum* (derived from Gr. *τριϐω* to *break* or *wear to pieces*) as deſcribed by ‡ *Varro*, was likewiſe of the ſame kind. occ. 2 Sam. xii. 31. Iſa. xxviii. 27. xli. 15. Amos i. 3. As a N. maſc. plur. חריצי The ſame. occ. 1 Chron. xx. 3.

IV. חריצי החלב *Lumps of (coagulated) milk.* occ. 1 Sam. xvii. 18. The LXX. render the words by *τρυφαλιδας τȣ γαλακτος*, and *Heſychius* explains *τρυφαλιδας* by *τα τμηματα τȣ απαλȣ τυρȣ* pieces *of the (ſoft) tender cheeſe* or *curd*, where the term *τμηματα* comes very near to the Hebrew חריצי. But the text expreſſes that there were ten of theſe, and the Vulg. further illuſtrates it by tranſlating the Heb. words, decem formellas Caſei, i. e. *ten little baſkets of cheeſe*, or *ten cheeſes made in ſuch baſkets*; for to this day in Barbary, “ after turning the milk with the flowers of the great-headed thiſtle or wild artichoke, they put the *curds into ſmall baſkets* made with ruſhes or with the dwarf palm, and bind them up cloſe and preſs them,” as Dr. *Shaw* informs us, Travels, p. 168. See alſo *Bochart*, Vol. II. 316.

V. *To cut ſhort* a buſineſs, i. e. *to act ſpeedily* and *vigorouſly.* occ. 2 Sam. v. 24. So *Symmachus* *συντεμεις*. Iſa. x. 22, 23. כליון חרוץ *The conſummation* cut ſhort *ſhall overflow with righteouſneſs*; *for the Lord, Jehovah of Hoſts, will make* כלה ונחרצה *a conſummation, even one* cut ſhort (or a ſpeedy *one) in the midſt of all the earth*; which paſſage the LXX. paraphraſe by *Λογον* ΣΥΝΤΕΛΩΝ *και* ΣΥΝΤΕΜΝΩΝ *εν δικαιοσυνη, ὁτι λογον* ΣΥΝΤΕΤΜΗΜΕΝΟΝ *κυριος ποιησει εν τη οικȣμενη ὁλη*, Finiſhing *the matter and* cutting it ſhort *in righteouſneſs*, *for* a ſhort *work will the Lord make in all the world.* And as this paraphraſe well expreſſes the ſenſe of the Heb. St. Paul has very nearly preſerved it, Rom. ix. 28, which ſee. Comp. Iſa. xxviii. 22. Dan. ix. 27.

As a N. חרוץ *Active, vigorous, diligent.* It is oppoſed on one hand to עצל *Slothful*, Prov. xiii. 4, and רמיה *Slackneſs*, Prov. x. 4. xii. 24; and on the other, diſtinguiſhed from אץ *haſty, precipitate*, Prov. xxi. 5.

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* See *Boerhaave*'s Chemiſtry by *Shaw*, Vol. I. p. 75, and Note, and *Goguet*'s Origin of Laws, &c. Vol. I. p. 146, Edit. *Edinburgh*, 8vo.

† “ La Machine dont on ſe ſert en Syrie (pour battre le grain) conſiſte de quelques planches garnies par deſſous d'une Quantité de pierres à fuſil.” *Niebuhr* Deſcription de l'Arabie, p. 140.

‡ De Re Ruſtica. Lib. 1. See alſo *Scheuchzer* Phyſica Sacra on Iſa. xxviii. 25—28. and *Lowth* De Sacra Poeſi, Heb. Præl. 7.

VI. *To cut ſhort, decide, determine.* occ. 1 K. xx. 40. Job xiv. 5; in which latter paſſage Mr. *Scott* thinks Job alludes to the longevity of the antediluvians, and the ſubſequent *abbreviation* of human life. Comp. ſenſes I. V. In Niph. *To be decided, determined.* occ. Dan. ix. 26. xi. 36. Comp. Joel iii. 14, or. 19.

VII. As a N. maſc. plur. חרצנים *The dregs* or *refuſe of grapes* which have been *cut to bits*, as it were, by preſſing. So LXX. Στεμφυλων. occ. Num. vi. 4.

VIII. As a V. formed from the ſound like *jar* and *ſnarl* in Eng. *hirrio* in Latin, and the LXX. γρυζειν in Greek. *To ſnarl*, or more ſtrictly as לשון the tongue is added, *To jar* the tongue like a dog. occ. Exod. xi. 7. Joſh. x. 21.

IX. Chald. As a N. חרץ *The back* or *loins*, from the Heb. חלץ, ל being changed into ר by a Chaldaiſm. occ. Dan. v. 6. The Targum uſes it in the ſame ſenſe, Deut. xxxiii. 11. & al.

### חרק

*To grate, grind, gnaſh* or *craſh* the teeth (for it is always joined with שני, or שן) as in indignation or ſpite. It ſeems to be a word formed from the ſound, as the Greek Βρυχω by which the LXX. conſtantly render it, and the Eng. *craſh, crack, creak,* &c. occ. Job xvi. 9. Pſ. xxxv. 16. xxxvii. 12. cxii. 10. Lam. ii. 16. So *Homer* of *Achilles*, arming to *revenge* the death of *Patroclus*, among other ſigns of *indignation* mentions the *grinding of his teeth*. Il. 19. lin. 365.

Τȣ και οδοντων μεν χαναχη πελε——

### חרש

Denotes *ſilent thought* or *attention.*

I. In Kal and Hiph. *To contrive, deviſe ſecretly*, or *in ſilence.* 1 Sam. xxiii. 9. Prov. iii. 29. In the latter paſſage, the LXX. excellently explain it by τεκταινε *machinate.*

II. As a N. חרש *A machinator, a mechanic, an artificer* or *workman* in braſs, iron, wood, ſtone, &c. Exod. xxxi. 5. 1 Chron. xxii. 15. & al. Alſo, *Work* or *ware* of the artificer. Gen. iv. 22. Particularly, *Potter's ware.* Lev. vi. 28. Job ii. 8. & al. freq. Comp. Eccluſ. xxxviii. 27,—30.

On 1 Sam. xiii. 19, the reader will not be diſpleaſed with the following judicious remark of Dr. * *Jenkin*, "† *Pliny* has furniſhed us with an inſtance of great partiality in the Roman Hiſtories, which conceal that *Porſena* in his league with the people of *Rome* obliged them *to make no uſe of iron*, but for the tilling of the grounds: this *Pliny* confeſſes was an expreſs article of the league. And how unlike is the *Roman* to the *Jewiſh* Hiſtory in this very inſtance? For in the ſcriptures we find it twice mentioned that the Iſraelites were reduced to that condition, that they were permitted *to have no weapons of war*, Jud. v. 8. 1 Sam. xiii. 19. But the *Roman* Hiſtorians had more regard to the honour of the *Roman* name than to truth."

III. *To plough*, either as that was one of the firſt and moſt *eminent works* in which men were employed. (So Εργον in Greek antiently denoted *agriculture* or *tillage.* See *Duport* on *Theophraſtus*, Ethic. Char. p. 269); or from the particular *attention* required at that work. Deut. xxii. 10. Prov. xx. 4. As a N. חריש *A ploughing*, (in old Engliſh) *earing.* Gen. xlv. 6. 1 Sam. viii. 12. As a N. fem. in Reg. מחרשת *A ploughſhare.* occ. 1 Sam. xiii. 20, 21. There is a remarkable paſſage in *Heſiod*, which may throw ſome light on this application of the Hebrew חרש, where he is directing the *ploughman.*

Ὁς κ'ἐργȣ μελετων, ἰθειαν ὀυλακ' ἐλαυνοι,
Μηκετι παπταινων μεθ' ὁμηλικας, αλλ' ἐπι ἐργω
Θυμον ἐχων.————Εργ. & Ημ. lin. 441—3.

Let him *attend his charge and careful trace,*
The right-lin'd furrow, gaze no more around,
*But have his mind employ'd upon the work.*

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* Reaſonableneſs of the Chriſtian Religion, Vol. II. Preface p. vi.

† "Nat. Hiſt. Lib. 34, cap. 14."

Comp. Ecclus. xxxviii. 26. Luke ix. 62. 2 Tim. ii. 15.

חרש is ſometimes uſed in a *metaphorical* ſenſe, as *plough* in *Engliſh*, for *tearing*, *cutting*, *graving*, or the like. Pſal. cxxix. 3. Jer. xvii. 1.

IV. In Hiph. *To be deaf*, *dumb* or *ſilent*, as people *in deep thought*, or *great attention.* See Gen. xxiv. 21. xxxiv. 5. Num. xxx. 15. Jud. xviii. 19. 1 Sam. vii. 8. In Hith. *To make oneſelf ſilent*, *keep ſilence.* occ. Jud. xvi. 2. As a N. חרש *Deaf*, *not hearing*. Exod. iv. 11. Pſal. xxxviii. 14. Alſo adverbially, *Silently*. occ. Joſh. ii. 1; where *Theodotion* κρυφῃ and another *Hexaplar* Verſion κρυϐῃ *ſecretly*; ſo Vulg. in abſcondito, *in ſecret*. As a N. fem. חרישית *Silent*, *ſtill.* So Targum שתיקא. occ. Jon. iv. 8. רוח קדים חרישית A ſtill, gentle *eaſt wind*; which would therefore be the more ſuffocating and intolerable; but this muſt be carefully diſtinguiſhed from the *ſamûm*, *ſamiel*, or *peſtilential wind* which kills almoſt inſtantly, and which according to * *Niebuhr*, in thoſe countries always comes from the great Deſert (i. e. of *Syria*, *Diarbekr*, *Irak*, and *Arabia*) and conſequently muſt at *Nineveh* blow not from the eaſt but from the *ſouth-weſt*.

V. The Verſions and Lexicons have given this word the meaning of a *wood*, *branch*, or the like; the following are the paſſages where they have ſuppoſed it to have this ſenſe. 1 Sam. xxiii. 15, 16, 18, 19. 2 Chron. xxvii. 4. Iſa. xvii. 9. Ezek. xxxi. 3. In Sam. it may be the name of a *place* or *diſtrict*, perhaps ſo called from having been lately *broken up* and *ploughed*, though in the wilderneſs of Ziph. So the LXX. appear to have underſtood it by rendering it Καινην Novale *land newly broken up*. In Chron. חרשים may mean *ploughed lands* for the defenſe of which Jotham built the caſtles. So in Iſa. xvii. 9, חרש means, I apprehend, *a ploughed field.* Comp. ver. 5. and Lev. xix. 9, 10. Laſtly, May not חרש מצל in Ezek. xxxi. 3, be beſt rendered, ſtill *with ſhade*, and ſo affording a *quiet covert* to birds and animals? comp. ver. 6. The LXX. according to the *Alexandrian* copy render it *πυκνος εν τῃ σκεπῃ*, *thick in cover*.

From this root the ancient Greeks appear to have had the name of their God ΕΡΟΣ or ΕΡΩΣ, by which it is very evident they intended the *material light*, conſidered as endued with a *plaſtic* or *formative power*: though, as uſual, they decorated this idol with ſome attributes ſtolen from the *ineffable* and *eternal light*. See Mr. *Spearman* On the Septuagint, Letter II. p. 107, & ſeq.

**Der.** *Earſh*, (a field that has been ploughed) Lat. *ars*, whence Eng. *art*, *artful*, *artificial*, *artificer*, &c.

### חרת

*To engrave*. As a Participle paoul maſc. ſing. occ. Exod. xxxii. 16; where the LXX. render it *κεκολλαμμενη engraved*; ſo the Vulg. ſculpta. Comp. 2 Cor. iii. 7, where St. Paul expreſſes it, in like manner by *εντετυπωμενη engraved.*

The Chaldee and Syriac uſe the Verb in the ſame ſenſe.

**Der.** The Greek *χαραττω* to engrave; whence *character*, *characteriſe*, &c. Lat. *charta*, whence *chart*, *charter*, *cartel.* Alſo, *write.*

### חש

I. *To haſte*, *haſten*, *make haſte.* Job xxxi. 5. Hab. i. 8. & al. In Hiph. *To cauſe to haſte*, *to haſten.* It is uſed both intranſitively, as Jud. xx. 37. and tranſitively, as Iſa. v. 19. lx. 22. & al. Obſerve that the ה in חושה 1 Sam. xx. 38. & al. and in אישה Pſ. lv. 9, is *paragogic*, not radical. As Ns. חוש *Haſte*, *hurry*. occ. Job xx. 2. חיש The ſame, but uſed adverbially, the particle ב being underſtood, as uſual. *In haſte*, *ſpeedily*, *haſtily*. occ. Pſ. xc. 10.

II. In Hiph. *To hurry*, *be confounded*, *hurry hither* and *thither*, as perſons in *confuſion.*

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* *Deſcription de l'Arabie*, p. 7.

Iſa. xxviii. 16. *He that believeth* לא יחיש ſhall *not* be confounded. So the LXX. ȣ μη καταισχυνθη, which word is retained by St. Paul, Rom. x. 11, and by St. Peter, 1 Ep. ii. 6.

חשש Occurs not as a V. but as a N. חשש *Chaff*, or the like, which is *hurried hither and thither* by the wind. occ. Iſa. v. 24. xxxiii. 11. comp. ch. xvii. 13. xxix. 5. Pſ. i. 4. & al.

Der. *Haſte.* Q? Comp. under אץ.

### חשב

*To add, ſuperadd* one thing to another, *to put together.* (See Pſal. lii. 4.) This ſeems nearly the idea of the Hebrew, but the Engliſh words do not fully come up to it.

I. In Kal, *To embroider, inſert figures* in *ſtuff*, whether when firſt woven or afterwards. Exod. xxxi. 4. xxxv. 32. As a N. חשב *Embroidery, embroidered, inwrought work.* Exod. xxvi. 1, 31. xxviii. 6. & al. freq. Comp. ch. xxxv. 33, 35. The LXX. often render it by ὑφαντος *woven*, and by ὑφασμα *weaving, woof, texture.* As a N. fem מחשבת Nearly the ſame. Exod. xxxi. 4. xxxv. 32.

II. *To count, reckon, compute, by adding* ſeveral things together. Lev. xxv. 27, 50, 52. xxvii. 18, 23. & al. As a N. חשבון *An account* or *computation, finiſhed.* Eccleſ. vii. 28.

III. *To reckon, think, to lay one's thoughts together.* Gen. l. 20. Pſal. x. 2. xxi. 12. As a N. מחשבה *A reckoning, meditation, contemplation, ſeries of thoughts.* Gen. vi. 5. Jer. xviii. 11. xlix. 30. & al freq.

IV. *To impute, reckon to one* what does not properly belong to him. Gen. xv. 6. Lev. vii. 18. Num. xviii. 27, 30.

V. *To repute, reckon, account.* Gen. xxxi. 5. Deut. ii. 11, 20. 1 Sam. i. 13. & al.*

VI. *To make account of, eſteem, value.* Iſa. xxxiii. 8. liii. 3.

VII. *To make account, reckon as highly probable.* occ. Jon. i. 4. *And the ſhip* חשבה made account, i. e. was like, *to be broken.* The French apply their Verb *penſer* to think, in like manner, to things inanimate. So the French Tranſlation of this very paſſage, *De ſorte que le navire ſe* penſa *rompre.*

VIII. *To contrive, deviſe.* (Comp. Senſe III.) Eſth. viii. 3. ix. 24. Pſ. xxi. 12. Amos vi. 5. As a N. חשבון, plur. fem. חשבנות *A device.* occ. Eccleſ. vii. 29. Alſo, *Military machines, engines*, which latter word is in like manner from the Lat. ingenium *genius, invention.* occ. 2 Chron. xxvi. 15. *And he made* חשבנות מחשבת חושב (Eng. Tranſl.) Engines the inventions of cunning men, (French, *des machines de l' invention d' un ingenieur) to be on the towers and on the bulwarks, to ſhoot arrows and great ſtones withal*; ſuch as the Romans, in after times, called Catapultæ and Baliſtæ. As a N. fem. מחשבה, in Reg. מחשבת *A device, contrivance.* Eſth. viii. 3. & al.

### חשה

With a radical, (ſee Pſ. xxviii. 1. Iſa. lxiv. 12.) but mutable or omiſſible, ה.

It denotes *forbearance of ſpeaking* or *action.*

I. In Kal, *To be ſilent*, as oppoſed to דבר *ſpeaking.* Eccleſ. iii. 7. In Hiph. The ſame. 2 K. ii. 3, 5. Pſ. xxxix. 3. Alſo, *To make ſilent, to ſtill.* Neh. viii. 11.

II. In Kal, *To be ſtill, inactive.* Pſ. xxviii. 1. cvii. 29. In Hiph. The ſame. Jud. xviii. 9. 1 K. xxii. 3.

Several texts which in the Lexicons are put under the former, ſeem to belong to this latter ſenſe.

Der. *Huſh, hiſt!*

### חשח

Chald. *To have need* or *occaſion for.* So LXX. χρειαν εχειν. occ. Dan. iii. 16. As a N. חשחן *Neceſſary, convenient, fitting.* occ. Ezra vi. 9; where LXX. ὑϛερημα *wanting*, Vulg. neceſſe, *neceſſary.* As a N. fem. ſing. חשחות Nearly the ſame. occ. Ezra vii. 20; where LXX. χρειας *need*, Vulg. quibus opus fuerit, *of what there ſhall be need.*

השך

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* In the Explanation of this word I am indebted to the learned Mr. *Bate*'s excellent *Enquiry into the Similitudes*, p. 108, &c. which ſee.

## חשך

I. *To impede action* or *motion*, *to refrain*, *reſtrain*, *keep back*, *ſtop*. Gen. xx. 16. xxii. 12. 1 Sam. xxv. 39. Jer. xiv. 10. & al. freq. Pſ. lxxxviii. 19. מחשך Keeping back *my acquaintance*.

II. In Kal, *To be dark*, *obſcure*, *to become dark*, or *be darkened*. The connection of this with the former ſenſe will be evident from producing a paſſage or two. Iſa. xiii. 10, *The ſolar light* חשך *ſtops*, is ſtorkened, ſtagnate, become inactive *in it's going forth*. Ezek. xxx. 18, *At Tehaphnehes* חשך היום *the day* or *day-light* ſhall be impeded, ſtagnate, Eng. Marg. reſtrained; ſo *Montanus* prohibuit. Joel iii. 4, *The ſolar light ſhall be turned* or *changed* לחשך to ſtagnation, darkneſs. Comp. Job iii. 9. xviii. 6. Iſa. v. 30. In Hiph. *To darken*, *ſtorken*, *make dark*, or *ſtagnate*. Amos v. 8. ויום לילה החשיך *and* ſtorkens *the day-light* (*into*) *night* *. Alſo *To darken* in a ſpiritual or moral ſenſe. Job xxxviii. 2.

As a N. חשך *Darkneſs*, i. e. not a nonentity, but *the celeſtial fluid in a ſtagnate*, *inactive ſtate*. Gen. i. 2, 4, 5. Iſa. xlv. 7. *Forming the light*, ובורא חשך and *concreting* the darkneſs. freq. occ. As a N. fem. חשכה and Chald. חשוכא (occ. Dan. ii. 22.) The ſame. Gen. xv. 12. Iſa. viii. 22. & al.

As *light* is in ſcripture often expreſſive of *joy* and *comfort*, (ſee under נהר V.) ſo is *darkneſs*, of *grief* and *miſery*. See inter al. 2 Sam. xxii. 29. Job v. 14. xv. 22, 23. Pſ. xviii. 29. cxii. 4. Eccleſ. xi. 8. Iſa. v. 30. lix. 9. Jer. xiii. 16. Lam. iii. 2.

As a N. maſc. plur. חשכים *Obſcure*, *mean perſons*. So Vulg. Ignobiles *ignoble*. occ. Prov. xxii. 29; where it is oppoſed to מלכים *Kings*. As a participial N. מחשך *The dark* or *darkneſs*. Iſa. xxix. 15. xlii. 16. & al.

Der. Greek Ισχω to hold, reſtrain; whence the Æolic Digamma being prefixed; Lat. *Viſcus* bird-lime, and Eng. *Viſcous*, *viſcid*, *viſcidity*.

## חשל

I. *To wear out*, *ſpend*, *weaken with fatigue* or *labour*. It occurs not in Kal, but as a Participle in Niph. occ. Deut. xxviii. 18.

II. Chald. *To wear away*. So *Montanus* atterens, LXX. *δαμαζει* and Vulg. domat *ſubdueth*, occ. Dan. ii. 40.

## חשן

Occurs not as a V. in Heb. but in Arabic (with the initial *cha*) ſignifies *to be rough*, *rugged*, (ſee *Caſtell*) and this I ſuſpect to be the radical idea of the Heb. and that thence the N. came to ſignify *a military cuiraſs*, or *breaſt-plate* made with *rows* or *ſcales of metal* placed over each other for the better defence of the warrior. *Homer* has deſcribed one of theſe *breaſt-plates* as uſed by the Greeks at the Trojan war, Il. 11. lin. 24, 5.

*Τȣ δ'ητοι δεκα οιμοι εσαν μελανος κυανοιο,*
*Δωδεκα δε χρυσοιο, και εικοσι κασσιτεροιο.*
Ten *rows* of azure ſteel the work infold,
Twice ten of tin, and twelve of ductile gold.
Pope.

In another place, Il. 13. lin. 439, he calls a *breaſt-plate* *χιτωνα χαλκεον* *a veſt of braſs*. And *Virgil* comes ſtill nearer to the propriety of our oriental word in deſcribing *Turnus*, Æn. XI. lin. 487, 8.

——— Thoraca *indutus ahenis*
Horrebat *ſquamis*.
Clad in a *cuiraſs rough* with brazen ſcales.

The N. חושן in Arabic, according to *Giggeius*, (cited by *Le Clere* on Exod. xxv. 7.) ſignifies the *breaſt*, alſo a *brigandine* or *coat of mail*, particularly the *forepart* of them; but חשן in Heb. is never uſed for a *military breaſt-plate*, but only for that *curious one* which was by divine direction made for the Jewiſh High Prieſt, and which was perhaps itſelf *rough* with the twelve precious ſtones ſet in it. It is particulary deſcribed Exod. xxviii. 15, &c. xxxix. 8, &c. The LXX. have once rendered the word by *περιςηθιον* *a breaſt-plate*, but generally by *λογιον* or *λογειον* *the oracle*, as containing the oracular אורים, which ſee under אר IV.

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* See *Hutchinſon*'s Moſes' Princip. Part II. p. 119—124, and *Pike*'s Philoſophia Sacra, p. 34, &c.

### חשף

*To ſtrip, bare.* It is applied either to the thing *made bare,* or to the covering *ſtripped off.*

I. In Kal, *To ſtrip, make bare,* as trees of their bark or leaves. Pſ. xxix. 9. Joel i. 7.—as the body or ſome part of it by ſtripping off the clothes. Iſa. xx. 4. xlvii. 2. So *making bare the arm,* Iſa. lii. 10. Ezek iv. 7, alludes to the form of the eaſtern Hykes, which having no ſleeves, and their arms being frequently wrapt up in them, it was neceſſary when they propoſed exerting themſelves, *to make their arm bare.* Jer. xlix. 10, I have made *Eſau* bare, i. e. laid open all his hiding places. (See the context.) As a Participle in Hiph. מחשף *Making bare,* as the white of a twig by ſtripping off the bark. Gen. xxx. 37.

II. In Kal, *To ſtrip off* or *up,* as the ſkirts of a garment. Jer. xiii. 36.

III. *To draw off,* as wine covering the bottom of a veſſel. Hag. ii. 16.

IV. *To ſcoop up,* as a little water covering the bottom of a pit. Iſa. xxx. 14.

V. As a N. maſc. plur. in Reg. חשפי *Grazing flocks, flocks a grazing.* So LXX. ποιμνια which from πωϋ *a flock,* and this from παω *to feed.* So Βοσκηματα is in like manner another Greek name for *flocks* or *herds of cattle,* from Βοσκω *to feed.* occ. 1 K. xx. 27; where obſerve that the *children of Iſrael* are compared to two flocks of *goats* rather than of *ſheep,* becauſe according to *Varro*'s obſervation, (cited by *Bochart,* Vol. II. 621,) the former are *much leſs numerous* than the latter. I would further remark that חשפי ſeems more properly applicable to *ſheep* or *goats* than other cattle, becauſe in feeding they *bite the cloſeſt* of all.

The above cited are all the paſſages wherein the Root occurs.

### חשק

I. In Kal, *To connect, join, link together.* occ. Exod. xxxviii. 28. וחשק *And* he connected *them,* i. e. the pillars by the rods. As a N. maſc. plur. in Reg. חשקי and חשוקי *The rods* which *connected* the pillars of the Court of the Tabernacle, and *were* themſelves *connected* with them, by means of the ווים or *hooks* on the tops of the pillars. Exod. xxvii. 10. xxxviii. 17. & al. freq. Hence as a Participle maſc. plur. Huph. מחשקים *Rodded, furniſhed with rods.* occ. Exod. xxvii. 17. xxxviii. 17.

II. As a N. maſc. plur. in Reg. חשקי *The ſpokes* of a wheel *connecting* the nave and felloe or ring part *together.* occ. 1 K. vii. 33.

III. In Kal, *To be connected with,* or *attached to, in heart and affection,* with ב prefixed to the object. occ. Gen. xxxiv. 8. (where Vulg. adhæſit *hath cleaved to*). Deut. vii. 7. x. 5. xxi. 11. Pſ. xci. 14. Without ב or tranſitively. occ. Iſa. xxxviii. 17. With ל and an infinitive. occ. 1 K. ix. 19. 2 Chron. viii. 6. As a N. חשק *The object of attachment, deſire.* occ. 1 K. ix. 1, 19. 2 Chron. viii. 6. Iſa. xxi. 4.

### חשר

Occurs not as a V. in Heb. but from the applications of the following Nouns the radical meaning ſeems to be *to confine, incloſe.* In Arabic, the idea being ſomewhat varied, the V. ſignifies *to collect, gather together.*

I. As a N. fem. in Reg. חשרת *Confinement.* occ. 2 Sam. xxii. 12; where חשרת מים confinement (Eng. Marg. binding) *of waters,* i. e. confined *waters,* anſwers to חשכת מים Darkneſs *of waters,* in the parallel text. Pſ. xviii. 12.

II. As a N. maſc. plur. in Reg. חשרי *The felloes* or *rings* of wheels, which *confine* their ſpokes. occ. 1 K. vii. 33.

### חת

I. In Kal, *To be broken, give way* or *diſſolve by being broken,* as images. Jer. l. 2.—as a bow. 1 Sam. ii. 4; where obſerve that, by an Hebraiſm, of which ſee other inſtances, Gen. iv. 10. Neh. ix. 6, חתים agrees in gender and number with גברים the immediately preceding N. though it certainly in ſenſe refers to קשת *the bow.* *To crack* or *chap,* as the ground very remarkably does by drought in the eaſtern countries. See *Obſervations on divers paſſages*, &c. Vol. II. p. 208. occ. Jer. xiv. 4. In Hith. *To break.* occ. Iſa. ix. 3, or 4. As a N. fem. מחתה *A ruin, buildings broken down.* Pſ. lxxxix. 40.

II. *To be broken*, in a more general ſenſe, *to be quite diſabled.* 1 Sam. ii. 10. Iſa. vii. 8. viii. 9. xxx. 3. li. 7. Hence perhaps the Greek *ἡττάω* by which the LXX. render it in ſeveral of the preceding and in other texts. As a N. fem. מחתה *Ruin, deſtruction.* Prov. x. 14, 15, 29. & al.

III. In Kal and Niph. *To be broken in mind, daunted, diſmayed, diſpirited*, Animo frangi. See 2 K. xix. 26. Job xxxii. 15. Iſa. xx. 5. Jer. viii. 9. Mal. ii. 5; in which laſt paſſage it is for once uſed in a good ſenſe. In Hiph. *To cauſe to be diſmayed, to diſmay, daunt.* occ. Jer. xlix. 36. As Ns. חת *Diſmay, dread.* Gen. ix. 2. Job xli. 33, or 25. חתית Nearly the ſame. Ezek. xxxii. 23. & al freq. The final ־ית ſeems formative, as in ברית from בר and many others.

IV. נחת and תחת See under נחת

חתת I. In Kal, *To be broken in pieces.* occ. Jer. li. 56.

II. As a N. חתת *A great ruin* or *deſtruction.* occ. Job vi. 21.

III. As a N. חתת *Great diſmay* or *dread.* occ. Gen. xxxv. 5.

חתחת *To be exceedingly* or *repeatedly diſmayed.* occ. Eccleſ. xii. 5; where the Vulg. formidabunt *ſhall fear*, and where חתחתים may either be a Participle maſc. plur. or a N. as the LXX. render it *Θαμβοι Terrours.*

## חתה

With a radical, but mutable or omiſſible, ה.

I. The three Hexaplar Verſions of *Aquila, Symmachus* and *Theodotion*, ſeem to have given nearly the ideal meaning of this Verb, in Prov. vi. 27, where they render it by Ὑποτυφειν, Suffumigare, which I know not how better to expreſs in Engliſh than, *To keep fire alive, lighted* or *in a ſmoke, by the conſtant acceſs of freſh-air.* occ. Prov. vi. 27, היחתה *Can a man* keep *fire* lighted *in his boſom and his clothes not be burned.* Prov. xxv. 22, *For thou* חתה (art) keeping coals lighted *on his head.* Iſa. xxx. 14, *A ſherd* לחתות to keep (and ſo convey) *fire* lighted *from a hearth.*

Hence the Ethiopic חתו *to be kindled* or *lighted*, and perhaps the Greek Αιθω *to burn* as fire, and Eng. *heat* and *hot.*

II. As a N. fem. מחתה and in Reg. מחתת *A cenſer, a veſſel particularly contrived for keeping the fire within it alive*, and thus *fuming the incenſe.* See Lev. xvi. 12. x. i. Num. xvi. 6, 7, 17, 18.

III. As a N. fem. plur. in Reg. ſpeaking of the altar of burnt-offerings מחתתי *The fire-pans*, i. e. "A larger ſort of veſſel, wherein, probably, the ſacred fire, which came down from heaven (Lev. ix. 24) was *kept burning* whilſt they cleanſed the altar and the grate from the coals and aſhes; and while the altar was carried from one place to another, as it often was in the wilderneſs. See *Patrick*'s Comment." Thus Dr. *Taylor* in his Concordance. Exod. xxvii. 3. xxxviii. 3. & al.

IV. As a N. fem. plur. in Reg. ſpeaking of the golden candleſtick, מחתתי ſeems to denote *The ſnuff-pans*, in which the ſnuffings of the lamps were received after they had been cut off by the tongs, and ſo were ſuffered to *continue lighted* inſtead of being immediately extinguiſhed as by our ſnuffers. Exod. xxv. 38. xxxvii. 23.

## חתך

In Niph. *To be decided, determined.* To this purpoſe one of the Hexaplar Verſions, *εδοκιμασθησαν have been approved*, and another *εκριθησαν have been decreed*, and even *Theodotion*'s *συνετμηθησαν*, though miſtaken in the Vulg. probably meant the ſame thing. (Comp. *συντετμημενȣ* ver. 26.) Once. Dan. ix. 24; where obſerve that נחתך is uſed as it were imperſonally for נחתכו; and that the ſenſe here aſſigned to this Verb is confirmed by the Targum on Eſth. iv. 5, which runs thus, *And Eſther called Daniel, who was named* חתך Hatach, *becauſe that according to the word of his mouth* מתחתכן were determined the *affairs of the kingdom.*

## חתל

I. *To ſwathe, ſwaddle*, or *be ſwaddled.* occ. Ezek. xvi. 4.

II. As a N. חתול *A ſwathe, roller.* occ. Ezek. xxx. 21. As a N. fem. חתלה *A ſwaddling band.* occ. Job xxxviii. 9.

Der. *Wattle*, Alſo, ש or *s* being prefixed, *ſwaddle.*

## חתם

In general, *To cloſe, cloſe up*, as with ſome *glutinous* or *adheſive matter.*

I. In Hiph. *To be cloſed, cruſted*, or *ſcabbed over*, as the fleſh in a ſore. occ. Lev. xv. 3; to this purpoſe the LXX. *συνεςηκε*, *Symmachus περιπηγνυται*, and Vulg. concretus eſt *is concreted, cruſted over.*

II. And moſt generally, In Kal, *To ſeal, ſeal up*, *for ſecurity* or *teſtimony*. See Deut. xxxii. 34. 1 K. xxi. 8. Neh. ix. 38. Eſth. iii. 12. Job xiv. 17. xxxiii. 16. In Cant. iv. 12, *A fountain ſealed*, (LXX. *Πηγη εσφραγισμενη*) alludes, no doubt, to what was ſometimes practiſed in the Eaſt, in order to ſecure the water to the proper owners. As Ns. חותם, חתם, and fem. חתמת *A ſeal, a ſignet*. Gen. xxxviii. 18, 25. Exod. xxviii. 11. Job xxxviii. 14. *It (the earth) conforms itſelf* כחמר חותם *as clay*, (*of* or *to*) the ſeal. *Clay* is ſtill ſometimes uſed in the eaſt inſtead of wax, as for inſtance in Egypt, where "the * doors of Joſeph's Granary (in old Cairo) are kept carefully *ſealed*, but it's inſpectors do not make uſe of wax on this occaſion, but *put their ſeal upon an handful of clay*, with which they cover the lock of the door." Alſo "† *A jewel*, having the name or portrait of the beloved perſon *engraven* on it, and worn next the heart or on the arm. Cant. viii. 6." Comp. Jer. xxii. 24. Hag. ii. 23. Eccluſ. xlix. 11.

III. *To ſeal up*, i. e. after having completed a ſum, as it were, of money or other goods. occ. Ezek. xxviii. 12.

IV. *To ſet*, as it were, *a ſeal upon, to mark*, as it were, *with a ſeal.* occ. Job xxiv. 16. So LXX. *εσφραγισαν*, but Vulg. condixerant *had appointed.*

V. *To obſtruct* or *hinder from action, as if ſealed up.* occ. Job xxxvii. 7. So Dan. ix. 24. לחתם חטאות *to hinder, ſtop* ſins, if לחתם here be the true reading; for not only the *Keri*, but the *Complutenſian* Edition has להתם *to finiſh.*

VI. *To ſeal up* a book or roll (ſuch as the ancient jewiſh books were, ſee under גל II.) is equivalent to *concealing* it's contents. occ. Iſa. xxix. 11. Comp. ch. viii. 16. Dan. xii. 4, 9; and ſee *Greek* and *Eng.* Lexicon under Σφραγιζω VI. and Σφραγις I.

VII. *To ſeal* the viſion and the prophet, Dan. ix. 24, is "to *confirm* and *put an end to* all the prophecies concerning the Meſſiah by the *accompliſhment* of them in himſelf. Mat. xi. 13." *Clark*'s note.

VIII. Applied to the ſtars, Job ix. 7. ובעד כוכבים יחתם *And behind* or *above the fluxes of the ſtars*, he (God) ſetteth a ſeal, i. e. He fixeth as with his own ſignet, *the orbs of the ſtars* (*the* ראש כוכבים *head of the ſtellar fluxes*, as they are called, Job xxii. 12,) "ſo that the operation of the ſkies, which moves the earth and planets ſhould not move them," ſays the excellent Mr. *Spearman* in his Enquiry after Philoſophy and Theology, p. 207. Edit. *Edinburgh.* See alſo Mr. *Pike*'s Philoſophia Sacra, p. 59.

## חתן

Occurs not as a V. in Kal, but in Hith. ſignifies, *To contract affinity by marriage.* Gen. xxxiv. 9. Deut. vii. 3. Joſh. xxiii. 12. & al. In this laſt paſſage the LXX. render it by *ἐπιγαμιας ποιειν, to make marriages*; ſo the Vulg. miſcere connubia. As a N. חתן *A relation by marriage, a ſon-in-law.* Gen. xix. 14, & al. *A bridegroom.* Pſ. xix. 6. Iſa. lxii. 5, & al. But it never directly expreſſes the relation of the bridegroom to his bride, but to his bride's parents. *A father-in-law.* Exod. iii. 1. & al. Comp. ch. ii. 21. Exod. iv. 25, *And Zipporah took a knife, and cut off the fore-*

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* *Obſervations on Divers Paſſages of Scripture*, p. 424, where ſee more.

† Dr. *Taylor*'s Concordance.

*ſkin of her ſon, and laid it at his (Jehovah's) feet, and ſaid, Surely* חתן דמים a father-in-law by blood *art thou to me*, a Midianiteſs and conſequently an Alien from the people of Jehovah, whom yet ſhe claims for her חתן *father-in law by blood*, namely *by the circumciſion of her ſon*. And it is plain that Jehovah admitted her claim, and approved her faith and pious behaviour; for ver. 26, *He (Jehovah) let him, (Moſes*, whom he ſought to ſlay ver. 24.) *go: then ſhe ſaid (He, Jehovah, is)* חתן דמים למולת a father-in-law by blood *on account of the circumciſion*. See more in Mr. *Bate*'s Crit. Heb. As a N. fem. in Reg. חתנת *A mother-in-law*. occ. Deut. xxvii. 23. Alſo, *A wedding, a marriage*. occ. Cant. iii. 11.

## חתף

*To take away by violence*. occ. Job ix. 12. As a N. חתף *A robber, plunderer*. occ. Prov. xxiii. 28.

This Root is, both in ſenſe and ſound, nearly related to חטף which ſee.

## חתר

I. *To dig, dig downwards*. occ. Amos ix. 2. Hence by tranſpoſition the Greek *ορυττω to dig*, by which or it's compounds the LXX. generally render the Heb. word.

II. With ב following, *To dig in* or *through*. occ. Ezek. viii. 8. xii. 5, 7, 12. Alſo Tranſitively, *To dig through*. occ. Job xxiv. 16; where LXX. *διωρυξεν οικιας* he diggeth through *houſes*. The Verb *διορυσσειν* is applied in like manner in the N. T. Mat. xxiv. 43. Luke xii. 39. The very ingenious Author of *Obſervations on divers Paſſages of Scripture*, &c. p. 97, points out a peculiar propriety in this expreſſion in Job, by remarking that the *Egyptians* and *Arabians* ſtill build of *mud* and *ſlime*, or of *bad unburnt brick*, and that their walls are of a *great thickneſs*. As a N. fem. מחתרת *A digging*, or (as we ſpeak) *a breaking through*. So LXX. *διορυγμα*. occ. Exod. xxii. 2. Jer. ii. 34. *Thou didſt not find them (in)* digging through, and ſo hadſt no right to kill them, alluding to the law, Exod. xxii. 2. And obſerve that מצאתי here is the *ſecond* perſon fem. ſing. pret. with תי ſuffixed as in למרתי ver. 33.

III. *To row hard*, q. d. *to dig hard in rowing*. occ. Jon. i. 13. Hence Gr. *ερεττω to row.*

## PLURILITERALS in ח.

## חבצלת

As a N. fem. *A roſe*, or more properly, *A roſe-bud, an opening roſe*. occ. Cant. ii. 1. Iſa. xxxv. 1. The word ſeems a compound of חבה *to hide*, and צל *to ſhade, overſhadow*. Accordingly *Aquila* appears to have rendered it with great accuracy, in both places where it occurs, in the former by *καλυκωσις*, in the latter by *καλυξ*, which words properly denote a *roſe-bloſſom not fully opened*, from *καλυπτω*, *to hide*, or as St. Jerome explains *καλυξ*, *quam nos* tumentem roſam, & necdum foliis dilatatis *poſſumus dicere*. The beauty of theſe flowers is too well known to be inſiſted on, and they are at this day much admired in the eaſt, where they are *extremely fragrant*.*

## חכלל See under חכל.

## חלכא

As a N. maſc. plur. חלכאים *Afflicted, dejected, fainting with miſery*. It is a very expreſſive word, compounded of חלה *to be faint, languid*, and כאה *to beat down, grieve*. The Targum renders it עניא *afflicted*, the LXX. *πενητων*, ſo Vulg. pauperum *poor*, and *Aquila* *ασθενεσιν weak*. Once Pſ. x. 10.

## חלכה

As a N. maſc. from חלה *to be faint, languid*, and נכה *to ſmite, afflict, Greatly afflicted, faint with affliction*. occ. Pſ. x. 8, 14. Comp. ver. 10, which ſhews that this word is nearly equivalent to the preceding חלכא. The Targum explains it by מסכניא *poor* and עני *afflicted*, the LXX. by *πενης* and πτωχος, ſo Vulg. by pauper *poor*, and *Symmachus* by *ασθενεις weak.*

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* See *Outlines of a New Commentary on Solomon's Song*, p. 146, &c. 162, &c. 236, &c.

### חלמיש

As a N. from חלם *to break off*, and משה *to recede. A hard ſtone,* whoſe parts when *broken recede* or *fly off* with great force. occ. Deut. viii. 15. xxxii. 13. Job xxviii. 9. Pſ. cxiv. 8. Iſa. l. 7. The LXX. render it by *ςερεα firm, hard*, (ſo Vulg. duriſſima, *very hard)* Deut. xxxii. 13. and by *ςερεα πετρα a firm rock*, Iſa. l. 7; where Vulg. Petra duriſſima *a very hard rock.*

### חנמל

As a N. from חנה *to fix, ſettle, remain*, and מל to *cut off*, *Froſt*, or more properly perhaps, *A kind of freezing vapour which turning into ice, and fixing on trees, cuts off their buds and tender ſhoots, a rime.* So LXX. *παχνη*, which *Theophraſtus* Lib. 5. De Cauſis cap. 19, thus explains by comparing it with ſnow. *Ἡ μεν ȣκ επιμενει, αλλ' αποτηκεται απο των κληματων και των ϐλαςων, ἡ δε παχνη* (*επιμενȣσα* for the oppoſition ſhews that that word ought to be ſupplied) *ταυτ' αποκαιει.* Snow, ſays he, does not remain, but melts off from the ſhoots and buds; whereas *rime remaining blights* them." And a little lower he adds, *Τμητικοτερα δοκει ἡ παχνη της χιονος ειναι. Rime* is more *cutting* than ſnow *. Thus accurately does our Author's account of *Παχνη* agree with the derivation of the Heb. חנמל here propoſed. Once Pſ. lxxviii. 47.

### חספס

It occurs in the form of Participle Hiph. or Huph. מחספס. Once Exod. xvi. 14. The modern Tranſlations and Lexicons, in conformity to the *Rabbins*, interpret it *round, ſpherical*, but not ſo the ancient verſions. The LXX. ſuppoſed this word to anſwer in ſenſe to כזרע גד *like coriander-ſeed*, Num. xi. 7, and accordingly in Exod. explain it by *ὡσει κοριον*, but the Vulgate appears to have given the true meaning, by tranſlating it, *quaſi* pilo tuſum, as if *pounded by a peſtle*, and perhaps the *Chaldee* paraphraſe מקלף aimed at nearly the ſame idea. (See the uſe of the *Chaldee* קלף in the Targum on Pſal. lxxviii. 46.) And thus our *Hebrew* word חספס is plainly a compound of חסף *to beat, pound*, and פס *a piece, bit*, and ſignifies *ſmall* or *fine as if beaten* or *pounded to pieces.*

### חרגל

As a N. A kind of *locuſt.* So the LXX. *οφιομαχης*, and Vulg. Ophiomachum, literally, *the Serpent-fighter*, from its ſuppoſed enmity to ſerpents. The Hebrew name ſeems a derivative from חרג *to ſhake*, and רגל *the foot*, and ſo to denote the *nimbleneſs* of its motions. Thus in Engliſh we call an animal of the locuſt kind *a graſhopper*, the French name of which is likewiſe *ſauterelle*, from the V. *ſauter* to leap. Once Lev. xi. 22.

### חרטם

As a N. maſc. plur. חרטמים, Chald. חרטמין and emphat. חרטמיא, A kind of *diviners*, mentioned very early among the Egyptians, Gen. xli. 8, 24; and in after-times among the Babylonians, Dan. i. 20, & al freq. The LXX. have rendered the word variouſly.—*Εξηγηται Interpreters* or *explainers* of ſomewhat ſecret, *Επαοιδοι Inchanters*, *Φαρμακοι Conjurers by drugs*; nor do the Greek Hexaplar Verſions or the Vulg by their tranſlations throw any more light upon the ſtrict and proper meaning of the word; which may perhaps be beſt conſidered as a compound of חרט *A pen* or *inſtrument to write or draw with*, and תם *to perfect, accompliſh*, (the ת being dropped *after* another dental, as ד is *before* ת in אחת *one* fem. for אחדת) and ſo denote, *Thoſe who were perfect in drawing their ſacred, aſtrological and hieroglyphical figures or characters, and by means of them pretended to ſupernatural feats*, (as Exod. vii. 11, 22.)

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* See *Bochart*, Vol. III. 445, to whom I am indebted for theſe two paſſages from *Theophraſtus*, though he propoſes a different and I think a leſs probable derivation of חנמל from נח *to reſt* (by tranſpoſition) and מל *to cut off.*

*among which was the prophetic interpretation of dreams.* (See Gen. xli. 8, 22. Dan. ii. 2, 7, 10, 11.) They ſeem to have been ſuch perſons as *Joſephus*, Ant. Lib. 2. cap. 9. § 2, calls ʽΙερογραμματεις, *Sacred Scribes* or *Profeſſors of ſacred learning*; one of whom he ſays foretold Moſes' birth to the King of Egypt, *και γαρ εισι δεινοι περι των μελλοντων αληθειαν λεγειν* for they are eminent, adds he, for truly predicting futurities. The curious reader may find a further account of theſe ʽΙερογραμματεις in *Jablonſki*'s Prolegomena to his *Pantheon Egyptiorum*, § XXXIX, XL, XLI.

### חרמש

As a N. from חרם *to ſeparate*, and משה *to remove, draw back, A ſickle.* So LXX. *δρεπανον* and Vulg. Falx. occ. Deut. xvi. 9. xxiii. 25.

### חרצב

As a N. fem. plur. חרצבות, from חרץ *a lump*, and צבה *to ſwell, Knots, the complications of a cord* or *bond.* So (in Iſa.) LXX. Συνδεσμον, and Vulg. Colligationes. occ. Iſa. lviii. 6. פתח חרצבות רשע *To looſe* the knots *of the oppreſſor*, i. e. uſurious and oppreſſive *contracts.* (Comp. Neh. v. 1—13.) Pſal. lxxiii. 4. אין חרצבות למו *There are no* knots, perplexing difficulties, *to them*; "*they have no knots* in their way; תם ובריא אולם *their ſtrength is perfect and firm.*" Thus Mr. *Bate* renders this very difficult paſſage. As to his dividing למותם into two words, מאפליה Jer. ii. 31, and בלילו Job xxiv. 6, are inſtances where a ſimilar diviſion is neceſſary.

### חרצן See under חרץ VII.

### חשמל

As a N. חשמל occ. Ezek. i. 4, 27. and Fem. חשמלה occ. Ezek. viii. 2. The LXX. render it throughout Ηλεκτρον, as *Theodotion* alſo does in Ezek. viii. 2. Now Ηλεκτρον ſignifies, 1. *Amber.* 2. *A mixed metal of gold* and *ſilver*, whether natural or factitious. 3. *Cryſtal.* From the LXX. verſion of Ezek. i. 4, Και εν τῳ μεσῳ αυτȣ ὡς ὁρασις ηλεκτρȣ εν μεσω τȣ πυρος, *And in the midſt of it (the whirlwind) as the appearance of* electrum *in the midſt of the* or *a fire*, it appears that thoſe tranſlators by Ηλεκτρον could not mean either *amber* or *cryſtal*; the former of which grows dim as ſoon as it feels the fire, and ſoon diſſolves into a reſinous or pitchy ſubſtance; the latter is ſcarcely ever put into a fire, and if it were, could hardly contract any thing from it but ſoot and dimneſs; it remains then that by Ηλεκτρον in Ezek. the LXX. meant *the mixed metal* above-mentioned, which is much celebrated by the ancients for it's *beautiful luſtre*, and which when expoſed to the fire, does, like other metals, *grow more bright and ſhining.* And by rendering חשמל Ηλεκτρον, the LXX. appear to have come very near it's true meaning; for as Ezekiel propheſied among the Chaldeans, * after K. Jehoiachin's captivity, ſo here, as in other inſtances, he ſeems to have uſed a Chaldee word; and conſidered as ſuch חשמל may be derived from נחש *Copper*, (dropping the initial נ) and Chald. מלל *Gold, as it comes from the mine*, and ſo denote either *a metal mixed of copper and gold*, ſuch as the Æs Pyropum mentioned in the ancient Greek and Roman writers, and thus called from it's *fiery colour*, and the noted Æs Corinthium *Corinthian Braſs*; or elſe חשמל may ſignify *χαλκος χρυσοειδης a fine kind of copper*, ſuch as *Ariſtotle* In Mirab. ſays was *in colour* and *appearance not diſtinguiſhable from gold*, and of which it is probable the cups of Darius, mentioned by the ſame Author, and *the two veſſels of fine copper*, (*yellow* or *ſhining braſs*, Marg.) *precious as gold*, of which we read Ezra viii. 27, were made. See more on this ſubject in the learned *Bochart*, Vol. III. 871, &c. to whom I am indebted for the explanation of this word. † *Scheuchzer*, who of the various interpretations of חשמל

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* See *Prideaux* Connect. Vol. I. Anno 594. p. 74, and Anno 584. p. 89. 8vo. Edit.

† Phyſica Sacra on Ezek. i. 4.

prefers that laſt mentioned, adds that *this kind of fine copper* is ſtill known in the East-Indies by the name of *Suaſſa*, that it is uſed for making rings and cups for great men, and *compoſed of equal parts of gold, and of the reddeſt copper*. Comp. *Obſervations on divers Paſſages of Scripture*, Vol. II. p. 490, 2d Edit.

### חשמן

As a N. maſc. plur. חשמנים *Haſtening*, *in great haſte*, *eagerly*. So *Aquila* ἐσπευσμενως, and *Jerome* Velociter. It ſeems a compound of חש *haſten*, and שמן *abundant*, *exceſſive*. The LXX. however, render it πρεσβεις, and the Vulg. Legati, *embaſſadors*. Others tranſlate it *princes*, *nobles*, or the like; but the firſt ſeems the true ſenſe, and beſt correſponds with תריץ in the latter Hemiſtich. Once Pſal. lxviii. 32.

## ט

### טא

Occurs not as a Verb in the ſimple form, but hence

טאטא *To ſweep*, *ſweep repeatedly*. The Verb in this reduplicate form expreſſes the *repetition* of the action *in ſweeping*. occ. Iſa. xiv. 23. As a N. מטאטא *A broom*, *a beſom*, *an inſtrument of ſweeping*. occ. Iſa. xiv. 23. So the Vulg. renders this paſſage, Scopabo *eam* in ſcopâ; but the LXX. Και θησω αυτην πηλȣ Βαραθρον, And *I will make* her *a pit* or *ditch of mud*; and this latter interpretation is * ſupported by the ſenſe of the V. טאטא in Arabic, namely *to dig* or *ſink a deep ditch*, and of the N. *A ditch* or *low*, *ſunk ground*, *where any one may be covered*. Between theſe two interpretations let the reader judge for himſelf.

### טאב

Chald. from the Heb. טוב, *Well-pleaſed*, *chearful*, *glad*. occ. Dan. vi. 23.

### טב

*To be good*, *goodly*, *pleaſant*, *amiable*, *chearſul*. Num. xxiv. 5. Cant. iv. 10. Jud. xvi. 25. Eſth. i. 10. In Hiph. *To do good* or *well*. 2 K. x. 30. Ezek. xxxvi. 11. As a N. טוב *Good* in a very general ſenſe, *goodly*, *beautiful*, *grateful*, *uſeful*, *fit*, &c. freq. occ. It is firſt applied to the *light*, Gen. i. 4, which moſt glorious agent does, in the ſtrongeſt manner, furniſh us with the delightful ideas above mentioned.

> Hail, *active* nature's watchful *life* and *health!*
> Her *joy*, her *ornament*, and *wealth!*
> COWLEY *of Light*.

### טבח

*To butcher*, *ſlay*. Spoken of beaſts, Gen. xliii. 15. Exod. xxii. 1. & al. of men, Pſal. xxxvii. 14. Lam. ii. 21. As a N. טבח *A cook*, *one who killeth* meat *for food*. 1 Sam. ix. 23, 24.

שר חטבחים *Chief of the ſlaughtermen* or *executioners*, or *captain of the guards*; for princes anciently employed their own *guards* as *executioners*. See 1 Sam. xxii. 17. 1 K. ii. 25. (Comp. 2 Sam. xxiii. 23.) Thus we find, ſo late as the time of *Herod* the Tetrarch, that he ſent σπεκȣλατωρα, (ſpeculatorem) *one of his guard* (Eng. Marg.) to behead *John* the *Baptiſt*, Mark vi. 27 *. See Gen. xl. 3. 2 K. xxv. 8, 10, 11. Dan. ii. 14.

### טבל

I. *To dip*, *immerge*, *plunge*. Gen. xxxvii. ~~24~~ 31. 2 K. v. 14. Job ix. 31.

II. *To tinge* or *dye with* a certain colour, which is uſually performed by *dipping*. It occurs as a Partic. paoul, Ezek. xxiii. 15. So LXX. παραβαπτα, or (according to the *Alexandrian* copy) βαπται, and Vulg. tinctas.

DER. *Dabble*.

### טבע

I. In Kal, *To ſink*, as in water. Exod. xv. 4. or in mud. Pſal. lxix. 3, 15. Jer. xxxviii. 6.

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* See *Michaelis*'s Edition of Bp. *Lowth*'s Prælect. p. 578, 9, and Notes; and *Caſtell*. Lex. Heptag. in טאט.

* Comp. *Greek* and *Engliſh* Lexicon in Σπεκȣλατωρ.

Comp. Pſal. ix. 16. In Hiph. *To cauſe to ſink.* occ. Jer. xxxviii. 22. In Huph. *To be cauſed to ſink* or *ſubſide.* occ. Prov. viii. 25. *At the time when the mountains* הטבעו were cauſed to ſubſide, (i. e. the matter of which they were formed) from the תהו or primitive chaotic mixture of earth and water. See Gen. i. 2, 6—10.

II. In Kal, *To ſink, enter,* or *penetrate.* 1 Sam. xvii. 49. Lam. ii. 9. Comp. Job xxxviii. 6.

III. As a N. fem. טבעת, plur. טבעות, *A ring,* into which the finger, pole, or, *&c. enters,* or *is received, in quem* immergitur *aut* infigitur *digitus aut vectis.*" *Avenarius.* Gen. xli. 42. Num. xxxi. 50. Exod. xxv. 12. & al. See *Bate*'s Crit. Heb. on this word, and Comp. *Greek* and *Engliſh*-Lexicon in Σφραγις. I ſhall only add here that it is evident from Exod. xxvii. 4—7, compared with Exod. xxxviii. 5—7, that the *rings* at the four corners of the brazen grate *paſſed through the* two *ſides* of the altar of burnt-offerings under the inner inbenching of the altar; and ſo the ſtaves going through thoſe rings the whole altar, when it was carried, was kept tight together.

### טבר

Occurs not as a V. therefore the ideal meaning is uncertain, but as a N. טבור *The navel.* So the LXX. ομφαλος, and Vulg. umbilicus. occ. Jud. ix. 37. Ezek. xxxviii. 12; in both which texts it is applied to a land or country, and טבור הארץ *The navel of the land,* Jud. ix. 37, is plainly the ſame as ראשי ההרים *the heads of the mountains,* ver. 36, and therefore means the *higher* or *elevated* part of the country, which *hight* or *riſing,* perhaps may be the idea of the Heb. as of Tuber, the Latin word derived from it.

DER. *Tuberous, tubercle, extuberance.*

### טבת

*Tebeth.* The Chaldee or Perſic name of the tenth month, nearly anſwering our *December* O. S. and perhaps ſo called from the Hebrew צבה *to ſwell,* (צ being changed into ט as uſual) on account of the *ſwelling* of the *waters* by the rains which fall in that ſeaſon. Once Eſther ii. 16.

### טהר

In Kal, *To be pure, clean, clear.* See inter al. Num. xxxi. 23, 24. In a tranſitive ſenſe, *To cleanſe, make pure,* or *clean.* Num. viii. 6, 15. & al. Alſo, *To pronounce clean,* Lev. xiii. 6, 23. & al. In Hiph. *To purify,* Iſa. lxvi. 17. As a participial N. טהר *Pure, clean, clear,* alſo *Purity,* &c.

The word is applied not only to things ceremonially *pure,* but to the Heavens, Exod. xxiv. 10. comp. Job xxxvii. 21.—to gold, Exod. xxiv. 10. & al. freq.—to ſilver, Mal. iii. 3.—to the heart, Pſal. li. 12. Prov. xxii. 11.—to moral or ſpiritual purity, Job iv. 17. Ezek. xxiv. 13.

### טוה

With a radical, but mutable or omiſſible, ה. *To ſpin.* So LXX. and Vulg. occ. Exod. xxxv. 25, 26. As a participial N. מטוה *Somewhat ſpun.* So LXX. νενησμενα. occ. Exod. xxxv. 25.

### טות

Chald. As a N. *Faſting, ſupperleſs.* So LXX. Αδειπνος, and Vulg. Incœnatus. Once Dan. vi. 18, or 19; where the Syriac verſion likewiſe has טות.

### טח

I. In Kal, *To overlay, cover over the ſurface,* as of a wall, with gold. occ. 1 Chron. xxix. 4. But generally, *To overſpread, daub over,* as with mortar or plaſter. Lev. xiv. 42. Ezek. xiii. 10. & al. freq. In Niph. *To be* thus *daubed* or *plaſtered.* occ. Lev. xiv. 43, 48.

II. *To plaſter* or *ſeal up,* as the eyes. *Sealing up of the eyes,* ſtrange as it may ſeem to us, is ſtill ſometimes practiſed in the eaſt on different occaſions. See *Obſervations on divers Paſſages,* &c. Vol. II. p. 277, &c. occ. Iſa. xliv. 18; where obſerve that טח which is ſtrictly applicable only to *the eyes* is by the conſtruction referred alſo to the heart. Comp. under כרת V.

III. As a N. fem. טחות *The inner parts* of the human body, as the heart, liver, reins, &c. over all of which are *ſpread* membranes, fat or mucus, to protect and cheriſh them, and which, as ſympathizing with the Mind or Soul, are conſidered as the ſeat of the underſtanding and affections. occ. Job xxxviii. 36. Pſ. li. 8.

Der. *To thack* or *thatch*. Latin *tego* to cover, whence the compounds *protego*, *detego*, and Eng. *Tegument*, *integument*, *protect*, *detect*, &c.

## טחה

Occurs not as a V. in Heb. but in the Samaritan ſignifies *to impel*, *drive forward*, "impulit, immiſit." *Caſtell.* Hence as a Participle maſc. plur. Hiph. in Reg. מטחוי (ו being ſubſtituted for ה as in other inſtances) *Impelling*, *cauſing an impulſe* or *ſhooting* with a bow: Or elſe מטחוי may be a N. maſc. ſing. denoting *The ſhot* or *range* of a bow. So the LXX. render the Heb. כמטחוי קשת by *ὡσει τοξου* ΒΟΛΗΝ, and Vulg. quantum poteſt jacere *arcus*, *as far as* a bow *can carry*. Once Gen. xxi. 16.

## טחן

I. *To comminute*, *reduce to powder* or *minute particles*, as Moſes did the golden calf. occ. Exod. xxxii. 20. Deut. ix. 21. How Moſes did this we are not told: But ſince the Egyptians were at that time well ſkilled in the fuſing and purifying of metals, it appears very likely (even without alleging the authority of St. Stephen, Acts vii. 22. in proof of *Moſes' being learned in* all *the wiſdom of that people*) that from them Moſes might have learned the art of *reducing gold to a powder capable of being ſwallowed*. The poſſibility of doing this by means of *ſalt of tartar* and *ſulphur* is well known to the modern Chemiſt. And it has been ſhewn that *natron*, which abounds in the eaſt and particularly near the Nile, will have the ſame effect, and moreover give a deteſtable taſte to the water it is mixed with. Theſe circumſtances joined with that of Moſes' making the Iſraelites *drink* of the water into which the powder of the golden calf had been ſtrowed, render it highly probable that *natron* was the menſtruum employed by him on this occaſion *.

II. *To grind*, *comminute by grinding*, as corn or the like. occ. Num. xi. 8. Jud. xvi. 21. Job xxxi. 10. Iſa. xlvii. 2. Lam. v. 13. *To grind the faces of the afflicted*, is to make them by cruelty and oppreſſion look more *thin* and *meagre* than they did before. occ. Iſa. iii. 15.

III. As a N. fem. plur. טחנות *Grinders*, i. e. the teeth in general, ſo called from *grinding* or *comminuting* the food, though the Engliſh name is appropriated to the large broad teeth. occ. Eccleſ. xii. 3. But

IV. As a N. fem. טחנה *Digeſtion* of food, including *the whole proceſs* from the *maſtication* by the teeth to the *ultimate elaboration* of the various animal fluids. occ. Eccleſ. xii. 4 †.

Der. *Thin*, alſo Lat. *Tenuis*, whence Eng. *Tenuity*, *attenuate*, &c.

## טחר

Occurs not as a V. in Hebrew, but in Chaldee ſignifies, *To contract*, *conſtringe*, *compreſs*, and in Syriac, *To ſtrain*, *ſtrain hard*. As a N. maſc. plur. in Reg. טחרי *Hæmorrhoidal ſwellings*, *emrods*, *piles*, which *contract* and *compreſs* the inteſtinum rectum or lower gut. occ. 1 Sam. vi. 11, 17.

## טט

Occurs not as a Verb in Hebrew, but in Chaldee ſignifies in Aph. *To ſpot*. As a N. טיט *Mire*, *mud*, *clay*. So LXX. πηλος and βορϐορος. 2 Sam. xxii. 43. Iſa. xli. 25. Jer. xxxviii. 6. & al. freq.

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* See more in *Goguet's* Origin of Laws, &c. Pt. II. Book II. Chap. IV. Vol. II. p. 153. Edit. *Edinburgh*, and in the excellent *Lettres de quelques Juifs a* M. de Voltaire, p. 113, &c.

† See the learned Dr. *Smith's* Solomon's Portraiture of Old Age, p. 67, &c. 91, &c.

### טטף

Occurs not as a Verb, but the idea ſeems to be, *To fix*, *faſten*, or the like, for the LXX. *Symmachus* and *Theodotion* unanimouſly render it, Exod. xiii. 16, by *ἀσαλευτον immoveable*; and to the ſame purpoſe, *Aquila* by *ἀτινακτα unſhaken*. So the LXX. in Deut. vi. 8. xi. 18, *ασαλευτον*, and *Aquila* in Deut. vi. 8, *ατινακτα*. Hence as a N. fem. plur. טוטפת or טטפת *Frontlets*, that is, *ſcrolls of parchment*, with portions of the Law written upon them, which the *Jews* were enjoined to *bind* on their foreheads. occ. Exod. xiii. 16. (comp. ver. 9.) Deut. vi. 8. xi. 18.

Some learned men have taxed the *Jews* with ſuperſtition for underſtanding theſe paſſages literally, but if Deut. vi. 8, be not a poſitive literal command, it will be hard to find one in the law. There is no doubt but theſe *outward* ſigns, like all the other legal ceremonies, had an *inward* and *ſpiritual* ſenſe: and what ſenſe is ſo natural, as that binding portions of the law upon their *hands* ſhould remind them of *performing* it, and that binding them between their *eyes* ſhould denote the conſtant *regard* they ought to have to it? Our bleſſed Saviour, Matt. xxiii. 5, does not find fault with the Phariſees for wearing theſe טטפת or *phylacteries*, any more than he does for wearing *fringes* or *taſſels* to their garments, (which was another poſitive injunction of the law, Num. xv. 38, 40, and to which we learn from Mat. ix. 20. xiv. 36. & al. that Chriſt himſelf conformed) but he blames them for *making the one broad and the other large, to be ſeen of men* *; for thus they reſted in the *opus operatum*, and neglected the ſpiritual meaning of the law, not *laying up the words of the Lord their God in their heart, and in their ſoul*, which was commanded them, Deut. xi. 18, as well as *to bind them for a ſign upon their hand, and that they ſhould be as frontlets between their eyes. The former ought they to have done, and not to have left the latter undone.* See Matt. xxiii. 23.

### טין See under טן

### טל

I. In Kal, and Hiph. *To caſt* or *ſend forth*, or *out*, *to caſt down.* 1 Sam. xviii. 11. xx. 33. Jonah i. 4, 5. Ezek. xxxii. 4. Jer. xvi. 13. & al. In Niph. *To be caſt down.* Job xl. 28. or xli. 9. Comp. under יטל.

II. As a N. טל *Dew*, *a moiſt vapour*, which *drops* or *is caſt down* upon the earth. See Gen. xxvii. 28, 39. Num. xi. 9. Deut. xxxiii. 28. 2 Sam. xvii. 12. Prov. iii. 20. Job xxix. 19. *And* the dew *abode* בקצירי upon my branch. It is well known that in the hot eaſtern countries where it * rarely rains during the ſummer months, the copious † dews which fall there during the night contribute greatly to the nouriſhment of vegetables in general. And "this dew, ſays ‡ *Haſſelquiſt* ſpeaking of the exceſſively hot weather in Egypt, is particularly ſerviceable to the *trees*, which would otherwiſe never be able to reſiſt this heat; but with this aſſiſtance they thrive well and bloſſom and ripen their fruit."

טלל Chald. from the Heb. צלל, ט being ſubſtituted for צ as uſual, *To cover*, *ſhelter*, i. e. with an arch, porch, or ſomething of that kind. occ. Neh. iii. 15. So the LXX. ἐστεγασεν, and Vulg. texit. Alſo, *To take ſhelter*. occ. Dan. iv. 9. or 13. So LXX. κατεσκηνουν.

טלטל In Hiph. *To caſt forth with great violence*. As a N. fem. טלטלה *A violent caſting forth*. occ. Iſa. xxii. 17. *Behold Jehovah* מטלטלך טלטלה *is* about to caſt *thee* forth with the utmoſt violence, *(as a) ſtrong man.*

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* There is a remarkable illuſtration of this point in the *rabbinical Targum* on Cant. viii 3, printed in *Walton*'s Polyglott, which runs thus, "*The congregation of Iſrael* hath ſaid, I am choſen above all people becauſe I bind the *Phylacteries* (תפלין) onmy left hand and on my head."

* *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 13. *Shaw*'s Travels, p. 136, 438. *Obſervations on divers Paſſages*, &c. p. 4. *Haſſelquiſt* Travels, p. 451—4.

† *Shaw*'s Travels, p. 440, and Preface p. 11. *Niebuhr* Deſcription de l'Arabie, p. 8.

‡ Travels, p. 455.

LXX. *εκβαλει και εκτριψει will caſt forth and daſh to pieces.*

**Der.** From the Chaldee, perhaps the Saxon ꞇylꝺ, and Engliſh *tilt*, (" any covering over head." *Johnſon.)*

## טלא

I. *To ſpot with large ſpots* or *patches.* It occurs not as a Verb but as a Participle paoul in Kal, טלוא *Spotted* as cattle. So Vulg. maculoſus. occ. Gen. xxx. 32, 33, 35. Hence

II. As a N. טלא *A young lamb*, or rather according to *Bochart*, Vol. II. 424, 5. *A young kid*, ſo called from it's being *ſpotted.* Thus *Virgil*, Eclog. II. lin. 41.

> *Capreoli*, ſparſis *etiam nunc Pellibus* albo.
> Young kids, with ſkins yet *ſpotted o'er with white.*

Which *Servius* on the place thus explains, " which have yet thoſe *ſpots* (maculas) that appear on them *very young*; for in proceſs of time their colour changes." occ. Iſa. xl. 11.

III. As a Particip. fem. plur. Huph. מטלאת *Patched*, ſpoken of old Sandals, which were therefore made of *ſkin* or *leather.* So LXX. καταπεπελματωμενα, and Vulg. Pittaciis conſuta. occ. Joſh. ix. 5.

IV. Joined with במות *high places.* occ. Ezek. xvi. 16. *And thou didſt take of thy garments and madeſt thee high places* טלאות of divers colours (Eng. Tranſl.) or rather " *Spotted*, a dark ground with *large white ſpots* in it —ſuch as was the outermoſt covering of their Tabernacle, reſembling evidently the ſky with the ſtars in irregular ſpots, ſome bigger ſome leſs." *Bate.*

## טלה

With a radical ה.

It occurs not as a V. in Heb. but ſeems nearly related to טלא *to ſpot* or *patch*, as חבה to חבא, חפה to חפא, טמה to טמא, &c. As a N. טלה *A young kid*, ſo called from it's *ſpots.* Comp. under טלא II. occ. 1 Sam. vii. 9. (where obſerve that טלה is conſtrued as a maſculine N. and therefore the ה is radical) Iſa. lxv. 25.

## טמא

In Kal, *To pollute, defile.* Gen. xxxiv. 5, 13, 27. Jer. ii. 7. Ezek. v. 11. *To pronounce unclean.* Lev. xiii. 3, 8. & al. Alſo, *To be polluted, defiled, unclean.* Lev. xv. 5. Ezek. xxii. 4. & al. freq. So in Niph. Num. v. 13, 14. Hoſ. v. 3. & al. freq. As a N. טמא *Unclean, impure, polluted.* Lev. v. 2. & al. freq. Fem. טמאה *Uncleanneſs, pollution.* Lev. v. 3. Num. v. 19. & al. freq.

This Root is oppoſed to טהור *clean*, and to קדש *holy, ſet apart.*

**Der.** The old Latin *tamino* to pollute, whence *contamino*, and Eng. *contaminate*, &c.

## טמה

With a radical, but mutable, ה.

It is nearly related to טמא (as טלה to טלא, &c.) though different from it. In Niph. *To be* or *become vile*, or contemptible. occ. Lev. xi. 43. *And ye ſhall not* תטמאו be defiled or defile yourſelves *with them*, and נטמתם become vile *by them.* Job xvii. 3. *Wherefore are we counted as beaſts?* נטמינו *(Why)* are we become (not unclean, but) vile *in thine eyes.*

**Der.** Latin *Temno, contemno* to deſpiſe, whence *contemn, contempt.*

## טמן

*To hide, cover up*, as in the earth. Gen. xxxv. 4. Exod. ii. 12. Joſh. vii. 21. Job xl. 8. or 13. Comp. Pſ. ix. 16. xxxv. 7, 8. or with other ſtuff. Joſh. ii. 6. Comp. Prov. xix. 24. נפל טמן *An abortive Fœtus dying* and *hidden* in the womb. Job iii. 16. Comp. ver. 11. As a N. מטמון *Treaſure, which is uſually hidden* or *covered up.* Job iii. 21. Prov. ii. 4. Iſa. xlv. 3. Comp. Gen. xliii. 22. Jer. xli. 8. *But ten men—ſaid—we have* מטמנים treaſures *in the field, of wheat, and of barley, and of oil, and of* *honey*; i. e. *hidden* in one or more *mattamores* or ſubterranean Repoſitories, which are common in the eaſt to this day. Comp. under מגר III. But ſee more in the excellent *Obſervations on divers Paſſages*, &c. p. 420, & ſeq.

### טן

Occurs not in Heb. but as Ns. in Chald. טין and טינא *Mud, mire.* The former word is uſed in Targ. *Jonath.* on Iſa. lviii. 20, for Heb. טיט; the latter, in Dan. ii. 41, 43. The Syriac Verſion likewiſe uſes טינא in the ſame ſenſe. See *Caſtell.*

### טנא

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. טנא ſeems to denote *a wicker* or *twig-baſket.* So LXX. καρταλλος and Vulg. Cartallus. occ. Deut. xxvi. 2, 4. xxviii. 5, 17. *Thy* baſket (i. e. of firſt fruits, comp. ch. xxvi. 2. Exod. xxiii. 19.) *and thy remainder,* what *remains* for thy own uſe.

### טנף

*To defile.* So LXX. μολυνω, and Vulg. inquinabo. Once Cant. v. 3. The *Chaldee* Targums uſe the Verb in the ſame ſenſe.

### טעה

With a mutable or omiſſible ה.

*To err, deviate from a way.* Thus uſed in Targ. *Jonath.* on Iſa. xxxv. 8. & al. In Hiph. *To cauſe to err, to ſeduce.* So Targ. אטעיאו, LXX. επλανησαν, and Vulg. deceperint. Once Ezek. xiii. 10. In which, as in other inſtances, Ezekiel, propheſying in Chaldea (Comp. ch. xi. 24.) uſes a Chaldee word for the Heb. תעה, which ſee.

### טעם

*To taſte,* and like the Greek γευομαι, and the Latin ſapio, it is transferred from the body to the mind.

I. *To taſte, reliſh* or *diſtinguiſh by the taſte,* or *palate.* 2 Sam. xix. 35. Comp. Job xii. 11. xxxiv. 3. As a N. טעם *Taſte, ſavour, the effect* of *ſomething ſapid on the palate.* Exod. xvi. 31. Num. xi. 8. Jer. xlviii. 11. As a Participial N. maſc. plur. מטעמים *Sapid, ſavoury meats.* Gen. xxvii. 4, 7, & al. Fem. מטעמות The ſame. Prov. xxiii. 3, 6.

II. *To taſte, eat a little.* 1 Sam. xiv. 24, 29. 2 Sam. iii. 35. Jon. iii. 7. Chald. In Aph. *To cauſe to eat,* in general. occ. Dan. iv. 22, 29. v. 21.

III. *To taſte, try* by *experiment.* occ. Pſal. xxxiv. 9.

IV. *To taſte, diſcern, perceive mentally.* occ. Prov. xxxi. 18. As a N. טעם *Mental taſte, diſcernment, diſcretion, ſenſe.* 1 Sam. xxi. 13. xxv. 33. Job xii. 20. Pſ. cxix. 66. Comp. Prov. xxvi. 16; where being joined with משיבי *returning,* it imports *a judicious* or *diſcreet anſwer*; and is uſed in the ſame ſenſe in Chaldee, Dan. ii. 14.

V. It denotes the *Judgement, will* or *pleaſure,* of a Prince or ſuperiour, relative to the conduct of ſubjects or inferiours. occ. Jon. iii. 7. And hence

VI. Chald. As a N. טעם *A royal* or *authoritative decree* or *commandment.* Ezra iv. 19, 21. v. 3, 13. vi. 1. Dan. iii. 10. & al.

VII. Chald. As a N. טעם *Regard, reſpect,* q. d. *reliſh.* Dan. iii. 12. vi. 13 or 14.

VIII. Chald. As a N. טעם, emphat. טעמא, *An account* or *relation* of an affair, or truſt to a perſon in authority, q. d. *a taſte* of it. occ. Dan. vi. 2. Ezra v. 5.

### טען

I. *To pierce, ſtab,* as with a ſword. It is thus plainly uſed in the form of a Particip. maſc. plur. Huph. in Reg. Iſa. xlv. 17. מטעני חרב. So LXX. εκκεκεντημενων μαχαιραις, ſtabbed *with ſwords.*

II. *To prick, egg on,* as beaſts with a goad. occ. Gen. xlv. 17; where after the LXX. γεμισατε and Vulg. onerantes, it has been uſually rendered *lade* or *load,* but this ſenſe of the Heb. word appears irreconcileable with that which it certainly has in Iſa. and ſeems to be taken from the uſual import of the word in Chaldee and Syriac.

Hence Greek Θεινω *to prick*, as in Euripides Κεντρῳ Θεινομενȣς πωλȣς Colts *pricked* with a ſpur.

### טף

Occurs not as a V. in this ſimple form, but from the application of the reduplicate טפף the meaning ſeems to be, *To move* or *walk with ſhort tottering ſteps*, or *with a mincing tripping gait*, like young children. Hence as a collective N. טף *Young, helpleſs children*, a deſcriptive name from their manner of *walking*. Gen. xxxiv. 29. & al. freq.

טפף *To move with a mincing tripping gait*, from affectation and nicety. occ. Iſa. iii. 16. Comp. Deut. xxviii. 56.

### טפח

I. *To ſpread out, extend*, as with the hand. occ. Iſa. xlviii. 13. Lam. ii. 22. *Thoſe whom* טפחתי I have ſtretched and laid ſmooth, namely, as mothers do the limbs of their young children, that they may grow ſtraight without deformity.

II. As a N. טפח *A palm, a hand's breadth*, the tranſverſe meaſure of a man's four fingers laid flat, about three inches and a half. Exod. xxv. 25. & al. freq. Lam. ii. 20, עללי טפחים Parvuli palmorum, either *the children a hand's breadth long*, of whom women procured abortions to ſuſtain them in the ſiege; or rather *young children* who yet required the conſtant attendance of their mothers to *ſtretch out their limbs, and lay them ſmooth* (as above), comp. ver. 22. According to either ſenſe, the idea of the famine is very ſhocking.

III. As a N. fem. plur. טפחות rendered *coping*, and may mean *the flat extended coping ſtones*, but rather I think imports *the roofing*. occ. 1 K. vii. 9.

IV. As a N. fem. מטפחה *A kind of looſe garment worn by women*. occ. Ruth. iii. 15. Iſa. iii. 22. By the circumſtances of the ſtory in Ruth, it muſt have been of a conſiderable ſize, and accordingly Dr. [*] *Shaw* takes it to have been no other than the *Hyke*, (of which ſee under שלמה); the finer ſorts of which, ſuch as are ſtill worn by the ladies and perſons of diſtinction among the Arabs, he takes to anſwer to the Πεπλος or *Peplus* of the ancient Greeks.

### טפל

I. *To faſten* or *tie as with a thread*. occ. Job xiv. 17. *Sealing my tranſgreſſion* (i. e. the ſcroll or record of it) *in a bundle*, ותטפל על עוני *and thou* tyeſt *up my iniquity*.

II. *To faſten, tie* or *connect together*, as falſehood or lies. occ. Job xiii. 4. Pſ. cxix. 69. So the Greeks ſay ῥαπτειν δολȣς *to ſew together deceits*, δολοῤῥαφια *a ſewing together deceits*, &c.[*].

### טפר

Chald. from the Hebrew צפר, צ being, as uſual, changed into ט. As a N. maſc. plur. in Reg. טפרי *The nails*. occ. Dan. iv. 30, or 33. vii. 19.

### טפש

It occurs only Pſ. cxix. 70. *Their heart* טפש כחלב; where the LXX. miſtaking חלב for *milk*, have rendered טפש by ετυρωθη *is coagulated*, ſo the Vulg. coagulatum eſt. *Aquila* tranſlates the words by ελιπανθη ὡς ςεαρ, and *Symmachus* by εμυαλωθη ὡς ςεαρ, but *to be fat* or *marrowy like fat*, ſeems but an odd, tautological, uninſtructive expreſſion. *Jerome* renders the Hebrew *Incraſſatum eſt* velut adeps Cor eorum, *Their heart* is incraſſated *like fat*. But what clear ideas can one annex to theſe words? The Hebrew expreſſion ſeems to mean *Their heart* is become groſs, ſtupid, inſenſible, *like fat*; for in the Chaldee Targum טפש is uſed not only for *being* or *making fat*, but alſo for *being ſtupid, fooliſh*, or the like, (See Targ. on 1 Sam. xiii. 13. Jer. x. 8, 21.) and it is well known that the *fat* of the human body is abſolutely *inſenſible*. Or elſe, with *Cocceius* we may in כחלב ſuppoſe an ellipſis of the prepoſition ב and render the Hebrew accordingly, *Their heart* is become groſs, inſenſible, *as with fat.* As *Perſius*, Sat. III. lin. 32.

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[*] Travels, p. 225. Comp. Note 9, p. 224.

[*] See *Duport* on *Theophraſt*. Ethic. Char. p. 468, 9.

> —Stupet *hic vitio*, & fibris increvit opimum
> Pingue.
> *Groſs fat involves each fibre of his heart,*
> Grows o'er the whole, and *deadens* every part.
> BREWSTER.

Comp. Iſa. vi. 10, השמן (Chald. Targ. טפש) Make fat *the heart of this people*, and ſee *Greek* and *Engliſh* Lexicon in Τρεφω III.

## טר

Denotes *Order*, *regularity*, *regular diſpoſition.* It occurs not as a V. in Hebrew, but hence

I. As a N. טור *A row*, *range*, *orderly diſpoſition.* See inter al. Exod. xxviii. 17, 18. 1 K. vi. 36. 2 Chron. iv. 3, 13.

II. As a N. טירה, plur. טירות *A row* or *range.* occ. Ezek. xlvi. 23. Alſo, *A palace or caſtle*, ſo called from the *regularity* or *order* of its ſtructure. Pſal. lxix. 26. Gen. xxv. 16.

III. Chald. As a N. טור *A mountain.* So the LXX. ορος, and Vulg. mons. occ. Dan. ii. 35, 45. The Targums often uſe it in the ſame ſenſe.

DER. Lat. *Turris*, Eng. *Tower.* Alſo *a tier*, row.

Hence likewiſe perhaps the words "*Tref* and *Tre*, a town, in the modern *Welſh*, and ſo in *Corn* and *Armor.* But it ſignified anciently a houſe or home. Hence ſo many *Tre's* in the names of places in *Wales*, as, *Trebarried*, *Tredeger*, *Tregroſe*, *Tref-Ithel.* And the *Tre's* are very common alſo in *Cornwall*, which were for the moſt part but ſingle houſes, and the word ſubjoined to it only the name of a *Briton* who was once the proprietor, as *Tref-Erbin*, *Tref-Annian*, *Tre-Gerens*, *Tre-Lowyndd*, &c." *Richards's Welſh* and *Engliſh* Dictionary.

## טרד

The word denotes *continual*, or rather *violent*, *impetuous impulſe.* It occurs not as a V. but hence,

I. As a N. טרד *Violent*, *turbulent*, *impetuous*, occ. Prov. xix. 13. (where *Symmachus* renders it by *κατασπευδȣσαι haſtening*, *ruſhing*, *down)* xxvii. 15. Comp. Chaldee Targum on Iſa. lvii. 20.

I. Chald. *To drive* or *thruſt out* or *away.* occ. Dan. iv. 22, 29, 30. v. 21.

DER. Lat. *trudo*, whence Eng. *truſion*, *intrude*, *obtrude*, *truſs*, *thruſt*, &c. Alſo, *tread*, *dread*, &c.

## טרה

With a radical, but mutable, ה.

*To be freſh* or *moiſt.* It occurs not however as a V. but as a N. fem. טריה is applied to the *freſh* jaw-bone of the aſs with which Sampſon ſlew the Philiſtines, and to a *moiſt running* wound. occ. Jud. xv. 15. Iſa. i. 6.

## טרח

In Hiph. *To weary*, *tire*, *wear away*, *diſſolve.* occ. Job xxxvii. 11. *Alſo the pure bright ether* יטריח wearieth, or weareth away עב *the condenſed matter; his light ſcattereth the cloud.* As a N. טרח *Wearineſs*, *fatigue.* occ. Deut. i. 12. Iſa. i. 14.

DER. Gr. Τειρω, Lat. *Tero*, Eng. *tire*, *tear.*

## טרם

Occurs not as a V. in Hebrew, but in Arabic ſignifies *to fill*, *fill up*, and from the oriental root ſeems to be derived the Greek Τερμα, and Lat. *Terminus*, a bound, limit, whence Eng. *Term*, *terminate*, *termination*, *determine.* And I apprehend that our Eng. Verb *to terminate*, and the N. *A term*, very nearly expreſs the idea of the Hebrew טרם which is always applied to *time.* I muſt explain myſelf by inſtances, which will, at the ſame time, illuſtrate the texts. It is then once uſed in the form of a participle paoul, טרום *Time terminated*, *defined* or *preciſe.* occ. Ruth. iii. 14. *And ſhe lay at his feet* עד הבקר *till the morning, and ſhe aroſe* בטרום יכיר at the preciſe time when *a man would know his friend.* The time preceding this was now *juſt terminated*, and the fact of knowing his friend was *future* to that point of time, wherefore the V. יכיר is in the *future.* So after בטרם 2 K. ii. 9. *Aſk what I ſhall do for thee* בטרם אלקח in the time *I am yet hereafter to be taken from thee*, i. e. *before* I am taken from thee. So Jer. i. 5. ובטרם תצא *And* in the time *thou wert yet to come out of the womb*, i. e. *before* thou cameſt. Comp. Pſ. xc. 2. Prov. xviii. 13. Job x. 21. And thus טרם is often uſed by itſelf, ב being underſtood as uſual, as Exod. xii. 24. *The people took the dough* טרם יחמץ in the time when *it was yet to be leavened*, i. e. *before* it was ſo. Iſa. lxv. 24. טרם יקראו At the time when *they are yet to cry*, i. e. before *they cry, I will anſwer.* Thus alſo where it is by ſome rendered *not yet*; as Joſh. ii. 8. *And as for them* טרם ישכבון at the time *they were yet to lie down*, or before *they did lie down.* Exod. x. 7; where the expreſſion is elliptical—*Send* away *the men*—הטרם תדע *(wilt thou ſend them away)* at the time when *thou ſhalt be about to know that Egypt is deſtroyed?* Exod. ix. 30. *And as for thee and thy ſervants I know that* טרם תיראון *(it is)* the time or *(ye are in)* the time *(in which) ye are yet to fear God*, i. e. your fear of him is yet *future* or *to come.* 1 Sam. iii. 3. *And as for the lamp of God* טרם יכבה *(it was)* the time *when it was yet to be extinguiſhed*, i. e. before *it was ſo.* I meet with but one *undoubted* inſtance where בטרם is uſed before a Verb *preter*, namely Prov. viii. 25. בטרם הרים הטבעו At the time when *the mountains were ſubſiding* or *cauſed to ſubſide*; *before the hills I was (had been) brought forth*; and but one, where טרם, without the ב, is thus applied, Gen. xxiv. 15. *And it was* הוא טרם כלה at the time when *he had* juſt *done ſpeaking.*

בטרם is once uſed before a N. Iſa. xxviii. 4. בטרם קיץ at the initial term of, juſt at the beginning of, *ſummer*; and once before an infinitive mood, Zeph. ii. 2. בטרם לדת חק at the time when *the decree is bringing forth*, and in the following verſe it is twice joined very remarkably with a V. future preceded by לא, בטרם לא יבוא at the time *there ſhall not be come upon you*, &c.

מטרם With a V. infinitive. occ. Hag. ii. 15. מטרם שום From the time *of placing a ſtone upon a ſtone.**

## טרף

I. *To tear* or *pluck off*, as a leaf or ſhoot. It occurs as a Participle paoul; Gen. viii. 11. As a N. maſc. plur. in Reg. טרפי *Shoots* or *twigs plucked off.* occ. Ezek. xvii. 9; where טרפי צמחה the ſhoots *of it's (the vine's) produce* plucked off, ſymbolically denote the children of Zedekiah who were *cut off* by a violent and untimely death. See 2 K. xxv. 7.

Hence Eng. *Turf*, and perhaps, (ש being prefixed) *a ſtrap*, and *ſtrip.* Alſo Gr. Τροπαιον, Lat. *Tropæum*, and Eng. *Trophy*, a monument conſiſting of *ſpoils taken* or *ſtripped off* from an enemy.

II. *To tear to pieces, ravin*, as a wild beaſt. See Gen. xlix. 27. Exod. xxii. 12. Pſal. xvii. 12. xxii. 14. Ezek. xxii. 27. Hence applied to God, Pſ. l. 22. Hoſ. v. 14; or to men, Deut. xlix. 27. Pſ. vii. 3. Jer. v. 6. As a N. טרף *Prey, ravin.* Gen. xlix. 9. Num. xxiii. 24. Job xxxviii. 39.

Hence Gr. Θρυπτω *to break in pieces*, and Τριϐω *to wear away.*

III. As a N. טרף *Food, what is torn to pieces by the human teeth in eating.* occ. Prov. xxxi. 15. Mal. iii. 10. As a V. in Hiph. *To give to eat* or *tear to pieces with the teeth, to feed.* occ. Prov. xxx. 8.

Hence Gr. Τρεφω *to feed, nouriſh.*

## טש See under נטש

## טת See under טות

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* In the explanation of the above Root I am greatly indebted to the Notes in the *Jena* Edition of *Noldius's* Particles.

## PLURILITERALS in ט.

### טאטא See under טא

### טפסר

Chald. As a N. (from the Chaldee טפס *To make quiet*, *reduce into order*, and סר *a ruler*, comp. 1 Chron. xv. 22.) *A captain*, *commander*. occ. Jer. li. 27. Nah. iii. 17. The former prophet, threatening *Babylon*, and the latter *Nineveh*, they both uſe a *Chaldee* or *Aſſyrian* word.

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## י

### יאב

*To deſire earneſtly*. So the LXX. ἐπεποθȣν, and Vulg. deſiderabam. Once Pſal. cxix. 131. This Verb has nearly (if not exactly) the ſame ſenſe as אבה, and thus טב and יטב, עשה and יעשה, עז and יעז have the ſame meaning; if indeed יאבתי be not rather a N. fem. in Reg. with י *my* poſtfixed, which ſee under אבה I.

### יאה

*To be ſuitable*, *fit*, *to become*. So the LXX. πρεπει. occ. Jer. x. 7; where יאתה is the third Perſon *fem.* ſing. *preter* from יאה (as גלתה from גלה) agreeing with יראה *Fear* underſtood.

### יאל

I. In Kal, *To will*, *reſolve*, determine. occ. 1 Sam. xvii. 39. Job vi. 9. In Hiph. Nearly the ſame. See Gen. xviii. 27. Exod. ii. 21. Deut. i. 5. Joſh. vii. 7. *And O that* הואלנו we had reſolved, *and ſtayed on the other ſide Jordan!* Hoſ. v. 11. *Ephraim is broken in* (or *by*) *judgement*, *becauſe* הואיל הלך he willed, determined *to walk after the commandment*, i. e. "of *Jeroboam* to worſhip his calves. 1 K. xii. 28. &c." Clark's Note.

Hence perhaps the Latin *volo*, *velle*, and Eng. *to will*.

II. In Niph. נואל *To be wilful*, *ſelf-willed*, *obſtinate*, and conſequently *fooliſh*. occ. Num. xii. 11. Iſa. xix. 13. (Comp. ver. 11.) Jer. v. 4. l. 36. In which laſt paſſage, if נאלו be of this root the ו, for י, is dropped before the א, as in ſome other inſtances. But ſee under גאל.

III. As a N. אויל (with both a ſervile ו and י inſerted, as in דויר from דר, עויל from עלה) *Wilful*, *ſelf-willed*, *obſtinate*, *perverſe*, *fooliſh*. Pſ. cvii. 17. Prov. i. 7. x. 8. & al freq. Hence Teut. *Uvel*, and Eng. *Evil*. As a N. אולי Nearly the ſame. Zech. xi. 15. As a N. fem. אולת *Wilfulneſs*, *perverſeneſs*, *folly*. Prov. v. 23. xii. 23. xiii. 36. & al. freq.

But I muſt confeſs there are ſeveral texts, particularly, Iſa. xxxv. 8. Prov. xiv. 24, which I cannot reconcile to the ſenſe juſt aſſigned. I would therefore ſubmit to the Reader's judgement the interpretation of אול which the learned *Schultens* advances in his comment on Prov. xiv. 24, and more diſtinctly in his Manuſcript *Origines Hebraicæ*; only premiſing that the ו in אול, אויל, &c. *may be* radical and immutable, as in נוע, שוע. *Schultens* then from the Arabic uſe of the root אול ("Incraſſuit *Liquor*." *Caſtell*) propoſes for the primary notion of the Hebrew "craſſus fuit, ſpiſſatus fuit, cum ſpiſſatione quadam eminuit, prominuit," *to be groſs*, *thickened*, *to be eminent* or *prominent with ſome kind of groſſneſs*; whence it is applied to *groſſneſs*, *dullneſs*, *heavineſs* of mind, by a metaphor, ſays he, taken, after the oriental manner, from tranſparent or milky liquors which when they *grow thick* and *turbid*, with their beauty loſe alſo their taſte. He obſerves that the Greeks have ſomewhat like this in their uſe of παχυς *groſs* for *ſtupid*, *dull*, and ſo it is obvious to add have the Latins in their ſimilar application of Craſſus, pinguis. Hence he explains אול Pſ. lxxiii. 4, as referring to the *groſſneſs* both of body and mind, and tranſlates אויל Job v. 3, by ſtultum divitem *the fooliſh rich man*; and obſerves that *Lucian* in like manner unites both ſignifications of the Greek *παχυς*, when he ſays, Τȣς *παχεις των ανθρωπων αποκειροντες* fleecing the *fat* fellows," meaning thoſe who were both *rich* and *ſtupid*. And hence (in his M. S. Orig. Heb.) he excellently interprets a paſſage, which on the common expoſition ſeems merely tautological, namely Prov. xiv. 24, עטרת חכמים עשרם ,אולת כסילים אולת *The crown* or *diadem of the wiſe is their riches*, (*but*) the abundance *of fools* (*is*) groſs folly; ſince they abuſe their affluence and ſo appear more and more fooliſh. I would juſt add that as in the latter part of this verſe the ſame word אולת is uſed in different ſenſes, ſo in the former there is a *Paronomaſia* or Turn on the words עטר and עשר. Comp. under ירא III.

### יאר See under אר II.

### יאש

I. In Kal, *To renounce, give over, bid adieu*. So the LXX. *ἀποταξασθαι*, and Vulg. renunciavit. Eccleſ. ii. 20. *And I went about* ליאש את לבי *that my heart might* renounce, (or to cauſe *my heart* to renounce) *all the labour which I had laboured under the ſun*.

II. Spoken of Perſons. In Niph. with מ following, *To be deſperate concerning, deſpair of, abandon as deſperate*. occ. 1 Sam. xxvii. 1; where LXX. *ἀνη ἀπ᾽ may ceaſe from, abandon*; *Aquila απογνωσεται will renounce*; *Symmachus αποσχηται may abſtain*. As a Participle in Niph. or participial N. נואש *Deſperate*. occ. Job. vi. 26. *Have ye deviſed to cavil at words*, ולרוח אמרי נואש *and at the breath of the words of him who is* deſperate? ſays Job, meaning himſelf. Alſo, Abſolutely of things, *To be deſperate, hopeleſs*. occ. Iſa. lvii. 10. Jer. ii. 25. xviii. 12.

The Root occurs only in the paſſages above quoted.

### יאת

*To conſent, agree, acquieſce*. occ. 2 K. xii. 9. Gen. xxxiv. 22, and with the ו inſerted before the ת, Gen. xxxiv. 15, 23. Theſe latter forms of the Verb make me ſuſpect that the true Root in all the above paſſages is את or אות *to come together, approach*, ſo *to agree, come into terms* with each other, as convenio is uſed in Latin. Obſerve that ה in נאותה Gen. xxxiv. 23, may be paragogic. For Jer. x. 7, ſee under יאה.

### יבב

*To cry out aloud, exclaim*. Vulg. Ululabat, *yelled, cried out*. Once Jud. v. 28. The Chaldee and Syriac uſe the word in the ſame ſenſe.

Der. *Hubbub*. Q?

### יבל

I. In Hiph. *To bring* or *carry along* from one place to another, the word implying *length*, or *diſtance*. Pſ. lx. 11. Jer. xi. 19. xxxi. 9. & al. freq. In Niph. *To be* thus *brought* or *carried*. Job x. 19. Iſa. liii. 7. & al.

II. As a N. יבל or יובל *A ſtream* or *current of water, a water-courſe*. occ. Iſa. xxx. 25. xliv. 4. Jer. xvii. 8.

III. As a N. אובל *A river*. occ. Dan. viii. 2, 3, 6.

IV. As a N. יבול *The produce* of the earth, *the fruit brought forth* from it. Lev. xxvi. 4. Jud. vi. 4. & al. freq. Alſo, *The ſhoot* or rather *fruit* of a vine. So the LXX. *γεννηματα*. Hab. iii. 17.

V. As a N. יבל *The blaſt* of a trumpet, i. e. the air *carried along* it in ſound. Exod. xix. 13. Hence

VI. As a N. יבל, and יובל *The jubilee*, ſo called from the *blaſt* of the trumpet with which it was proclaimed. It was to be celebrated after *ſeven times ſeven* years, (comp. under שבע) even every fiftieth year, and was a moſt lively and animating prefiguration of that *grand conſummation* of time which was to be introduced in like manner by the *trump* of God (comp. 1 Cor. xv. 52. 1 Theſſ. iv. 16); when *the children and heirs of God* ſhould be delivered from all their forfeitures, and reſtored to the *eternal inheritance* allotted to them by their *Father*, and thenceforth reſt from their labours, and be ſupported in life and happineſs by what the field of

God ſhould produce. See Lev. xxv. 8. & ſeq.

Joſh. vi. 4, 13, שופרת היובלים *The trumpets of the jubilees.* So Vulg. Buccinas quarum uſus eſt in jubileo, *Trumpets uſed in the jubilee.*

Joſh. vi. 5, קרן חיובל *The jubilee horn*, ſo the LXX. (according to the *Oxford* copy, and that which *Kircher* made uſe of) τῃ σαλπιγγι τȣιωϐηλ.

I cannot find that the word ever ſignifies *aram*; neither have the LXX. Vulg. or other ancient verſions once ſo rendered it; Exod. xix. 13, is plain againſt this *rabbinical* ſenſe of the word.

VII. As a N. fem. יבלת A kind of *tetter* or *ſpreading eruption.* occ. Lev. xxii. 22; where the LXX. render it as if it were a participle, by μυρμηκιωντα *affected with the* Μυρμηκιαι, i. e. *Eruptions reſembling thoſe occaſioned by the bites of Piſmires.* But the Vulg. tranſlates it Papulas, and *Ainſworth* explains Papula by "*A kind of pimple* or *ſwelling with many reddiſh pimples that* eat and ſpread."

**Der.** Latin *Jubilum*, *jubilo*, *jubilatio*, and Eng. *Jubilee*, *jubilant*, *jubilation.*

### יבם

*To marry* or *take to wife, by right of affinity.* The Vulg. once renders it by ſociare *aſſociate*; the LXX. by συνοικησει *cohabit*, and more accurately by επιγαμβρευω. occ. Gen. xxxviii. 8. Deut. xxv. 5, 7. As a N. maſc. יבם *A huſband's brother.* occ. Deut. xxv 5, 7. As a N. fem. יבמת *A brother's wife.* occ. Deut. xxv. 7, 9. Ruth i. 15.

It appears from the book of Ruth, that the law (Deut. xxv. 5, *&c.*) concerning a man's *taking the widow of his deceaſed brother, and raiſing up ſeed unto his brother*, extended farther than to the huſband's brother, namely, to ſuch kinſman as had the right of redemption. See Ruth iii. 12, 13. iv. 5, 10.

It is alſo evident from Gen. xxxviii. 8, that the cuſtom of marrying the deceaſed brother's wife was far more ancient than the *Moſaic* law; and from this ancient cuſtom or inſtitution it is probable that the *Athenians* had that remarkable law, that "* No *heireſs* muſt marry out of her kindred, but ſhall reſign up herſelf and her fortune to her *neareſt relation*; and *by the ſame law, the neareſt relation was obliged to marry her.*"

### יבש

*Cocceius* hath juſtly obſerved, that this word is ſpoken both of the moiſture itſelf and of the thing, which was moiſt.

I. In Kal, *To dry, dry up*, or *become dry*, as waters. 1 K. xvii. 7. Job xiv. 11. Joel i. 20. & al. In Hiph. *To dry, make dry.* Joſh. ii. 10. iv. 23.

II. In Kal, *To be dry, dry up, become dry, wither.* It is ſpoken of the earth after the flood, Gen. viii. 14. of the bones, Prov. xvii. 22. Ezek. xxxvii. 4, 11. of the miraculous *withering* of *Jeroboam*'s hand, 1 K. xiii. 4. Comp. Zech. xi. 17. Luke vi. 6, 8. of the *withering* of vegetables, Job xviii. 16. Pſ. xc. 6. Iſa. xv. 6. Ezek. xvii. 9. Joel i. 12. & al. In Hiph. *To make dry, dry up*, as green wood. Ezek. xvii. 4. as fruit. Ezek. xix. 12. as herbs. Iſa. xlii. 15, 16. *To be* or *become dry.* Joel i. 10, 12, 17. Alſo, *To wither* or *blaſt*, the countenance of others, as with chagrin and grief. occ. 2 Sam. xix. 6. Comp. under בש. As a N. יבש *Dry.* Num. vi. 3. xi. 6. Joſh. ix. 5. Iſa. lvi. 3. As a N. fem. יבשה *The dry, the dry land*, Gen. i. 9, 10. & al. freq. LXX. ξηρα.

### יגב See under גב

### יגה

With a radical, but mutable or omiſſible, ה. In Kal and Hiph. *To afflict, grieve.* Job xix. 2. Lam. i. 5, 12. iii. 32, 33. & al. freq. The LXX. frequently render it by ταπεινοω *to humble, bring down.* In Niph. As a Participle, *Afflicted*, occ. Lam. i. 4. Zeph.

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* Lex eſt, ut orbæ, qui ſint genere proxumi,
Iis nubant: & illos ducere eadem hæc lex jubet.
Terent. Phormio, Act 1. Scen. 2. lin. 75, 6.

See alſo Archbiſhop *Potter*'s Grecian Antiquities, Vol. I. p. 159. 1ſt Edit.

iii. 18. As Ns. יגון *Affliction*, *grief*. Gen. xlii. 38. xliv. 31. תוגה Nearly the ſame. Pſ. cxix. 28. & al.

### יגע

I. In Kal, *To labour*. Joſh. xxiv. 13. Prov. xxiii. 4. Lam. v. 5. & al. As a N. יגיע *Labour*, *effect* or *produce of labour*. Gen. xxxi. 42. Deut. xxviii. 33.

II. *To be weary* or *fatigued with labour*. 2 Sam. xxiii. 10. Iſa. xl. 28, 30, 31. & al. In Hiph. *To weary*, *fatigue*. Iſa. xliii. 23. Mal. ii. 17. As a participial N. יגע *Weary*, *fatigued*. Deut. xxv. 18. 2 Sam. xvii. 2.

### יגר

I. *To ſhrink* or *draw back for fear*, *be afraid of*. It is frequently followed by מ *from*, or מפני *from the face of*, as Num. xxii. 3. Deut. ix. 19. Pſal. xxii. 24. This word ſeems in ſenſe nearly to anſwer the Greek ὑποστελλω, by which the LXX. tranſlate it, Deut. i. 17. As a N. מגור *A ſhrinking for fear*. Iſa. xxxi. 9. As a N. fem. מגורה *The object of fear*, *cauſe of ſhrinking*. Prov. x. 24. Iſa. lxvi. 4.

II. This word in Gen. xxxi. 47, is generally ſuppoſed to be a Chaldee or ancient Syriac N. ſignifying *a heap*, as the LXX. and Vulg. render it; the former by Βουνος, the latter, by tumulus; and it is certain that יגר is ſo uſed in Chaldee. See *Caſtell*. It may however be juſtly doubted whether it had this ſenſe in the age and country of *Laban*, whoſe words יגר שהדותא we may render with the learned Mr. *Bate* in his *New and Literal Tranſlation*, "*May the witneſs of the appointed bounds* be a terrour (to us) i. e. from paſſing theſe bounds to each others hurt. See ver. 52." And accordingly at ver. 48, 49, Laban calls the heap not only by the name Jacob had given it, i. e. נלעד *the heap of witneſs*, but he adds the word מצפה, i. e. *the watch*, *for he ſaid Jehovah* יצף watch *between me and thee*; where יצף correſponds to יגר in the former appellation יגר שחרותא.

### ידה

With a radical, but mutable or omiſſible, ה. That the ה in this V. is radical appears from it's forming the infinitive in ות, ידות Zech. i. 21, and from the following Hiph. form הודה in which the final ה is often retained. This V. ידה ſeems nearly related to הדה which ſee, and in general ſignifies, *To put forward*, *hold*, or *thruſt forth*, proferre, protendere.

I. *To caſt*, *caſt forth*, *caſt out*. It is applied to arrows. occ. Jer. l. 14.—to lots. occ. Joel iii. 8. Obad i. 11. Nah. iii. 10.—to horns. occ. Zech. i. 21. or 2, 4.—to a ſtone *caſt* on the mouth of a pit or dungeon. Lam. iii. 53. Comp. Dan. vi. 17, or 18.

II. As a N. fem. plur. ידות *Public profeſſions* or *confeſſions*, namely of Jehovah which were as great and eſſential a part of the Jew's as they are now of the Chriſtian's duty. See Rom. x. 10. Mat. x. 32, 33. Mark viii. 38. occ. Neh. xii. 8; where Vulg. Hymnos *Hymns*. Comp. ch. xi. 17.

III. In Hiph. הודה *To put* or *hold forward* or *forth*, either *by the voice* or *ſome overt act*, *to profeſs*, *confeſs*, *openly* and *freely*, whether as an object of praiſe or worſhip; ſee Gen. xxix. 35. 2 Sam. xxii. 50. 1 K. viii. 33, 35. 1 Chron. xvi. 4; or of ſorrow and repentance, as ſin or tranſgreſſion; ſo Pſ. xxxii. 5. אודה עלי פשעי ליהוה *I will* confeſs *concerning my tranſgreſſions to Jehovah*. Prov. xxviii. 13; where obſerve מודה *confeſſing* is oppoſed to מכסה *covering*, *cloaking*, as indeed אודה is to כסיתי in the Pſalm. But in this latter view it is moſt commonly uſed with words expreſſive of guilt.

In Hiph. the formative ה is retained after a ſervile in three paſſages, Pſ. xxviii. 7. xlv. 18. Neh. xi. 17; as in יהושיע which ſee under ישע. In Hith. התודה *To confeſs*. Lev. v. 5. xvi. 21. xxvi. 40. As a N. תודה *Open confeſſion* or *profeſſion*. See Joſh. vii. 19. Ezra x. 11. Pſ. xlii. 5. lvi. 13. lxix. 13.

זבח תודה, or ſimply תודה *Sacrifice of confeſsion*. See Lev. vii. 12, 13, 15. 2 Chron. xxix. 31. Pſ. l. 14, 23. Jer. xvii. 26. xxxiii. 11.

Hence Gr. ὑδω *to celebrate, ſing*, whence the N. ὑμνος *a hymn*, and the Verb ὑμνεω *to hymn* which in the LXX. twice anſwers to Heb. הודה, Iſa. xii. 24. xxv. 1. Alſo Greek Αδω, and αειδω *to ſing*, and the Nouns Αοιδη and Ωδη, *A ſong, an* ODE.

IV. Partly from this Verb הודה, the Patriarch *Judah* had his name. Gen. xxix. 35, *This time* (ſaith *Leah* on his birth) אודה את יהוה will I confeſs *Jehovah therefore ſhe called his name* יהודה *Jehudah*. So this name יהודה is a plain compound of יה (or יהוה) and הודה *to confeſs*. And *Jacob* in the ſpirit, of prophecy, obſerves, Gen. xlix. 8, יהודה אתה *Thou (art) Jehudah, thy brethren* יודוך ſhall confeſs, attribute the ſuperiority to, *thee, thy father's children ſhall bow down to thee*. But the prefixing the divine name יה in the name of *Jehudah*, and the great things foretold of him, ſhew that *Jehudah* or *Judah*, according to the fleſh, is to be conſidered only as a type of of the true *Jehudah*, even of Chriſt, who did, in the moſt eminent manner, *confeſs* and *glorify Jehovah*, and to whom *every knee muſt bow and every tongue* confeſs *that he is Lord*.

From this name יהודה we have, after the defection of the ten tribes, as a N. maſc. יהודי *A Jew*, one who belonged to the *kingdom* of *Judah*, 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. "But after the Babyloniſh captivity the appellation יהודים or *Jews* was extended to all thoſe who retained the *Jewiſh religion*, whether they belonged to the two tribes of *Judah* and *Benjamin*, or to the ten revolting tribes, whether they returned to Judea (as no doubt * ſome of the ten, as well as of the two, tribes did) or not. For, as the learned Biſhop *Newton* on the Prophecies, (Vol. I. p. 212.) has well obſerved, "it appears from the Book of Eſther, that there were great numbers of Jews (יהודים) in all the hundred twenty and ſeven Provinces of *Ahaſuerus* or *Artaxerxes Longimanus* King of Perſia, and they could not all be of the two tribes of Judah and Benjamin, who had refuſed to return to Judea with their brethren; *they muſt many of them have been the deſcendents of the ten tribes* whom the Kings of Aſſyria had carried away captive; but yet they are all ſpoken of as one and the ſame people, *and all without diſtinction are denominated Jews*," (Heb. יהודים, LXX. Ιȣδαιοι) See Eſth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verſes, and *Greek* and *Eng*. Lexicon in Ιȣδαιος. Hence

In Hith. *To judaize, become a Jew as to religion*. It occurs once as a Participle maſc. plur. ו being dropped, מתיהדים Eſth. viii. 17; where LXX. Ιȣδαϊζον. As a N. fem. יהודית (uſed adverbially and elliptially for בלשון יהודית) *Jewiſhly, in the Jews language*. So LXX. Ιȣδαϊϛι. 2 K. xviii. 26. Iſa. xxxvi. 11. Neh. xiii. 24. In which paſſages the fem. Ns. ארמית and אשדודית are in like manner applied to ſpeaking *in the language of Aram* (which by the way is the ſame as what we call *Chdalee*, ſee Dan. ii. 4.) *and of Aſhdod*. So LXX. Συριϛι and Αζωτιϛι.

V. As a N. fem. יד, plur. ידים

1. *The hand* of man, ſo called from it's being naturally capable of being *protended* or *thruſt forth* from the body; (comp. under זרע II.) ſo in Heb. it is very frequently joined with שלח *to put* or *thruſt forth*, as Gen. iii. 22. viii. 9. & al. freq. And ſince the *hand* of man is the * chief organ or inſtru-

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* See *Witſii* Δεκαφυλον, cap. 5. *Prideaux* Connect. Book III. *Whitby* on Jam. i. 1. and Biſhop *Newton*'s 8th Diſſertation on Prophecies, Vol. I. p. 212.

* *Quàm vero aptas, quàmque multarum artium miniſtras* manus *Natura homini dedit!* Says *Balbus* the Stoic in *Cicero* De Nat. Deor. Lib. 2. cap. 60; and then proceeds to illuſtrate the important offices of the *human hand*, by an induction of particulars. The Reader may alſo find ſome ingenious obſervations on the wonderful powers of the *human hand* and *arm*, in *Nature Diſplayed*, Vol. V. p. 29, &c. ſmall Eng. Edit.

ment of his *power* and *operations*, hence the Heb. יד is uſed in a very extenſive manner, for *power*, *agency*, *ability*, *means*, *inſtrumentality*, *dominion*, *poſſeſſion*, *aſſiſtance*, *cuſtody*, and the like. See Exod. iv. 21. Jud. i. 35. Lev. v. 7. xxvii. 8. Exod. ix. 35. xxxv. 29. Gen. ix. 2. Exod. iii. 8. 1 Sam. ix. 8. 2 Sam. xiv. 19. 1 K. x. 29. Eſth. ii. 3.

Hence we ſee the propriety of *ſtretching forth* or *lifting up the hands towards heaven in prayer*, which was practiſed both by believers (See Job xi. 13. 1 K. viii. 22. 2 Chron. vi. 12, 13. Pſ. lxiii. 4. Iſa. i. 15.) and by the * heathen. What was this but emblematically acknowledging the *power*, and imploring the *aſſiſtance* of their reſpective Gods? Comp. Pſal. xliv. 21, 22.

Hence alſo we may account for that very ancient ceremony of *lifting up the hand in ſwearing*. See Gen. xiv. 22. and Comp. Dan. xii. 7. In man this was confeſſing and invoking the *power of the Deity* to puniſh in caſe of perjury; in God, it was appealing to or ſwearing by *his own power*. See Exod. vi. 8. Num. xiv. 30. Comp. Deut. xxxii. 40. We find this ſignificant ceremony practiſed by the ancient Greeks and Trojans. Thus *Agamemnon* ſwears in *Homer*, Il. VII. lin. 412.

—*το σκηπτρον ανεσχεθε πασι θεοισιν·*
To all the Gods his ſceptre he *uplifts*.

And *Dolon* requiring an oath of *Hector*, Il. X. lin. 321.

—*μοι το σκηπτρον, ανασχεο και μοι ομοσσον·*
But firſt *exalt* thy ſceptre to the ſkies
And ſwear.———

Pope.

And we even meet with traditionary traces of their *Gods ſwearing in like manner*. Thus *Apollo* in *Pindar*, Olymp. VII. lin. 119, 120, orders *Lacheſis* one of the *Fates*, "*χειρας αντειναι, Θεων δ'ὁρκον μεγαν μη παρφαμεν, to lift up her hands* and not violate the great *oath* of the Gods."

*Giving one's hand under* or *to another* was a token of *ſubmiſſion*. It was acknowledging his own *power* ſubject to that of the other. In this manner *all the Princes* ſubmitted *to Solomon*, 1 Chron. xxix. 24; and Hezekiah commands the children of Iſrael, 2 Chron. xxx. 8, *to give* the hand *to Jehovah*, that is, to *ſubmit* themſelves and aſcribe the *power* (LXX. *δοξαν the glory*) to him. Comp. Jer. l. 15. *Homage* is ſtill performed in many places by the Homager's *kneeling down, and putting his hands between thoſe of his Lord*, then taking an oath of fealty to him; after which they kiſs each other in token of friendſhip and fidelity.*

2. In condeſcenſion to our capacities the *almighty power* of God is expreſſed by his *hand*. Gen. xlix. 24. Exod ix. 3. Num. xi. 23. Job x. 8. xii. 9, 10. & al. freq. And particularly, *A divine agency* or *impulſe on the mind*. 2 K. iii. 15. Ezek. i. 3. & al.

3. Since the *hands* are placed on each *ſide* of the body hence יד ſignifies, *A ſide*, *border*, *extremity*, as *hand* ſometimes does in Engliſh. See Exod. ii. 5. 1 Sam. iv. 13, 18. Deut. xxiii. 12. Ezek xlviii. 1. Hence an *extenſive country* is ſaid to be רחבת ידים *wide of* hands, i. e. *wide on all* hands or ſides, as we ſay. Gen. xxxiv. 21. Jud. xviii. 10.

4. יד is uſed for a *trophy* or *monument* of victory, probably becauſe made in the ſhape of a large *hand*, (the emblem of *power*) erected on a *pillar*. Thus Saul, after ſmiting the Amalekites, in the pride of his heart, מציב לו יד *erected to* or *for himſelf* (not for Jehovah) a hand, 1 Sam. xv. 12;

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* See *Homer*, Il III. lin. 318. VI. lin. 257, 301. VII. lin. 177. and *Virgil*, Æn. I. lin. 97. IX. lin. 16. X. lin. 667. XII. lin. 196.

* See *Martinii* Lexic. Etymol. in *Homagium*, and *Rapin*'s Hiſt. of England by *Tindal*, Folio, Vol. I. p. 600, at the year 1464.

and David ſmote Hadadezer King of Zobah, when he was going לחציב ידו *to erect his hand* or *trophy* by the river Euphrates, 2 Sam. viii. 3. 1 Chron. xviii. 3. And this appears to be the moſt ancient uſe of theſe ***memorial hands***; whence Abſalom ſeems to have taken the hint of erecting one merely *to keep his name in remembrance*, 2 Sam. xviii. 18; where obſerve that this monument is expreſsly called not only יד *a hand* but מצבה *a pillar*, which, together with the uſe of the Verb הציב in the above texts, ſhews that the *hand* was wont to be put on a *pillar*. See more in *Bate's* Crit. Heb. It may not be amiſs to obſerve that to this day in the Eaſt-Indies the picture of a *hand* is the emblem of *power* or *authority*. Thus I am aſſured by a gentleman of undoubted veracity, who reſided many years at the Coaſt of *Coromandel*, that when the Nabob of *Arcat*, who in his time was *Governour* of *five Provinces*, appeared on public occaſions, ſeveral ſmall flags with each a *hand* painted upon them, and one of a larger ſize with *five hands* were ſolemnly carried before him. And a model of the proceſſion with the flags, as here deſcribed, I have myſelf ſeen, in the poſſeſſion of this gentleman.

VI. As a N. fem. plur. ידות and ידת

1. *Hands*, *handles* or *tenons* of wood, to be received into ſockets. occ. Exod. xxvi. 17, 19. xxxvi. 22, 24.
2. *Stays*, *props*, perhaps in the ſhape of hands, ſupporting a ſeat, or elſe it may mean, according to Mr. *Bate* in his *New and Literal Tranſlation*, &c. *Arms* like thoſe of an *arm-chair*. occ. 1 K. x. 19. 2 Chron. ix. 18.
3. *Handles*, though rendered *ledges*. occ. 1 K. vii. 35, 36.
4. *Axle-trees*, q. d. *Handles* for wheels. occ. 1 K. vii. 32, 33.
5. *Parts*, *portions* or *ſhares*, q. d. *Handfuls*, *what* are *handled* or taken into the *hand* at once. Gen. xliii. 34. xlvii. 24. 2 Sam. xix. 43, or 44. & al.

VII. As a N. with a formative א, אד *An exhalation*, *vapour*, *miſt*, *thruſt forth* or *ejected* from the earth or waters. occ. Gen. ii. 6. Job xxxvi. 27. Hence

VIII. As a N. איד *Miſtineſs*, *cloudineſs*, *gloomineſs*, as from *thick vapours*; but it is uſed only in a figurative ſenſe for *calamity*, as *light* for *joy* and *happineſs*. Deut. xxxii. 35. 2 Sam. xxii. 19. & al. freq. Comp. Joel ii. 2. Zeph. i. 15, and under ענן.

IX. As a N. אוד *A fire brand*, or rather according to the nature of the eaſtern fuel, *a ſmall twig on fire* *, *emitting* flame or ſmoke. occ. Iſa. vii. 4. Amos iv. 11. Zech. iii. 2.

X. As a N. fem. plur. אודות, אודת and אדות, *Propelling* or *impelling cauſes*, *motives*. Theſe words are generally preceded immediately by the Particle על, and the phraſe may be rendered, *On account of*, *by reaſon of*. Gen. xxi. 11, 25. xxvi. 32. & al. freq. Jer. iii. 8. על כל אדות אשר *For all* the cauſes *that*, i. e. *becauſe that*, Pro eo, quòd, as the Vulg. rightly expreſſes the ſenſe. אודת is once preceded by אל, 2 Sam. xiii. 16. *And ſhe ſpake to him* אל אודת on account *of this great* מאחרת *ſucceeding evil which* (*ſays ſhe*) *thou haſt done to me in ſending me away.* Comp. Act. i. 4.

## ידע

I. *To perceive* or *feel* by the *body* or *outward ſenſes*. Gen. xix. 33. Prov. xxiii. 35. In a Hiph. ſenſe, *To cauſe to feel*, *make feel*, as we ſay for *putting to pain*. Jud. viii. 16; where the LXX. Verſion *ηλοησεν threſhed*, or, according to the Alexandrian M. S. *κατεξανεν tore*, and the Vulg. contrivit and comminuit expreſs the general ſenſe but not the ideal meaning of the Heb. In Huph. *To be made to feel.* Prov. x. 9.

II. *To know carnally*. Gen. iv. 1, 17. xix. 5, 8. & al.

III. *To know* with the mind or underſtanding. It occurs very frequently, and in this view has as great variety of applications, as the V. *to know* in Engliſh, which however it ſeems unneceſſary, particularly to enumerate. Alſo in a Hiph. ſenſe, *To cauſe to know.* Job xxxvii. 3; where it is applied figuratively to the dawn. As a N. fem. דעת *Feeling, knowledge, experience.* Gen. ii. 9. Deut. iv. 42. & al. freq. As Ns. דע and דעה Nearly the ſame. See Job xxxii. 6, 10, 17. Pſ. lxxiii. 11. Alſo, Fem. in Reg. דעת *Acquaintance.* occ. Ruth iii. 2. As Ns. מדע *Knowledge, ſcience.* 2 Chron. i. 10, 11. & al. מידע or מודע *A perſon known, an acquaintance.* So LXX. γνωριμος. occ. Ruth. ii. 1. Prov. vii. 4.

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* See *Obſervations on divers Paſſages*, &c. Vol. I. p. 263.

IV. *To know, take notice of, acknowledge, reſpect, regard.* See 1 Sam. ii. 12. Jer. xxii. 16. Pſ. i. 6. xxxi. 8. Prov. xii. 10. Hoſ. ii. 8. Ezek. xix. 7. וידע אלמנותיו *And he* (*Jehoiakim*) took notice of *their* (*men's*) *palaces*, in order to plunder them, as it follows in the text, *and he laid waſte their cities*, &c. Comp. 2 K. xxiii. 35. Jer. xxii. 17, 18.

V. As a N. ידעני *A wizard, a cunning man, a pretended conjurer* or *diviner.* Lev. xix. 31. xx. 6, 27. & al. The LXX. ſeveral times render it by Γνωστης, q. d. *a knowing one.*

VI. As a Particle מדוע *Wherefore, for what reaſon.* Gen. xxvi. 27. Exod. xxxiii. & al. It is a plain compound from מה *what*, and דע or דוע *knowledge* or *reaſon.* The ה is omitted in the compoſition as in מזה *what is that?* for מה זה, Exod. iv. 2; מלכם *What (is) to you?* Iſa. iii. 15.

VII. Chald. In Kal, ידע, and, with נ added after a ſervile, נדע *To know.* See Dan. v. 21. ii. 9, 30. iv. 17, or 14. Ezra iv. 15. In Aph. הודע *To make known, ſhew.* Dan. ii. 15, 25. & al. freq. As a N. מנדע *Knowledge, underſtanding.* Dan. v. 10, iv. 31, or 34.

DER. Greek ειδω and ειδεω to know, ſee, whence Eng. *idea, ideal*; Latin *video viſum*, to ſee, whence Eng. *viſion, viſual*, and by compoſition *provide*, &c. *evident.* Alſo Saxon ƿitan to know, whence Old Eng. Verb *to wit*, and the Ns. *wit, witneſs.*

יה See under חיה XI.

### יהב

*To give, ſupply.* It is uſed in Chaldee, Dan. ii. 21, 23. & al. and in Syriac, in this ſenſe; but as a V. in Hebrew it occurs only in the Imperative Mood הב occ. Prov. xxx. 15. הבה Gen. xi. 3, 4. & al. הבי occ. Ruth iii. 15. in plur. הבו Gen. xlvii. 15, 16. & al. freq. It denotes a *deſire* of having ſome *want ſupplied.* When another Verb follows, as Gen. xi. 3, it may be tranſlated, *Come come, pray, prithee*; otherwiſe, it includes both Verbs, and ſhould be rendered, *Come give, pray give, pray bring, pray put, ſet*, or the like. See Gen. xxix. 21. xxx. 1. Deut. i. 13. 2 Sam. xi. 15. As a N. יהב *A gift, allotment.* occ. Pſ. lv. 23. *Caſt* יהבך thy allotment, whatever is allotted thee, or rather, thy ſupply, i. e. the care of ſupplying thee, *upon Jehovah.* Comp. 1 Pet. v. 7.

יהבהב Occurs not as a V. but hence, as a N. maſc. plur. in Reg הבהבי *My continual* or *frequently repeated offerings.* So *Symmachus* excellently, Θυσιας επαλληλους, q. d. *Sacrifices offered one upon another.* occ. Hoſ. viii. 13.

### יהד

As a Participle in Hith. מתיהד, ſee under ידה IV.

יהר See under הרה

יום See under ים

יון See under ינה

יזן See under זן

יזע See under זע

### יחד

*To unite, make one.* occ. Gen. xlix. 6. Job iii. 6. Pſal. lxxxvi. 11. Iſa xiv. 20. As a N. יחיד *Only, ſingle, ſolitary.* Gen. xxii. 2. Pſal. xxv. 16. & al. As a Particle יחד *Together*, q. d. *united together.* 1 Sam. xi. 11. xvii. 10. & al. So with the ו collective poſtfixed, יחדו *Together, all together.* Gen.

xiii. 6. xxii. 6. & al. freq. Alſo, *Compactly*, *firmly*, *wholely*, Uniter. Pſ. iv. 8, or 9. cxxii. 3. יחדיו *Together*. occ. Jer. xlvi. 12, 21. xlix. 3. As a N. fem. in Reg. with י *my* poſtfixed, יחידתי *My united one* ſeems uſed for the *humanity* of Chriſt in *union* with the divinity. Pſ. xxii. 21. (Comp. Zech. xiii. 7.) The Targum interprets יחידתי by רוחא דגושמי *the ſpirit of my body*.

II. As a N. אחד *One*, *the firſt*, *a certain one*. Gen. xii. 6. i. 5. xxi. 15. & al. freq. Fem. אחת (for אחדת, the ד being dropped before another dental) *One*, &c. Exod. xxvi. 6. & al. freq. Plur. אחדים *Alike*, *the ſame*. (q. d. *ones*). Gen. xi. 1. Alſo, *A few*. Gen. xxix. 20. כימים אחדים *like* a few (or units of) *days*. So ch. xxvii. 44.

It once occurs as a V. in Hith. Spoken of a ſword. Ezek. xxi. 16, התאחדי Unite *thyſelf*, i. e. collect *thyſelf*, unite or collect *all thy force*.

III. Chald. חד, Fem. חדא and חדה The ſame as the Heb. אחד, *One*, *a*, French *Un*. See Dan. ii. 9, 31. iv. 16. vi. 2. חד is once uſed for אחד in the *Hebrew* Scriptures. Ezek. xxxiii. 30. כחדה *Together*, q. d. *as one thing*, Lat. Unà. occ. Dan. ii. 35.

## יחל

I. In Kal and Hiph. *To remain*, *abide*, *ſtay*, *wait*, *expect*, freq. occ. See Jud. iii. 25. 1 Sam. x. 8. xiii. 8. 2 Sam. iii. 29. 2 K. vi. 33. Job xxx. 26. Mica v. 6. The LXX. have rendered the word inter al. by *μενω to remain*, and by *προσμενω* and *ὑπομενω to wait*, *expect*. In Niph. *To wait*, *expect patiently*. occ. Ezek. xix. 5. As Ns. חילה (occ. Job vi. 10. Q?) and תוחלת *Patient expectation*, *lingering hope*. Pſal. xxxix. 8. Prov. xiii. 12. & al.

II. As a N. חיל *Perſevering ſtrength*, *firmneſs* of body or mind, *virtue*. So *Cocceius* Not. Lexic. "Μενος, vis *μενȣσα*." 2 Sam. xxii. 40. Exod. xviii. 21, 25. *Strength* of ſubſtance, wealth. Gen. xxxiv. 29. Job xxxi. 25.—of an army. Exod. xiv. 4, 9. & al. freq. —of trees. Joel ii. 22. It is written without the י חל Obad. i. 20.

III. As a N. חול *Sand* of the ſea, which by its weight *remains* in its place. "Arena *gravitate ſuâ* manens," *Cocceius*. See Prov. xxvii. 3. Job vi. 3. Jer. v. 22.

It is foretold of the two tribes of Zabulon and Iſſachar, Deut. xxxiii. 19, that *they ſhould ſuck*, i. e. enjoy, not only *the abundance of the ſea*, an extenſive maritime traffic, but alſo *the treaſures hid* בחול in the ſand, which latter words *Scheuchzer*, in his Phyſica Sacra on the Place, refers to the river *Belus*, which ran through the tribe of Zabulon, and which according to *Strabo*, *Pliny* and *Tacitus*, was remarkable for furniſhing the *ſand of which they anciently made glaſs*. But it ſeems much more natural with Mr. * *Bate*, to explain the *treaſures hid in the ſand* of thoſe highly valuable Murices and Purpuræ or *Purple fiſhes*, which were found on the Coaſt of Zabulon and Iſſachar, and of which no doubt thoſe tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from thoſe ſhell-fiſh ſo famous among the Romans, by the names of *Sarranum Oſtrum*, *Tyrii Colores*, &c.

## יחם

I. In Kal, *To conceive*, *admit into the womb*, as a female. So the LXX. conſtantly render it by *κισσαω* or *εγκισσαω* and the Vulg. generally by concipio. occ. Gen. xxx. 38, 39. xxxi. 10. Pſ. li. 7. On Gen. xxx. 38, obſerve that יחמנה is the third Perſon plur. fut. *fem*. with the י prefixed inſtead of ת. ישרנה 1 Sam. vi. 12, and יעמדנה Dan. viii. 22, are Verbs of the ſame form. As a N. or a V. infinitive uſed for a N. יחם *Conceiving*, *conception*. occ. Gen. xxx. 41.

II. As a N. fem. חמה See under חם.

Der. Saxon pamb, Old Eng. *Wemb*, Eng. *Womb*.

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* See the Note in his *New and Literal Tranſlation*, &c.

## יחף

Occurs not as a V. in Heb. but in Arabic the cognate Root חפי ſignifies *To have the hoof* or *feet ſmooth and worn by walking*, as a beaſt, or even as a man, "Lævem, attenuatam, tritamque Ungulam habuit *jumentum*; *vel* pedes ex Inceſſu, *etiam homo*." *Caſtell.* And in Chaldee יחף ſignifies *To be worn away*, or *waſted by attrition*, and is particularly applied to *ſhoes* or *ſandals* by *Onkelos* on Deut. viii. 4, ומסנך לא יחיפו *And thy ſandals* were *not* worn away or out. (*attrita ſunt. Walton.*) As a participial N. in Heb. ſpoken only of the feet, יחף *Foot-worn, having the feet ſore* or *tender by walking barefoot.* Iſa. xx. 2. *At the ſame time ſpake Jehovah, ſaying, Go*—and put off thy ſhoe or ſandal from thy foot: *and he did ſo, walking*—יחף foot-worn. It occurs alſo in this ſenſe ver. 3, 4, and 2 Sam. xv. 30. The LXX. having in all theſe paſſages rendered it by *ανυποδετος unſhod*, and the Vulg. either by diſcalceatus *unſhod*, or nudis pedibus *barefoot*, have given the general ſenſe but not the preciſe idea of the word. Jer. ii. 25, *Keep thy foot* מִיחף, Vulg. *a Nuditate*, from nakedneſs, LXX. *απο ὁδȣ τραχειας* from the rough road, but it ſeems ſtrictly to mean, from wearing, or being worn, away.

## יחר

In Kal, *To delay, tarry*, ſo LXX. *εχρονισεν* and Vulg. moratus eſt. Once 2 Sam. xx. 5. It is evidently of the ſame import as אחר.

## יחש

*To reckon up*, *number* or *diſtribute*, *according to families* or *genealogies*. It occurs not as a V. in Kal, but in Hith. *To be reckoned by genealogies.* 1 Chron. v. 7, 17. & al. freq. As a N. יחש *A genealogy*, *regiſter of families*. occ. Neh. vii. 5. This Root occurs only in the Books of *Chronicles*, *Ezra* and *Nehemiah*.

## יטב

It is nearly related to טב, which ſee. *To be good*, *well*, *right*, *agreeable*, *chearful*, or the like. Gen. xii. 13. xl. 14. 1 Sam. xxiv. 4. Jud. xix. 6. In Hiph. *To do* or *make good.* Gen. xii. 16. Deut. viii. 16. Prov. xxx. 29. Followed by ל and a V. in the infinitive mood, it denotes *to do* that action which is expreſſed by the latter Verb, *well*, *rightly* or *thoroughly*, as Jer. i. 12. היטבת לראות *thou haſt done well* for ſeeing, *i. e. thou haſt* ſeen *rightly.* Comp. 1 Sam. xvi. 17. Mica vii. 3. But ſometimes the ל between the Verbs is omitted, as Iſa. xxiii. 16. היטיב and היטב are often uſed adverbially, for *Well*, *rightly*, *thoroughly*, as Deut. ix. 21. xvii. 4. 2 K. xi. 18.

## יטל

The ſame as טל. *To caſt*, *caſt down.* See Pſal. xxxvii. 24. Prov. xvi. 33. But obſerve that יוטל in both theſe paſſages may be in Huph. from טל, as הוטלו Jer. xxii. 28, may be likewiſe.

## יין See under ינח.

## יכח

*To be plain*, *manifeſt*, *evident.* It occurs not as a V. in Kal, but

I. In Hiph. *To make manifeſt*, *ſhew*, *ſhew plainly*, *point out* by facts. occ. Gen. xxiv. 14, 44; in the former of which paſſages *Symmachus* has given nearly the idea of the word by rendering it *απεδειξας thou haſt ſhewn.* See Gen. xxxi. 42. (comp. ver. 29.) Hab. i. 12.

II. *To make manifeſt*, *ſhew*, *demonſtrate* by words. See Job xiii. 3, 15. xix. 5. xxxii. 12. Iſa. ii. 4 i. 18; where Eng. Tranſlat. not badly, *Let us reaſon.* Gen. xxxi. 37; ויוכיחו בין שנינו *And* let them ſhew, make manifeſt (the truth) i. e. as the Eng. Tranſlat. let them judge, *between us.* So as a Participle or participial N. מוכיח *An umpire* between parties, q. d. *a demonſtrator* of what is right. Job ix. 33. In Niph. נוכח *To be ſhewn*, *proved* by words. occ.

Job xxiii. 7. נכחת alſo Gen. xx. 16, has been ſuppoſed to be of this Root, but it belongs to Root נכח, which ſee. In Hith. *To make oneſelf manifeſt, produce one's cauſe* or *reaſons, lay oneſelf open*, as we may ſay. occ. Mica vi. 2. As a N. fem. תוכחת, plur. תוכחות *A proof, a reaſon.* Job xiii. 6. xxiii. 4. The LXX. have generally rendered this V. הוכיח by ελεγχειν whoſe primary ſenſe ſeems to be *to demonſtrate, ſhew by evident*, or *convincing reaſons* or *arguments*. See *Greek* and *Engliſh* Lexicon in Ελεγχω.

III. Becauſe *ſhewing* or *reaſoning* by words is often in the way of *reproof*, (as Prov. ix. 7. ומוכיח לרשע מומו *And* he who ſhews *to a wicked man his fault*—ſupply from the former part of the verſe, *getteth to himſelf ſhame)* hence the Verb הוכיח ſignifies *To reprove, rebuke*, in words. Gen. xxi. 25. Lev. xix. 17. Prov. xxiv. 25. As Ns. fem. תוכחה *Reproof, rebuke.* 2 K. xix. 3. Iſa. xvii. 3. תוכחת Nearly the ſame. Prov. x. 17. xii. 1. & al.

IV. *To rebuke* by action, *to correct, chaſtiſe.* 2 Sam. vii. 14. 2 K. xix. 4 Pſ. xxxviii. 2. In Huph. *To be corrected.* occ. Job xxxiii. 19. As a N. fem. תוכחה *Correction, chaſtiſement.* Hoſ. v. 9. Pſal. lxxiii. 14.

## יכל

Denotes almoſt any kind of *power* or *ability.*

I. In Kal and Hiph. Followed by a V. infinitive with or without ל prefixed. *To be able* to do a thing; it may often be rendered by *can* or *could.* See Gen. xiii. 6, 16. xxxvi. 7. xliv. 1. Deut. xiv. 24. As a V. infinitive with the י uncommonly prefixed, or rather as a N. fem. יכלת *A being able.* occ. Num. xiv. 16. Deut. ix. 28.

II. *To be able* conſiſtently with cuſtom or duty, ſo it may often be rendered *may* or *muſt.* See Gen. xliii. 32. Deut. xii. 17. xvi. 5. xvii. 15.

III. *To prevail.* Gen. xxx. 8. xxxii. 28. Alſo, Tranſitively or with ל following, *To prevail over, overcome.* Pſ. xiii. 5. Gen. xxxii. 25. Jud. xvi. 5. & al.

IV. *To endure, be able to bear*, whether tranſitively, Pſ. ci. 5. Iſa. i. 13; or with ו and another V. following, Eſth. viii. 6.

V. In Hiph. *To be able to attain.* Hoſ. viii. 5; where the LXX. ȣ *μη δυνωνται καθαρισθηναι can in no wiſe* be cleanſed. So Vulg. non poterunt *emundari.*

VI. As a N. מיכל, joined with המים *water*, ſeems to denote *ſhallow* water which *may be* paſſed through, q. d. a *practicable* water. occ. 2 Sam. xvii. 20; where the LXX. *παρηλθον μικρον τȣ ὑδατος, they paſſed over a* little *water.* Here *μικρον* expreſſes the general ſenſe, though not the preciſe idea, of the Heb. מיכל. From this form and application of the Heb. Root the Arabs appear to have derived their Verb מכל which is by them often applied to a channel or well *having but little water*; and from this uſe of the Arabic word *Schultens* in his M. S. Origines Hebraicæ makes מכל a Hebrew Root of the ſame import and conſequently the מ in מיכל to be radical, but the former interpretation ſeems the truer.

יכלכל In Kal and Hiph. *To be fully able to ſupport* or *ſuſtain.* (Comp. Senſe IV. of יכל above) occ. Prov. xviii. 14; where Vulg. ſuſtentat *ſuſtains.* Mal. iii. 2; where LXX. ὑπομενεῖ *will ſupport.*

## יכת See under כת

## יל

*To cry* or *ſhriek out*, as a woman in labour. occ. 1 Sam. iv. 19. הרה ללת *Big with child* (for) to cry out; the firſt ל in ללת being conſidered as ſervile, and the infinitive לת being formed, as uſual in Verbs with י for the firſt radical.

ילל I. *To cry out, ſhriek* or *howl violently* or *repeatedly.* It occurs not as a V. in Kal, but as a Participle ילל *Howling violently, yelling.* occ. Deut. xxxii. 10; and frequently in Hiph. but it never changes the initial י into ו. See Iſa. xiii. 6. Jer. xlvii. 11. Hoſ. x. 14. Alſo in a tranſitive ſenſe, *To cauſe to howl violently.* occ. Iſa. lii. 5; where obſerve, that in the Hiph. Verb יהילילו,

the formative ה is retained after a ſervile י, as in יהושיע from שע, יהודו from ידה.

As a N. fem. יללה and in Reg. יללת *A howling* or *yelling*. Zeph. i. 10. Jer. xxv. 36. & al.

Hence Greek Ολολυζω, Lat. *Ululo*, Eng. *howl*, *wail*, *yawl*, *yell*; if all theſe words ſhould not, as well as the Heb. יל and ילל, be rather conſidered as formed immediately from the ſound. Let the reader judge.

II. תוללי Pſ. cxxxvii. 3, is by ſome referred to this Root and conſidered as a N. maſc. plur. in Reg. from ילל, and תוללינו שמחה is accordingly tranſlated *Our ejulations of joy*. But 1ſt, There is no other inſtance where a deflection from ילל aſſumes a ו inſtead of the י; nor 2dly, Is there any other inſtance where a word of that Root is uſed in a good ſenſe; and 3dly, the ſtructure of the ſentence in the Pſalm requires, according to the uſual ſtyle of the poetic parts of Scripture, that תוללינו ſhould correſpond with שובינו, *our captivators*, *thoſe who took us captive*; and it is accordingly rendered by the LXX. *ὁι απαγοντες* and by the Vulg. qui abduxerunt nos *thoſe who led us away*: I cannot therefore help thinking, with the learned *De Dieu*, that the interpretation which makes תוללינו to be put by a *Chaldaiſm* for שוללינו *thoſe who ſpoiled us*, is by no means contemptible; eſpecially ſince the Pſalmiſt is here ſpeaking of the *Babylonians*, and ſince the Chaldee Paraphraſt explains it by בוזנא *they who ſpoiled us*. It muſt however be confeſſed that I do not meet with the V. תלל uſed for שלל elſewhere either in the Biblical Chaldee or in the Targums.

III. As a N. fem. לילית See under לל.

## ילד

*To procreate* or *breed* young, *to beget* or *bear*; for like the Greek *γενναω* and Latin gigno, it is ſpoken both of the male and female. It is alſo applied both to man and beaſts. See Gen. iv. 1, 2, 16, 18. xxx. 39. xxxi. 8. Alſo, *To cauſe to bring forth*, *to deliver of a child*, as a midwife. occ. Exod. i. 16. In Niph. נולד *To be born*. Gen iv. 18. Lev. xxii. 27. 1 K. xiii. 2. & al. freq. Alſo, *To be born again*, as it were, *to become by a total* or *great change*. Eccleſ. iv. 14. Job xi. 12. *That vain hollow man* (glancing at Job) *may become wiſe*, *and the wild aſſe's colt* ארם יולד may become, be regenerated *a man*. This uſe of the V. is beautifully expreſſive, and is common in Arabic. See *Schulten*'s Comment. and *Scott*, and comp. John iii. 3. In Hiph. הוליד *To beget*. Gen. xi. 27. xxv. 19. & al freq. *To bring forth*, but in a figurative ſenſe. Pſ. vii. 15. Iſa. lix. 4. & al. Comp. Prov. xxvii. 1. Alſo, *To cauſe to bring forth*. Iſa. lxvi. 9. Applied to the earth. Iſa. lv. 10. In Huph. *To be born*. occ. Gen. xl. 20. Ezek. xvi. 4, 5. In Hith. התילד *To reckon one's deſcent*, *declare one's genealogy* or *pedigree*. occ. Num. i. 18.

As a N. fem. לדה *A bringing forth*, *birth*, *parturition*. Hoſ. ix. 11. As a N. ילד *A ſon*, *a child*, *a young man*, *a lad*. See Exod. i. 17. ii. 6, 7. Gen. iv. 23. xxi 8, 14, 15, 16. And from this N. may be deduced the ſenſe of the V. in Gen. l. 23. *The children of Machir* ילדו על ברכי were brought up, dandled, treated as children or boys, *upon the knees of Joſeph*. A beautiful picture of an old man's fondneſs for his deſcendants. So in *Homer* on the other hand (Il. IX. lin. 455.) *Amyntor* imprecates it as a curſe upon his ſon *Phœnix*, that he might have no ſon *to ſit upon* Amyntor's *knees*;

Μηποτε γȣνασιν ὁισιν εφεσσεσθαι φιλον ὑιον
Εξ εμεθεν γεγαωτα.

As Ns. fem. ילדה *A girl*, *a damſel*. occ. Gen. xxxiv. 4. Joel iii. or iv. 3. Zech. viii. 5. ילדות *Youth*, *time of being young*. occ. Eccleſ. xi. 9, 10. As a N. maſc. ולד *A* *child*, *offspring*. occ. Gen. xi. 30. and (according to ſome copies) 2 Sam. vi. 23. יליד *One born*. Gen. xvii. 12. Lev. xxii. 11. As Ns, fem. ילדת *Offſpring*, *progeny*. occ. Pſ. cx. 3. מילדת *A midwife*, *an aſſiſtant in bringing forth*. Gen. xxxv. 17. xxxviii. 28. Exod. i. 15. & al. Fem. in Reg. מולדת *Nativity*. Gen. xi. 28. xxiv. 4, 7. & al. *Kindred*. Gen. xliii. 7. *Offſpring*. Gen. xlviii. 6. As a N. fem. plur. תולדות *Generations*, *ſucceſſive productions*, or *occurences*. See Gen. ii. 4. vi. 9. xxxvii. 2. Num. i. 20.

From this Root is derived the Greek Ειλιθυια in plur. Ειλιθυιαι, uſed in Homer as the name of a *Goddeſs* or *Goddeſſes* who preſided over *child-birth*. See Il. XVI. lin. 187. Il. XIX. lin. 103, 119. Il. XI. lin. 270. In this laſt paſſage *Homer* makes the Ειλιθυιαι the daughters of *Juno* or *the air*; but in the *Orphic* Hymn to Προθυραια that Goddeſs alſo is called Ειλιθυια and Αρτεμις i. e. *the moon*.

Hence alſo Eng. *to yield*, i. e. produce. Alſo, *A lad*, and perhaps, by prefixing ש, *Child*.

## ילך

The ſame as הלך, *To go*, *walk*, &c. which ſee. Micah i. 8. & al.

## ילף

Occurs not as a V. in Heb. but in Arabic the cognate Root ולף ſignifies *to ſtick faſt*, *adhere*. So as a N. fem. ילפת ſeems to ſignify *An obſtinate eruption* or *ſcabbineſs adhering* to the ſkin, *a tetter*. So LXX. Λειχην and Vulg. Impetigo. occ. Lev. xxi. 20. xxii. 22.

## ילק See under לק

## ים

This word is nearly related to הם which ſee, (if indeed it ought to be reckoned a different Root) as ידה to הדה, ילך to הלך, and like הם it denotes *Tumult*, *tumultuous motion*. It occurs not as a V. but hence

I. As a N. יום *The* or *A day*, from the *tumultuous motion* or *agitation of the celeſtial fluid*, while the ſun is above the horizon. Gen. i. 5, 18. viii. 22. Pſ. cxxxvi. 8. & al. freq. "A good teleſcope, ſays an * excellent and pious Philoſopher, will ſhew us —what a *tumult* ariſes in the air from the *agitation* of the ſun-beams in the heat of the noon-day. The heaven ſeems tranſparent and undiſturbed to the naked eye; while a ſtorm is raiſed in the air by the impulſe of the light, *not unlike what is raiſed in the waters of the ſea, by the impetuoſity of the wind*. It increaſes with the altitude of the ſun, and when the evening comes on, it ſubſides almoſt into a calm."

יומו *His day* means *the day of his birth*. Job iii. 1. comp. ver. 3, 4, 8. Hoſ. vii. 5. ביום *In the day*, is often uſed for *at the time*, for our time is meaſured principally by *days*, and ſo, אשר *which* being underſtood, is equivalent to *when*. See Gen. ii. 4, 17. Iſa. xi. 16. Lam. iii. 57. היום, with the ה emphatic prefixed, *The day*, is uſed for *this day*, *to day*. Exod. xiv. 13. 2 K. vi. 28. Alſo, *At the time*, *now*. Lat. Jam. Deut. xxxi. 21. 1 Sam. ix. 9. Neh. i. 6. & al. Alſo, *In the day time*. Neh. iv. 22. Hoſ. iv. 5.

Plur. ימים and fem. ימות (occ. Deut. xxxii. 7. Pſ. xc. 15.) *Days*. Gen. viii. 10, 12. & al. freq. *Some days*. Num. ix. 22. Neh. i. 4. Alſo, *A certain period of days*, *a year*. See Exod. xiii. 10. Lev. xxv. 29. Jud. xvii. 10. xxi. 19. 1 Sam. i. 3. (comp. ver. 7.) xxvii. 7.

יומים *Two days*, as this word always ſignifies, when the ו is inſerted. occ. Exod. xvi. 29. xxi. 21. Num. xi. 19.

As a Particle formed with ם poſtfixed, יומם *By day*, *in the day time*. Exod. xiii. 21, 22. & al. freq.

II. As a N. ים *The* or *A ſea*, from it's *tumultuous motion* by winds or tides, freq. occ. It is uſed more extenſively than our Eng.

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* The Rev. Mr. *William Jones* in his *Eſſay on the Firſt Principles of Natural Philoſophy*, p. 241.

word *ſea* uſually is, as for *any large collection of waters, a lake,* See Num. xxxiv. 3. Joſh. iii. 16. xii. 3;—for the *large brazen* or *molten veſſel* in Solomon's Temple for the *Prieſts to waſh in.* This ſea was emblematical of thoſe *ſufferings* and *afflictions,* (comp. under פקע) whereby *Chriſt the great High Prieſt* was *made perfect* or *conſecrated to his office,* (Heb. ii. 10.) and alſo of thoſe by which his faithful ſervants who in an inferiour ſenſe are *Prieſts* alſo, (comp. 1 Pet. ii. 5. Rev. i. 6. v. 10. are *baptized* (See Mat. xx. 22, 23.) and *purified.* See 1 K. vii. 23—25. 2 Chron. iv. 2—4.

It is further evident that in Gen. i. 10. Job xxxviii. 8. Pſ. xxiv. 2, ים and plur. ימים comprehend not only the *ocean* or *ſea* as we call it, but alſo תהום רבה *the great abyſs,* or *vaſt collection of waters in the bowels of the earth.*

Since the Mediterranean or *Great Sea* (as it is ſtyled Joſh. i. 4.) lay all along the *Weſtern* Coaſt of the Holy Land from North to South, hence ים often denotes *the Weſt.* Gen. xxviii. 14. Exod. x. 19. xxvi. 22. Iſa. xlix. 12. & al.

III. As a N. maſc. plur. with a formative מ, מים and in Reg. מי, the final מ being dropped in Regimine as it is in all other plurals which in their abſolute form end in ים.

1. *Water,* or *waters* in general, thus denominated like ים *the ſea,* from their being ſo ſuſceptible of, and frequently agitated by, *tumultuous motions.* Gen. i. 2, 6.

2. Spoken of *tears,* Pſ. cxix. 136. Jer. ix. 1. Lam. i. 16.

3. *Water* having always been, as it ſtill is, the *principal drink,* as *bread the principal food* (ſee under לחם II.) of the Eaſtern nations, hence *bread* and *water* denote in general *the neceſſaries of life.* Iſa. iii. 1. xxxiii. 16. & al.

4. It ſignifies *the gifts* and *graces of the Holy Spirit through the preaching of the Goſpel,* or *the doctrine of the Goſpel, attended by the influence of the Holy Spirit.* See Iſa. xliv. 3. xxxv. 7. xli. 18. lv. 1. xii. 3. Ezek. xlvii. 1. Zech. xiv. 8. Comp. John iv. 10, 14. vii. 38, 39. Rev. xxi. 6. xxii. 1, 17.

5. *Waters* ſignify *a numerous* and *powerful nation* or *nations,* eſpecially as hoſtilely invading a country. Iſa. viii. 7. Jer. xlvii. 2. Comp. Iſa. xvii. 12, 13. Ezek. xxvi. 3, 19.

6.—*Inevitable* and *overwhelming calamities* or *afflictions.* 2 Sam. xxii. 17. Pſ. xviii. 17. lxix. 2, 3, 15, 16. cxxiv. 4, 5. cxliv. 7. Iſa. xxviii. 17. xliii. 2. Lam. iii. 54.

7.—*Poſterity ſpringing,* as it were, *from a common ſource.* Num. xxiv. 7. Iſa. xlviii. 1. Comp. Deut. xxxiii. 28. Pſ. lxviii. 27.

IV. As a reduplicate N. maſc. plur. in Reg. מימי *Waters, numerous* or *abundant waters.* Exod. vii. 19. viii. 6. or 2. Joſh. iv. 7. & al. freq.

V. As a N. maſc. plur. ימם Gen. xxxvi. 24. The *Rabbins* explain this by *Mules,* the Vulg. renders it Aquas calidas *warm waters;* but the interpretation of the learned *Bochart* ſeems far the beſt, namely, that ימם here is the name of a *people,* probably the ſame as the gigantic אימים *Emim,* mentioned Gen. xiv. 5; of whom ſee under אים. Accordingly the Targum in Gen. xxxvi. 24, renders ימם by גבריא *giants,* and *Aquila* and *Symmachus* retain the *Hebrew* name τȣς Ιαμειμ *the Emim;* ſo that the paſſage אשר מצא את הימם במדבר ſhould be rendered, *who found,* or *lighted upon,* the Emim *in the deſert.* מצא, when ſpoken of enemies, is uſed for *lighting upon them,* or even *attacking them ſuddenly.* See Jud. i. 5. 1 Sam. xxxi. 3. 2 Chron. xxii. 8. Pſ. xxi. 9; and *Bochart,* Vol. II. 238. & ſeq.

DER. *Jumble,* from ים and בל to mix, tumultuous mixture. Saxon ᵹelioma, light and Engliſh *gleam,* from גלה to reveal, appear, and ים; whence alſo, perhaps, *Glimmer, glimpſe.*

## ימך

In Hiph. *To enlarge, amplify, make large, roomy,* or *ſpacious.* Once Pſ. xvi. 5. *Thou*

תומיך ſhalt enlarge *my lot.* Vulg. reſtitues *ſhalt reſtore.*

This Root is not to be found in the common Lexicons, and תומיך in the Pſalm is uſually referred to the Root תמך *To ſuſtain*, *ſupport*, as if it were the Participle Benoni in Kal from that Verb; but ſince on this ſuppoſition תומיך with the י inſerted would be a very irregular, and, I believe, unexampled form, and ſince the Root ומך in Arabic ſignifies *To be large*, *ample*, *ſpacious*, whence the N. ומכה in *Golius* and *Caſtell*, *Spaciouſneſs*, *freedom* "amplitudo ſpatii, libertas," I have with *Schultens* in his Manuſcript *Origines Hebraicæ* ventured to reſtore this Root; and very readily ſubmit this interpretation of it, which a little differs from * his, to the Reader's judgement.

## ימן

Occurs not as a V. in Kal, but ſeems to have nearly the ſame radical meaning, as אמן *to be ſteady*, *firm*. Thus the V. יחד is of the ſame import as אחד, and יחר as אחר.

I. As a N. ימין *The right hand*, with or without יד, from it's *ſteadineſs* or *conſtant employment* in work, comparatively with the left hand. See Gen. xlviii. 13, 14, 17, 18. Jud. iii. 15, 16. So in Greek the *right hand* is called Δεξια from *δεξασθαι to receive*, *take*, on account of it's aptitude for this purpoſe, and I ſuppoſe is in Engliſh denominated *right* from it's fitneſs or *rightneſs* to perform our various works.

*The right hand* figuratively denotes *power* or *agency* of God or man *ſteadily and effectually exerted*. See inter al. Exod. xv. 6, 12. Job xl. 9, or 14. Pſ. lxxiv. 11. lxxvii. 11. lxxxix. 43. cxviii. 15, 16. So the *right hand* is the place of *dignity* or *honour*. See 1 K. ii. 19. xlv. 10. lxxx. 18. cx. 1.

Eccleſ. x. 2. *The heart* (underſtanding or ſenſe) *of a wiſe man is at his* right hand, i. e. ready to be employed with *dexterity* and *effect*.

From the hand, ימין and ימני, fem. ימינית are applied to the ear, the foot, the eye, the ſhoulder of a beaſt, the finger, a pillar. See Exod. xxix. 20, 22. Zech. xi. 17. Lev. vii. 32. 1 K. vii. 21. 2 Chron. iii. 17.

In Hiph. *To uſe the right hand.* occ. 1 Chron. xii. 2. Alſo, *To go* or *turn to the right hand.* occ. Gen. xiii. 9. 2 Sam. xiv. 19. Ezek. xxi. 16. Iſa. xxx. 21; כי תאמינו וכי תשמאילו *When* ye ſhall turn to the right hand, *and when ye ſhall turn to the left.* In this laſt text the א is plainly ſubſtituted for the י which is uſed in the three others, and this manner of ſpelling confirms the near relation between the Roots ימן and אמן above obſerved.

II. As a N. ימין is uſed for the *ſouth*, or *ſouthern* part, and in this ſenſe oppoſed to צפון the *north*, Pſal. lxxxix. 13. It is highly probable from Gen. i. 27, compared with Gen. ii. 18—22, that *Adam* was formed on the *morning* of the ſixth day, and ſo would naturally turn himſelf firſt to the *eaſt*, where the ſolar light firſt appears; and thus the *ſouth* would be at his *right hand*, and was therefore denominated from it. *Milton* has finely touched upon this circumſtance, where *Adam* is giving *Raphael* an account of himſelf, and the objects around him at his firſt formation:

Strait toward *Heav'n* my wond'ring eyes I turn'd,
And gaz'd a while the ample *ſky.*— — —
——— —— Thou *Sun*, ſaid I, fair *Light*—
While thus I call'd and ſtray'd I knew not
    whither,
From where I firſt drew air, and fitſt *beheld*
*This happy Light.*
Par. Lost, Book viii. lin. 257, 8. 273, 283, &c.

III. As Ns. תימן *The ſouth*, Joſh. xii. 1. & al. freq. Alſo, *The ſouth wind*, occ. Pſ. lxxviii. 26. תמן *The ſouth.* occ. Job ix. 9.

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* "*Tu ſortem meam* facies laxiſſimam, omni *ſcilicet* amplitudine bonorum auctam." *Schultens.*

## ימר

I. In Kal and Hiph. *To change, alter, exchange.* Pſ. xv. 4. Jer. ii. 11 (where the firſt י in ההימיר is plainly radical) Lev. xxvii. 10. Micah ii. 4. & al. freq. In Niph. נמר *To be changed.* occ. Jer. xlviii. 11. In Hith. *To change* or *alter oneſelf*, or *one's condition.* occ. Iſa. lxi. 6. (compare the context.) As a N. fem. תמורה *An exchange, commutation.* Lev. xxvii. 10, 33. Ruth iv. 7.

II. As a N. נמר *A Leopard* ſo called, perhaps from this Root, on account of his *variegated* ſkin. But ſee Root נמר.

## ימש

*To feel, grope.* It occurs in Hiph. Jud. xvi. 26. הימשני *Let me feel.* And if this word, and not המשני, which is in the margin, and in the *Complutenſian* Edition, be the true reading, we muſt ſay, that the Roots ימש and מש are of the ſame import, as יטב and טב, ירע and רע. Comp. under מש.

## ינה

With a radical, but mutable or omiſſible, ה.

I. *To preſs, ſqueeze, oppreſs, depreſs.* So the LXX. frequently render it by Θλιϐω. It occurs as a Verb in a natural ſenſe, Pſ. cxli. 5. *Let the righteous ſmite me kindly*, or *(it ſhall be) a Kindneſs, and reprove me, (it ſhall be) oil to my head*, or *a moſt excellent oil*, אל יני ראשי *it ſhall not* depreſs *me* (i. e.) *my head*, it ſhall not make me *hang down* my head, as perſons in great ſorrow or dejection do, ſee Iſa. lviii. 5; to which is oppoſed הרים ראש *lifting up the head*, Pſal. iii. 4. Hence,

II. As a N. יין (with the firſt י radical, and formed as כיס from כסה, עין from ענה, &c.) *Wine*, which is made by *ſqueezing* the grapes, *the expreſſed juice* of grapes. Gen. ix. 21. xlix. 11. & al. freq. It ſeems worthy of remark that the Heb. name for *wine* has been retained with little variation in many other languages, as in the Greek Οινος, Lat. *Vinum*, whence Italian and Spaniſh *Vino*, and French *Vin*; in the Celtic or Welſh *Gwin*; in the Cimbric *Uin*, Gothic *Wein*, Old German *Uuin*, Daniſh *Vien*, Dutch *Wiin*, Saxon ƿin and Eng. *Wine* and *Vine.**

III. As a N. יון (formed as חוץ from חצה and כוס from כסה, &c.) *Mud, mire overwhelming* and *oppreſſing* one on all ſides. occ. Pſ. xl. 3. lxix. 3.

IV. As a V. in Kal, *To oppreſs, afflict*, or the like, in a moral ſenſe. occ. Pſ. lxxiv. 8. נינם We will oppreſs *them.* As a Participle Benoni in Kal, or as a participial N. maſc. or fem. יונה *Oppreſſing*, or *an oppreſſor.* occ. Jer. xxv. 38. xlvi. 16. l. 16. Zeph. iii. 1. & al. In Hiph. הונה *To oppreſs.* Ezek. xviii. 12, 16. & al.

V. As a N. יונה *The pigeon* or *dove*, becauſe particularly *defenceleſs*, and *expoſed* to *rapine* and *violence.* See Pſ. lv. 7. Hoſ. vii. 11. xi. 11. It is evident, that according to this Interpretation יונה in the form of a Particip. active, is uſed in a *paſſive* ſenſe, and it requires but a very ſlight acquaintance with the Hebrew language to know that not only the Participles active of ſome Verbs, but alſo the Verbs themſelves in Kal have a *paſſive* as well as an active ſignification, eſpecially in thoſe Inſtances where the Hiph. conjugation is uſed as Kal, or in an *active* ſenſe.

The poets, who are often the beſt deſcribers of nature, forget not to paint the dove as the *object of rapine.* Thus *Homer*, Il. XXI. lin. 493, &c.

—— —— ὡϛε πελεια  
Ἡ ρα θ' ὑπ' ιρηκος κοιλην εισεπτατο πετρην  
Χηραμον' ȣδ' αρα τῃ γε ἁλωμεναι αισιμον ηεν.

So when the Falcon wings her way above,  
To the cleft cavern ſpeeds the gentle *Dove*,  
*(Not fated yet to die.)* ——

POPE.

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* See *Junius*'s Etymol. Anglican in *Wine.*

Again, Il. XXII. lin. 139, &c.

Ηΰτε κιρκος ορεσφιν ελαφροτατος πετεηνων
Ρηϊδιως οιμησε μετα τρηρωνα πελειαν·
Ἡ δε θ᾽ ὕπαιθα φοβειται· ὁ δ᾽ εγγυθεν ὀξυ λεληκως
Ταρφε᾽ επαΐσσει, ελεειν τε ἑ θυμος ανωγει.

Thus at the panting *Dove* a Falcon flies,
(The ſwifteſt racer of the liquid ſkies)
Juſt when he holds or thinks he holds his prey,
Obliquely wheeling thro' th' aereal way
With *open beak*, and ſhrilling cries he ſprings,
And *aims his claws*, and ſhoots upon his wings.
Pope.

So *Virgil*, Æn. XI. lin. 721, &c.

*Quàm facile accipiter ſaxo ſacer ales ab alto*
Conſequitur *pennis ſublimem in nube* columbam,
Comprenſamq; tenet, pedibuſque; eviſcerat uncis:
Tum cruor & vulſæ labuntur ab æthere plumæ.

Not with more eaſe the Falcon from above,
Shoots, *ſiezes*, *gripes*, and *rends* the trembling *dove*;
All ſtain'd with blood the beauteous feathers fly,
And the looſe plumes come fluttering down the ſky.
Pitt.

### ינח See נח

### ינק

In Kal, *To ſuck*. Job iii. 12. Joel ii. 6. Iſa. lx. 16. lxvi. 11. Comp. Deut. xxxiii. 19. As a participial N. יונק or ינק *A ſuckling, a ſucking child*. Num. xi. 12. Jer. xliv. 7. In Hiph. *To give ſuck, to ſuckle*, Gen. xxi. 7. Exod. ii. 9. As a participial N. fem. מינקת or מנקת *A woman who gives, or has given ſuck, a wet nurſe*. Gen. xxiv. 59. xxxv. 8. Exod. ii. 7.

II. Applied to plants. As a N. יונק *A young twig*, ſhooting from a ſtock, q. d. *a ſucker*. occ. Iſa. liii. 2. As a N. fem. in Reg. יונקת The ſame. Job viii. 16. Pſ. lxxx. 12. So Plur. in Reg. יניקות occ. Ezek. xvii. 4.

Der. *Young*, *younker*, &c.

### יסד

I. *To found, lay the baſis* or *foundation*. See inter al. Joſh. vi. 26. Pſ. civ. 5. 2 Chron. xxxi. 7. As participial Ns. יסוד *A foundation, baſis*, Exod. xxix. 12. 2 Chron. xxiv. 27. & al. מוסד Nearly the ſame. Deut. xxxii. 22. Iſa. lviii. 12. & al. In Hiph. *To lay for a foundation*. 2 Chron. iii. 3. *And theſe* (meaſures namely) *Solomon* הוסד laid as a foundation *for building*. In Huph. *To be founded, have the foundation laid*. Ezra iii. 11.

מוסדות השמים 2 Sam. xxii. 8, *The foundations of the Heavens* are *thoſe foundations which were made by the Heavens*, when they divided the waters from the waters, by forming the ſhell or hollow ſphere of earth between the two ſpheres of water: In the parallel place, Pſ. xviii. 8, theſe are called מוסדי הרים *the foundations of the mountains*, and elſewhere מוסדי ארץ *the foundations of the earth*, Pſ. lxxxii. 5. Prov. viii. 29. Iſa. xxiv. 18. Comp. Job xxxviii. 4. Pſ. xviii. 16. xxiv. 2. civ. 5. Prov. iii. 19.

II. In Kal, *To found*, as a nation or people. Iſa. xxiii. 13. In Niph. *To be* thus *founded*. Exod. ix. 18. comp. ver. 24.

III. *To found, ſettle, eſtabliſh*. Iſa. xiv. 32.

IV. *To eſtabliſh, ordain, decree*. Pſ. viii. 3. civ. 8. 1 Chron. ix. 22. Eſth. i. 8. מטה מוסדה *The decreed rod*. occ. Iſa. xxx. 32.

V. In Niph. *To be founded, firmly fixed*, or *reſolved*. occ. Pſ. ii. 2. xxxi. 14.

VI. As Ns. סד and סוד See under סד.

### יסך

This Root is nearly related to סך (which ſee) as יטב to טב, &c. *To ſmear over, anoint*. Once Exod. xxx. 32. As a N. מיסך See under סך I.

### יסף

I. In Kal and Hiph. *To add, increaſe*. See Lev. v. 16. vi. 5. Iſa. xxxviii. 5. Jer. xlv. 3. Job xlii. 10. Prov. i. 5.

II. With the infinitive mood following, with or without ל, or with another verb connected with יסף by ו, *To repeat, do again*. See Gen. iv. 2, 12. xxv. 1. 2 K. xxiv. 7. freq. occ. It is ſuppoſed to be twice written with א, as if from the Root אסף, namely Exod. v. 7. 1 Sam. xviii. 29. In the former paſſage תאספון may be conſidered as the Egyptian pronunciation for תספף, and in the latter יאסף may be really from אסף, and יאסף לרא may be rendered, recovered *as to fearing*, i. e. recovered *from his fear*, as we ſay. Comp. under אסף IV. VI. VII.

## יסר

is in ſenſe, as well as ſound nearly related to אסר. Comp. under ימן.

. In Kal, *To reſtrain*, *check*, *diſcipline*. See Iſa. viii. 11. Jer. xxxi. 18. Lev. xvi. 18, 28. Deut. iv. 36. viii. 5. xxi. 18. 1 K. xii. 11. 1 Chron. xv. 22. Pſ. xciv. 10. In Niph. *To be reſtrained*, *diſciplined*, *to receive diſcipline* or *correction*. Lev. xxvi. 23. Pſ. ii. 10. Jer. vi. 8.

I. As a N. מוסר In general, *Reſtraint*, *ſomewhat reſtraining*.

. Plur. in Reg. מוסרי and fem. מוסרות *Bands* or *bonds*. Pſ. cxvi. 16. Iſa. lii. 2. Jer. v. 5. xxvii. 2. Job xxxix. 5; in which laſt cited paſſage as well as in others it is oppoſed to פתח *opening*, *looſing*. The LXX. frequently render מוסרות by *δεσμυς bonds*.

. *Reſtraint*, *diſcipline*. Deut. xi. 2. Job v. 17. & al. freq. Job xii. 18, מוסר מלכים פתח *He looſeth* the bond *of Kings*, "He deſtroys their * *binding power*, their authority, by dethroning them. The expreſſion may allude to the Royal *Belt*, one of the inſignia of majeſty. Comp. Iſa. xlv. 1." *Scott*, whom ſee. As a N. fem. in Reg. מסרת *Diſcipline*, *correction*. occ. Ezek. xx. 37.

## יעד

. In Kal, *To appoint*, *conſtitute*. occ. Jer. xlvii. 7. Mica vi. 9. 2 Sam. xx. 5. And he tarried מן המועד אשר יעדו *beyond* the ſet time *which he had* appointed *(to) him*. So as a N. maſc. מועד plur. מועדים and (2 Chron. viii. 13.) מועדות *A ſet regular time*, *a ſeaſon*. Gen. i. 14. xvii. 21. xxi. 2. & al. freq. Pſ. civ. 19. *He made the lunar light* (not for ſeaſons or ſet times in the ſenſe of ſacred ſeaſons or periodical feaſts, comp. under חרש II. but) according to (it's) ſeaſons, or periodical returns of continually increaſing or waneing light, as it follows in the text, *the ſolar light knoweth* מבואו his going off, or ſetting. As a N. fem. מועדה *Appointment*. occ. Joſh. xx. 9.

II. Spoken of a woman, *To betroth*, *to appoint* her *for a wife*. occ. Exod. xxi. 8, 9.

III. In Niph. *To be convened*, *to meet* or *aſſemble by appointment*. Num. x 4. xiv. 35. Joſh. xi. 5. Amos iii. 3. & al. *Can two* men *walk together*, *except* נועדו they be agreed, or meet by appointment. As a N. מועד *A meeting*. Hence אהל נועד *the tabernacle of meeting*, ſo called becauſe God promiſed there נועד *to meet with* Moſes and the children of Iſrael. See Exod. xxv. 22. xxix. 42, 43. xxx. 36. In Job xxx. 23. The grave is called בית מועד *the houſe* of appointment, or rather, of meeting, *to all living*. Comp. ch. iii. 18, 19.

In Pſ. lxxiv. 8, we read of *All the* מועדי *of God*, which muſt mean *Places of Aſſembly* for the ſervice of God, and the expreſſion ſhews there were many of them. But the learned *Prideaux* (Connect. Vol. I. p. 387, &c. 8vo.) whom ſee, thinks theſe מועדי אל were rather *Proſeuchæ* than *Synagogues*, i. e. rather *Open Courts where the people met to pray each man for himſelf*, than *Covered buildings*, *where a public ſervice was performed reſembling that of our Pariſh Churches*, *and conſiſting in a form of common prayers*, *and in reading and expounding the law and the prophets to the congregation there aſſembled*. See *Greek* and *Engliſh* Lexicon to New Teſt. in Προσευχη and Συναγωγη, and the Authors there quoted.

IV. As a N. fem. עדה (formed as לדה from ילד) in Reg. עדת *An appointed* or *regularly conſtituted meeting* or *aſſembly*, ſo it differs from קהל which denotes any *aſſembly* whether regular or irregular. freq. occ. Hence Jud. xiv. 8, עדת דברים is with great propriety uſed for *a ſwarm of bees*, whoſe wonderful and *regular polity* or *economy* in their works, it is well known, can hardly be exceeded in human ſociety. *Virgil* particularly obſerves, Georg. IV. lin. 153, 5.

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* Comp. 1 K. xii. 11, 14. Pſ. ii. 3.

*Solæ communes natos*, conſortia tecta
*Urbis habent*, *magnis agitant ſub legibus ævum*;
*Et* patriam *ſolæ*, *&* *certos novere penates*.
They, they alone, a *general intereſt* ſhare,
Their young committing to the publick care,
And all *concurring* to the *common* cauſe,
Live in fixt cities under ſettled Laws
WARTON.

And again, lin. 215, 216. ſpeaking of their King, or as the moderns call it, their Queen,

——— ——— ——— *Omnes*
*Circumſtant* fremitu denſo, *ſtipantq*; *frequentes*.
——————— With awe they him *ſurround*,
And *crowd* about him with triumphant ſound.
WARTON.

Comp. under דבר IV.

### יעה

I. It is rendered *to ſweep away*, but, as it is ſpoken of hail, ſeems rather to ſignify *to overturn*, ſo the Vulg. ſubvertet. *Theodotion* *ταραξει ſhall diſturb*. occ. Iſa. xxviii. 17; where obſerve that the ſtructure of the ſentence proves that יעה is the third Perſon maſc. preter, and conſequently that the י and ה are both radical.

II. As a N. maſc. plur. יעים *Shovels*, for *turning up* the aſhes of the brazen altar of the tabernacle or temple *on a heap*. See Exod. xxvii. 3. 1 K. vii. 45.

### יעז

It ſeems nearly related to עז (which ſee) as יטב to טב, יעשה to עשה.

*To ſtrengthen*. It occurs not as a V. but hence, as a Participle Niph. נועז *Strong*, *robuſt*. Once Iſa. xxxiii. 19. *Symmachus* renders the word *ἀναιδη impudent*, and the Vulg. in like manner, impudentem. Comp. Deut. xxviii. 50.

### יעט

I. *To cover*. occ. according to ſome, Iſa. lxi. 10. But ſee under עטה.

II. Chald. from the Heb. יעץ *To counſel*, *adviſe*, צ being, as uſual, changed into ט. In Hith. *To conſult one another*, *to conſult together*. occ. Dan. vi. 7, or 8. As Ns. עטא *Counſel*. occ. Dan. ii. 14. יעט *A counſellor*. occ. Ezra vii. 14, 15.

### יעל

I. In Hiph. *To profit*, *benefit*, *advantage*. 1 Sam. xii. 21. Job xv. 3. & al. freq.

Hence perhaps, Eng. Adjective *Well*, alſo *Weal* and *wealth*.

II. As a N. יעל *The Ibex*, a ſpecies of *wild goat*. See under עלה XI.

### יען See under ענה

### יעף

*To diſſolve*, *melt*, *diſſipate*. This ſeems the idea of the word; accordingly the LXX. frequently render it by ἐκλυω, as 1 Sam. xiv. 28. 2 Sam. xvi. 2, 14. xvii. 29. and (according to the *Alexandrian* MS.) Jud. viii. 15. 2 Sam. xxi. 15. So the other ancient Greek verſions, in Iſa. xl. 28.

I. In Kal, *To be tired*, *ſpent* or *diſſolved* with fatigue. Iſa. xl. 28, 31. Jer. ii. 24. As a N. יעף *Tired*, *ſpent*. 2 Sam. xvi. 2. Iſa. xl. 29. & al. עיף (formed as חיל from יחל, קין from קן,) Nearly the ſame, Gen. xxv. 29, 33. & al.

II. As a N. fem. plur. תועפות *Diſſolutions*, *meltings*. occ. Job xxii. 25. כסף תועפות *Silver of* meltings, *i. e.* ſilver that hath been ſeveral times *melted* in the fire. So the LXX. *πεπυρωμενον*, *that hath undergone* or *been melted in the fire*.

III. As a N. fem. תועפת *That which cauſeth fatigue to others*, *indefatigable ſtrength*. So Targum תוקפא *Overpowering ſtrength*, and Vulg. Fortitudo. occ. Num. xxiii. 22. xxiv. 8.

IV. As a N. fem. plur. תועפות *The high tops* of mountains (ſo LXX ὑψη, Vulg. altitudines) whoſe aſcent *wearies* the traveller. occ. Pſ. xcv. 4.

So pleas'd at firſt the tow'ring Alps we try,
Mount o'er the vales, and ſeem to tread the ſky:
Th' eternal Snows appear already paſt,
And the firſt clouds and mountains ſeem the laſt:
But thoſe attain'd, we tremble to ſurvey
*The growing labour's of the lengthen'd way*:
Th' increaſing proſpect *tires* our wand'ring eyes,
Hills peep o'er Hills, and Alps on Alps ariſe!

Pope's Eſſay on Criticiſm, lin. 227, &c.

### יעץ

In Kal, *To adviſe, give counſel, advice* or *information.* Exod. xviii. 19. Num. xxiv. 14. & al. freq. In Niph. *To be counſelled, conſult, take counſel.* Iſa. xl. 14. Pſal. lxxi. 10. & al. In Hith. *To take counſel together, conſult among themſelves,* occ. Pſ. lxxxiii. 4. As a N. fem. עצה *Counſel, advice given,* Prov. xii. 15; or *taken,* Iſa. xiv. 26. As a N. fem. plur. מועצות or מעצות *Counſels, deſigns.* Prov. xxii. 20. Jer. vii. 24. Pſ. lxxxi. 13. & al.

### יער See under ערה

### יעש See under עשה

### יפה

With a radical, but mutable or omiſſible, ה. In Kal, *To be fair, beautiful.* Cant. iv. 10. vii. 7. Ezek. xxxi. 7. & al. Alſo in a tranſitive ſenſe, *To make beautiful, decorate.* occ. Jer. x. 4. In Hith. *To make oneſelf fair* or *beautiful.* occ. Jer. iv. 30. As a N. maſc. and fem. יפה *Fair, beautiful.* Gen. xxxix. 6. xii. 14. & al. freq. So Fem. in Reg. יפת Gen. xii. 11. xxix. 17. & al. As a N. יפי *Beauty.* Iſa. iii. 24. & al. freq.

יפיפה *To be exceedingly beautiful.* occ. Pſal. xlv. 3.

### יפח

. In Kal, *To breathe* or *blow,* as the air in motion.* Gen. ii. 7. Comp. Ezek. xxxvii. 9. So in Hiph. Cant. iv. 16.

I. In Kal, *To breathe out, utter by breath* or *voice.* Prov. xix. 9. Hab. ii. 3. Pſ. xxvii. 12. ויפח חמס *And such as* breathe out *cruelty.* Eng. Tranſlat. So *Homer,* Il. III. lin. 8. Μενεα πνειοντες, *Breathing courage. Cicero,* Catilin. II. 1. Scelus anhelantem, *Breathing out* or *puffing with wickedneſs.* Ad Herenn. IV. 55. Anhelans *ex intimo pectore* crudelitatem, From the bottom of his breaſt *breathing out cruelty.* Comp. Acts ix. 1, Εμπνεων απειλης και φονȣ, Breathing out *threatenings and ſlaughter,* Eng. Tranſlat. but ſee *Greek* and *Eng.* Lexicon in Εμπνεω. In Hiph. The ſame. Prov. vi. 19. & al. comp. Pſ. xii. 6. In Hith. התיפה *To draw and emit the breath ſtrongly,* as in pain, *to pant,* anhelare. occ. Jer. iv. 31.

III. In Hiph. *To breathe upon, blaſt by breathing.* occ. Pſ. x. 5. So *Symmachus* ἐκφυσα.

IV. As a N. פיח *Cinders, aſhes.* See under נפח to which Root יפח is nearly related, as יצב to נצב, יקש to נקש.

### יפע

Occurs not as a V. in Kal, but in Hiph. *To radiate, irradiate,* as a ſtream of light. occ. Job iii. 4. *To irradiate, ſhine forth,* as God in glory. occ. Deut. xxxiii. 2. Pſ. l. 2. lxxx. 2. And that either in vengeance, occ. Pſ. xciv. 1; or in kindneſs, occ. Job x. 3. Alſo, *To cauſe to ſhine* or *irradiate,* occ. Job xxxvii. 15; והפיע אור עננו *And* cauſeth *the light of his cloud* to irradiate. This ſeems an alluſion to that glorious and wonderful phenomenon, *the Rainbow.* See *Scott* on the place, and comp. Gen. ix. 13, 14. As a N. fem. in Reg. יפעת *Splendour, brightneſs, glory.* occ. Ezek. xxviii. 7, 17. As a N. תפע *Light ſhining.* occ. Job x. 22. ותפע *And* the light *as thick darkneſs.*

### יפת

This word is nearly related to פתה *To entice, perſuade,* as ירד to רדה.

I. It occurs as a V. in Kal, Gen. ix. 27. יפת אלהים ליפת God *ſhall* perſuade *(attire en douceur,* French Tranſlat.) *Japhet;* which was accompliſhed by his poſterity's converſion to chriſtianity. In Niph. ויפת

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* See *Hutchinſon*'s Introduc. to Moſes Sine Princip. 36, 37.

בסתר לבי *And my heart* hath been *ſecretly* enticed. But obſerve that in both theſe texts יפת may be referred to פתה which ſee.

II. As a N מופת plur. מופתים and מפתים *A perſuaſive fact, event* or *ſign*, given for *conviction*, whether ſtrictly miraculous and exceeding the powers of nature, as Exod vii. 9. xi. 9, 10; or not, as Ezek. xii. 6, 11. xxiv. 24, 27. So Zech. iii. 8, *Joſhua* the high Prieſt and his companions were אנשי מופת *men* raiſed up by God as *types* of Chriſt, and as *proofs that God would bring his ſervant the* BRANCH.

III. As a N. תפת *A ſign* or *example to others*, ὑποδειγμα (See 2 Pet. ii. 6.) ſo Vulg. Exemplum. occ. Job xvii. 6. *He* (Eliphaz) *has made me a by-word of the people, and I ſhall be*, or *that I may be*, תפת an example *before them*. For this interpretation of this difficult text I am indebted to Mr. *Scott*, whom ſee.

### יצא

In Kal, *To come* or *go forth*, or *out*, in almoſt any manner. In Hiph. *To cauſe to come forth* or *out*, *to bring* or *carry forth* or *out*. freq. occ. In Huph. הוצא *To be brought forth* or *out*. Ezek. xxxviii. 8. & al.

This V. is applied inter. al. to the production of the earth or of vegetables. Gen. i. 12. Deut. xiv. 22. 1 K. iv. 33. Job viii. 16. Iſa. xi. 1.—to the offſpring of man. Gen. xv. 4. xxxv. 11. 2 K. xx. 18.—to the ſolar light's going forth upon the earth. Gen. xix. 23. Jud. v. 31. ſo to the ſtellar lights. Neh. iv. 15, or 21. comp. Ezek. vii. 10.—to the ſpringing or coming forth of waters. Deut. viii. 7. Ezek. xlvii. 1.—to a protuberant eye. Pſ. lxxiii. 7.—to a projecting tower. Neh. iii. 25.—to words uttered. Jud. xi. 36. 1 Sam. ii. 3.—to the extent of a border or limit. Num. xxxiv. 9, 12. Joſh. xv. 3, 4, 9.—to money expended or diſburſed, 2 K. xii. 11, 12.—to an eſtate *going out* of the buyer's or mortgagee's hand to the original owner, Lev. xxv. 28, 33.—to a ſervant *going out* free, Exod. xxi. 2. Lev. xxv. 54.—to the heart *leaping* or *ſtarting* in ſudden fear, Gen. xlii. 28; where the LXX. preſerving the idea of the Heb. εξεςη, and the French Tranſlation excellently, treſſaillit *ſtarted*.

The final א of this Root (as in בא, מצא and others) is twice dropt, namely in the V. יצתי for יצאתי Job i. 21; and in the Participle Benoni Kal, fem. יצת for יצאת Deut. xxviii. 57; where, as to the expreſſion *coming out from between her feet*, it may be remarked that *Homer* uſes a ſimilar one for *being born*, Il. XIX. lin. 110. Ὁς κεν—πεσῃ μετα ποσσι γυναικος, *whoever ſhall fall* between ("*intra*" *Clarke*) the *feet of a woman*.

As a participial N. מוצא and more rarely מצא *A coming, going*, or *being brought out* or *forth*; it is applied to the ſame ſubjects and in almoſt as extenſive a manner as the V. and denotes

1. *The act of going* or *coming forth*. Num. xxxiii. 2. Pſ. xix. 7. Ezek. xii. 4. Mica v. 1, or 2. ומוצאתיו *And his* (*the Meſſiah's*) goings forth *have been from of old*, מימי עולם *from the days of antiquity*.—Not his *eternal generation* from the Father, as this word has been tortured to ſignify, but his *goings forth to action*, his *proceedings* or *acts* for the benefit of his people and the deſtruction of his enemies, as the Verb יצא is often applied. See Mica i. 3. Jud. iv. 14. Pſ. lx. 12. lxviii. 8, lxxxi. 6. Iſa. xxvi. 21. Hab. iii. 13. Zech. xiv. 3. Comp. Hoſ. vi. 3.
2. *The thing which goeth* or *cometh out*. Num. xxx. 13. Deut. viii. 3. xxiii. 23. Pſ. lxxxix. 35.
3. *The place whence any thing comes*. Job xxviii. 1. Iſa. lviii. 11. Pſ. lxv. 9. lxxv. 7; in which laſt paſſage מוצא is uſed for that part of the Heavens whence the ſolar light יצא *cometh forth*, i. e. *the eaſt*. Comp. Pſ. xix. 6, 7.

As a N. fem. plur. תוצאות and תוצאת *Goings forth*, as of a border. Num. xxxiv. 8. Joſh. xv. 4, 11. למות תוצאות Goings forth *with regard* to (i. e. from) *death*. Pſ. lxviii. 21. *For out of it* (the heart *are*)

חיים

תוצאות חיים *the iſſues of life.* This is true both in a natural and a ſpiritual ſenſe.

As a N. fem. צאה and in Reg. צאת *Excrement.* Iſa. xxviii. 8. Deut. xxiii. 14. Ezek. iv. 12. Alſo, *Filthineſs* in a ſpiritual ſenſe, Prov. xxx. 12. Iſa. iv. 4. Hence as a N. maſc. plur. Spoken of garments צואים, and צאים *Filthy.* occ. Zech. iii. 3, 4.

יצאצא Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. dropping the י צאצאים.

1. *The produce* of the earth. Iſa. xxxiv. 1. xlii. 5.
2. *Offspring* of man. Job xxvii. 14. xxxi. 8. xlviii. 9.
3. *Spiritual offspring.* Iſa. lxi 9.

Der. French and Eng. *Iſſue*, by which word our Tranſlators render the V. יצא Iſa. xxxix. 7, the N. תצאות Pſ. lxviii. 20. Prov. iv. 23, and the N. צאצאים Iſa. xxii. 24.

## יצב

This word is nearly related to נצב, as יקש to נקש; but I concur with thoſe Lexicon-writers who make it a diſtinct Root, becauſe I never find ו inſerted after נ in נצב as it ſhould regularly be, if נצב were the Niphal Conjugation of יצב, and becauſe the י is plainly radical in the Hith. התיצב.

I. In Kal and Hiph. *To ſet, ſettle, place ſteadily* or *firmly, in a certain ſituation* or *place*, ſtatuere, conſtituere. The word implies *fixedneſs* or *ſteadineſs.* See Gen. xxi. 28, 29. xxxiii. 20. xxxv. 14. Pſ. lxxiv. 17. lxxviii. 13. Prov. xv. 25. (where LXX. εϛηριϛε *hath ſettled, eſtabliſhed)* Jer. v. 26. (where LXX. *εϛησαν have ſet)* Lam. iii. 12. 1 Sam. xiii. 21. *A file*—להציב הדרבן to ſet *the goad*, as we ſpeak. In Hith. התיצב *To ſet* or *place oneſelf ſteadily and firmly, to ſtand ſtill.* Exod. viii. 20. xiv. 13. xix. 17. Num. xi. 16. xxii. 22. Deut. vii. 24. & al. freq. It is once in Hith. written without the י, Exod. ii. 4.

As a N. מצב

1. *A ſtation, place of ſtanding ſtill* or *firm.* Joſh. iv. 3, 9. So Eng. Tranſlation in the former verſe, The place *where the prieſts feet* ſtood firm.
2. *A ſtation* or *ſituation in life*, apparently *fixed* or *firm.* Iſa. xxii. 19.
3. *A military ſtation, poſt* or *garriſon.* 1 Sam. xiv. 1, 4, 6, 11, 15.

As a N. fem. מצבה

1. *A military ſtation.* occ. 1 Sam. xiv. 12.
2. *A ſtanding pillar.* It is often uſed for thoſe *ſacred, memorial* or *repreſentative pillars* which, till forbidden to the Iſraelites (ſee Lev. xxvi. 1. Deut. xvi. 22.) probably on account of the idolatrous abuſe of them, were uſed in the true as well as in the falſe worſhip. See Gen. xxviii. 18, 22. xxxi. 13. Exod. xxiii. 24. xxxiv. 13. Deut. xii. 3. 2 K. x. 26, 27. *And they brought forth the* מצבות *of the houſe of Baal,* וישרפוה *and burnt it* (the houſe) *and they brake in pieces, the* מצבת *of Baal.* Our Tranſlators render the word here *images* or *ſtatues*, but the LXX. *ϛηλας pillars*; and I cannot help thinking that theſe *pillars* were of a ſimilar kind to that deſcribed by *Herodian* as being conſecrated to the *ſun* under the title of Ελαιαγαβαλος *Elaiagabalus*, and to be ſeen in his magnificent Temple at *Emeſa* in *Syria*; in which, ſays my Author,* "there ſtands *not any image* made with hands, as among the Greeks and Romans, to repreſent the God; but there is *a very large ſtone*, round at the bottom, and terminating in a point, of a *conical form*, and a *black colour*; which they pretend fell down from Jupiter." What could this *conical black ſtone* ſtanding in the temple of the *ſun* repreſent but the *ſpirit* or *groſs air* perpetually returning from the circumference of the ſyſtem, and *ſupporting* the action of the *ſolar fire* at the centre? Comp. under בעל III, and כרב V. 38 Note.

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* Αγαλμα μεν ȣν, ὥσπερ παρ᾽ Ἑλλησιν η Ρωμαιοις, ȣδεν ἑϛηκε χειροποιητον, Θεȣ φερον εἰκονα. Λιθος δε τις εϛι μεγιϛος, κατωθεν περιφερης, ληγων εις οξυτητα· κωνοειδες αυτῳ το σχημα, μελαινα τε ἡ χροια· διοπετη τε αυτον ειναι σεμνολογȣσιν.—— *Herodian* Lib. 5. cap. 5. p. 182, Edit. *Oxon.*

*Voſſius*, De Orig. and Prog. Idol. Lib. 2. cap. 5. derives the name *Elaiagabalus*, or, as it was otherwiſe ſpelled, *Elagabalus* or *Alagabalus*, from אלה *a God*, and the Syriac גבל *to form*, and ſo makes it equivalent to Ὁ Ἡλιος Δημιουργος *the Sun, the Former* or *Maker of the Univerſe*. This is, I think, in a general view right. But I am perſuaded that theſe Eaſtern idolaters, at leaſt in ancient times meant ſomething more preciſe and particular by calling the *ſolar fire* אלה גבל *the formative God*, namely that he was continually *forming* the groſs air or ſpirit, which flowed to him, into light, and in this form emitting it towards the extremities of the ſyſtem, to be there ſtorkened or *reformed* into ſpirit which was again to be returned to the central fire, and again, as light, emitted, and that by this continual tranſmutation and circulation of the celeſtial fluid, their God was perpetually keeping up and renewing all the various *forms* of animals and vegetables with which our earth ſo wonderfully abounds. The *ſeveral* pillars in the houſe of *Baal*, 2 K. x. might be to repreſent the *ſeveral* ſtreams of the ſpirit.

II. *To ſet*, *conſtitute*, *appoint*. Deut. xxxii. 8. So LXX. εστησεν.

III. Chald. As a Participle or participial N. יציב *Firm*, *certain*, *true*. occ. Dan. ii. 8, 45. vi. 12, or 13. As a N. fem. יציבא *Certainty*, *truth*. occ. Dan. iii. 24. vii. 16, 19.

## יצג

In Kal, but more frequently in Hiph. *To place*, *ſet* or *leave in a certain ſituation* or *condition*. See Gen. xxx. 38. xxxiii. 15. Deut. xxviii. 56. Jud. vi. 37. vii. 5. 1 Sam. v. 2. Job xvii. 6. Jer. li. 34. Hoſ. ii. 3. In Niph. *To be left*. occ. Exod. x. 24.

## יצע See under צעה

## יצק

I. In Kal, *To pour*, *pour out*, liquids, as Oil, blood, water. See Gen. xxviii. 18. Lev. viii. 15. ix. 9. 2 K. iii. 11. & al. freq. As a participial N. fem. plur. מוצקות *Pipes*, q. d. *pourers*, Vulg. Infuſoria. occ. Zech. iv. 2.

II. *To pour out*, as melted metals, *to fuſe*, *found*, *caſt*, fundere. See Exod. xxv. 12. 1 K. vii. 24, 46. Job xxxvii. 18. As a N. fem. יצוקה *A caſting*. 1 K. vii. 24. As a N. מוצק Nearly the ſame. 1 K. vii. 37. Alſo, *A molten maſs*. Job xxxviii. 38, בצקת עפר למוצק *When the duſt* is fuſed or melted into a molten maſs, i. e. after the conſtant drought and *intenſe heat* of an Arabian ſummer, when the ſandy duſt is rendered in a manner as *fine* as the particles of *melted metals*. Thus * Sir *John Chardin* obſerves, that one advantage of the Eaſtern people carrying whatever they want, whether dry or liquid, in goat-or kid-ſkin veſſels is, that the *duſt* cannot get in, of which there are ſuch quantities in the hot countries of Aſia and *ſo fine that there is no ſuch thing as a coffer impenetrable to it*. Obſerve that in the paſſage of Job juſt cited צקת is the proper form of the infinitive of יצק, but not of צק or צוק.

III. *To pour* or *ſpread out*, or *abroad*, as ſeparate ſolids. Joſh. vii. 23. 2 Sam. xiii. 9.

IV. In Kal, *To pour*, *pour forth*, as the holy ſpirit. Iſa. xliv. 3, Comp. Joel ii. 28, 29. Act. ii. 33. In Huph. *To be poured forth*, *infuſed*, as graciouſneſs or affectionate kindneſs. Pſ. xlv. 3. Comp. Luke iv. 22.

V. יצוק *Firm*, *hard*. See under צק.

## יצר

I. In Kal, *To form*, *faſhion*, *ſhape*, *model to a particular ſhape*. Gen. ii. 7. Iſa. xliv. 12. xlv. 18. As a participial N. יצר or יוצר *A former*, eſpecially *a potter*, from the manner of his work. See Iſa. xxix. 16. xlv. 9. Jer. xviii. 1—6. As a N. יצר *A thing formed*, *a form* or *frame*. Iſa. xxix. 16. Hab. ii. 18. Pſ. ciii. 14. Comp. Job xvii.

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* Cited in *Obſervations on divers Paſſages*, Vol. I. p. 133.

7. As a N. fem. in Reg. צורת *A form, model.* Ezek. xliii. 11.

II. *To form* or *make* a people, *to raiſe* them *from ſmall beginnings*, and *give* them their *political form.* Iſa. xliii. 1, 21. xliv. 2, 21. & al.

III. In Kal, *To form in the mind, imagine.* Iſa. xlvi. 11. Jer. xviii. 11. Hence as a N. יצר *An imagination.* Gen. vi. 5. viii. 21. & al.

### יצת

In Kal, *To burn* or *be burned*, as fuel. Iſa. xxxiii. 12. Jer. li. 58. In Niph. *To be burned.* Neh. i. 3. Jer. ix. 10. Alſo, *To be kindled*, as wrath. 2 K. xxii. 13, 17. In Hiph. *To kindle, ſet on fire, burn.* See Jer. xi. 16. Joſh. viii. 8, 9.

### יקב See under נקב

### יקד

I. In Kal and Hiph. *To burn*, as fire. Deut. xxxii. 22. Iſa. x. 16. lxv. 5. Lev. vi. 2, or 9. Jer. xv. 14. & al. As Ns. יקוד *A burning.* Iſa. x. 16. מוקד *A burning.* Iſa. xxxiii. 14. Lev. vi. 2. or 9, על מוקדה *On account of* it's burning; ſo LXX. επι της καυσεως αυτης. Alſo, *Somewhat burnt, a fire-brand*, Pſ. cii. 4.

II. Chald. As Ns. fem. יקדתא and יקידתא *A burning*, Dan. iii. 6, 26. & al.

### יקה

Occurs not as a V. in Heb. but in Arabic the cognate Root וקה ſignifies *to obey readily* and *chearfully.* (See *Caſtell* Lex. Heptag. and *Schultens* in Prov. xxx. 17.)

As a N. fem. in Reg. יקהת *Obedience, ſubmiſſion.* occ. Gen. xlix. 10. (where Targ. *Onkelos* ישתמעון *they ſhall hearken, obey*). Prov. xxx. 17.

Hence Gr. εικω *to yield, obey.*

### יקע

*To ſtrain, ſtretch, diſtend.*

I. In a Niph. ſenſe. *To be ſtrained* or *ſtretched* from it's uſual place, as a bone that is out of joint. occ. Gen. xxxii. 25.

II. In a mental ſenſe, in Niph. *To be disjointed*, or *alienated, in affection.* Ezek. xxiii. 17, 18, 22. & al.

III. In Hiph. *To hang, hang up.* occ. Num. xxv. 4. 2 Sam. xxi. 6, 9. In Huph. *To be hanged up.* occ. as a Participle maſc. plur. 2 Sam. xxi. 13.

### יקף See under נקף

### יקץ

I. In Kal, and Hiph. Intranſitively, *To awake, recover from ſleep* or *inactivity.* Gen. ix. 24. xxviii. 16. 2 K. iv. 31. Pſ. xxxv. 23. lix. 6. lxxviii. 65. Prov. xxiii. 35.

II. As a N. קיץ (as חיל from יחל, עיף from יעף) *The ſummer*, or more properly that part of the year which comprehends both ſpring and ſummer; for the year is in ſcripture plainly diſtinguiſhed into the *two* parts of קיץ the *awakened*, and חרף the *ſtripping* ſeaſon. See Gen. viii. 22. Pſ. lxxiv. 17. Zech. xiv. 8. So *Martinius* (Lexic. Etymol. in *Hiems*) obſerves, that the *Germans* uſually divide the year into *winter* and *ſummer.*

The Poets fail not to make uſe of the deſcriptive image denoted by the word קיץ:

When winter's rage abates, when chearful hours
*Awake* the ſpring, and ſpring *awakes* the flow'rs.
DRYDEN Virg.

In that ſoft ſeaſon, when deſcending ſhow'rs,
Call forth the greens, and '*wake* the riſing flow'rs.
POPE.

Now active ſpring *awakes* the tender buds
And genial life informs the verdant woods.
PRIOR.

קיץ is alſo uſed for *ſummer-fruits*, or *fruits ripe in ſummer.* 2 Sam. xvi. 1. Jer. xl. 10. & al. and once as a V. *To ſummer, ſpend the ſummer*, i. e. *devour the ſummer-fruits.* Iſa. xviii. 6; ſo חרף is in the ſame verſe applied as a V. to the *autumn.*

" There is a diſtinction made in the Prophets betwixt *winter*—and *ſummer-houſes* (בית החרף and בית הקיץ) Jer. xxxvi. 22. Amos

iii. 15.—The account Dr. * *Shaw* gives of the country-ſeats about *Algiers*, though not applied by him to the illuſtration of theſe texts, may—explain this affair. The hills and vallies round about Algiers are all over beautified with *gardens* and *country-ſeats*, whither the inhabitants of *better faſhion* retire during the *heats of the ſummer ſeaſon*. They are *little white houſes* ſhaded with a variety of fruit trees and evergreens. The gardens are all of them well-ſtocked with melons, fruit and potherbs of all kinds; and (what is chiefly regarded in theſe hot climates) each of them enjoys a great command of water, &c. Theſe *ſummer-houſes*—are built in the *open country* and are *ſmall*, though belonging to people of faſhion, and as ſuch, do they not explain in the moſt ſimple manner the words of Amos? *I will ſmite the winter-houſe*, the palaces of the great in the fortified towns, *with the ſummer-houſe*, the ſmall houſes of pleaſure uſed in the ſummer, to which any enemy can have acceſs; *and the houſes of ivory ſhall periſh*, thoſe remarkable for their magnificence; *and the great houſes ſhall have an end, ſaith the Lord*, thoſe that are diſtinguiſhed by their amplitude as well as richneſs, built as they are in their ſtrongeſt places, yet ſhall all periſh like their country-ſeats." Thus the excellent Author of the *Obſervations on divers Paſſages of Scripture*, p. 120, 121.

## יקר

I. *To be bright*, *ſplendid*, *ſhining*. It occurs not as a V. in this ſenſe, but as a N. יקר *Bright*, *ſplendid*. Job xxxi. 26.—*And the lunar light* יקר bright, הלך *increaſing*. Comp. Prov. iv. 18. As a N. fem. plur. יקרות *The bright* or *ſhining atoms of light*. occ. Zech. xiv. 6. *And it ſhall come to paſs in that* (i. e. the Goſpel-) *day it ſhall not be light (but)* יקרות וקפאון brightneſs *and darkneſs*, "ſometimes one, ſometimes another, ſometimes comfort, ſometimes ſorrow." ver. 7. *But it ſhall be one day which ſhall be known to the Lord, not day nor night*—"neither quite clear without any darkneſs nor quite dark without any light." *Clark*'s Note. Comp. Eſth. viii. 16.

II. As a N. יקר *Splendour*, *honour*, *glory*. See Eſth. i. 4. vi. 3, 6. Pſ. xlix. 13. Chald. The ſame. Dan. iv. 27, 33 or 30, 36. So Emphat. יקרא. Dan. ii. 37. v. 18.

III. In Kal, *To be precious*, *eſteemed*, *regarded*. See 1 Sam. xviii. 30. xxvi. 21. Pſ. lxxii. 14. Iſa. xliii. 4; in which three laſt paſſages as in others, obſerve that it is joined with בעיני *in the eyes*. Alſo, *To be prized*, *ſet at a certain price*. Zech. xi. 13. In Hiph. *To make precious* or *rare*. occ. Prov. xxv. 17. Iſa. xiii. 12. As a N. יקר *Precious*, *rare*. 1 Sam. iii. 1. Prov. i. 13. xx. 15. xxiv. 4. It is particularly applied to ſtones, whether as importing what we commonly call *precious* ſtones, as 2 Sam. xii. 30. 1 K. x. 2, 10, 11. 2 Chron. xxxii. 27; or only extraordinary or *valuable* ſtones for building, as 1 K. v. 17. vii. 9, 10, 11. As a N. יקיר *Precious*, *dear*, carus. occ. Jer. xxxi. 20. Chald. *Rare*, *extraordinary*. occ. Dan. ii. 11.

From this Root *Homer* had his Ιχωρ *Ichor*, a name he gives to the *blood* of his Deities. Thus when *Venus* was wounded by *Diomed*, Il. V. lin. 339.

—— ῥεε δ᾽αμϐροτον αιμα θεοιο
ΙΧΩΡ, ὁιος περ τε ῥεει μακαρεσσι θεοισι.

From the clear vein * "th' immortal *Ichor*" flow'd,
Such ſtream as iſſues from a wounded God;
*Pure* emanation! *uncorrupted* flood,
Unlike our groſs, diſeas'd, terreſtrial blood.
Pope.

Again, lin. 416.

Η ρα, και αμφοτερῃσιν απ᾽ † ΙΧΩΡ χειρος ομοργνυ.

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* Travels, p. 34, 2d Edit.

* "A ſtream immortal." Pope.

† Obſerve that Ιχωρ is here *undeclined*, exactly according to the oriental Idiom. And I would juſt hint it to the Reader's conſideration whether the Greeks giving this name to the *blood of their Gods* might not be from an imperfect tradition of the *preciouſneſs of that blood of God* by which man was to be redeemed. Comp. Pſ. xlix. 9. 1 Pet. i. 18—20. Eph. i. 7. Act. xx. 28.

This ſaid, ſhe wip'd from *Venus'* wounded palm
The ſacred *Ichor*, and infus'd the balm.

Pope.

### יקש

*To lay, ſet* or *ſpread*, as a ſnare or toil. Pſ. cxxiv. 7. cxli. 9. Jer. l. 24. In Niph. *To be enſnared, caught* as *in a ſnare*. Deut. vii. 25. Prov. vi. 2. & al. As participial Ns. יוקש *A ſetter of ſnares, a ſnarer, a fowler*. See Pſ. xci. 3. cxxiv. 7. יקוש *A ſnare*. Jer. v. 26. & al. מוקש *A ſnare*. Exod. x 7. Amos iii. 5. & al. freq. So Fem. plur. מקשות *Snares*. occ. Pſ. cxli. 9.

### ירא

I. In Kal, with or without the Particle מ following, *To fear, be afraid*. See Gen. iii. 10. xv. 1. xix. 30. Deut. vii. 18. xxviii. 10. Jud. vii. 3. viii. 20.

As a participial N. or participle Niph. נורא *Terrible, dreadful*. Iſa. xviii. 2. xxi. 1. xxv. 3. It is particularly applied to what is *terribly dazzling*. Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6. In a Hiph. ſenſe, *To cauſe to fear, make afraid, terrify*. occ. 2 Sam. xiv. 15. 2 Chron. xxxii. 18. Neh. vi. 19. As a Participle מירא *Affrighting, terrifying*. occ. Neh. vi. 9, 14. As a Participle or participial N. fem. מוראה *Terrifying, terrible*. occ. Zeph. iii. 1. comp. ver. 3.

The Verb is once written in the infin. Kal. without the י, 1 Sam. xviii. 29, לרא for לירא.

II. With or without מ following, *To fear, to venerate, reverence religiouſly*. See Lev. xix. 14, 30. Joſh. iv. 24. 1 K. xviii. 3. 2 K. xvii. 7, 35, 37, 38. In Niph. *To be feared, revered*. Pſ. cxxx. 4. As a participle or participial N. נורא *Awful, venerable*. Gen. xxviii. 17. Exod. xv. 11.

III. *To reverence, reſpect*. See Lev. xix. 3. Joſh. iv. 14.

In Niph. *To be reverenced, reſpected*. Prov. xi. 25. ומרוה גם הוא יורא *And he that watereth* or *ſatisfieth (others) ſhall be himſelf* reſpected; where obſerve there is a Paronomaſia or Turn on the words in the original, as in * many other paſſages of the Prophets and Proverbs, and indeed in the proverbial expreſſions of all languages; as for inſtance Prov. vi. 13, ותורה אור which may be preſerved in the Latin, Et Lex Lux. Comp. Prov. xiii. 20. xviii. 24. Mica i. 10—15.

As a N. fem. יראה in Reg. יראת *Fear, awe, reverence*. Pſ. ii. 11. lv. 6. cxi. 10. & al. freq.

As a participial N. מורא

1. *Fear, dread, awe, reverence*. Gen. ix. 2. Deut. xi. 25. Mal. i. 6.
2. *Somewhat to be feared*. See Deut. iv. 34. xxvi. 8. (where the ו is dropped) Pſ. lxxvi. 12. Iſa. viii. 13.

IV. As a V. from Heb. ירה, *To caſt, ſhoot*. occ. 2 Chron. xxvi. 15. 2 Sam. xi. 24. ויראו מוראים *And the* ſhooter's ſhot. As we are not told of what nation *Joab*'s meſſenger was, we are, I think, at liberty to ſuppoſe that he uſed theſe words by a dialectical variation from the Hebrew. It is not improbable that the man might be a *Hittite*, as *Uriah* himſelf alſo was.

Der. Greek Ἱερος ſacred, &c. whence in compoſition Eng. *Hierarchy, hieroglyphic*, &c.

### ירד

This Root is both in ſenſe and ſound nearly related to הדה (which ſee) as יפת to פתה.

I. In Kal, *To deſcend, go* or *come down*. Gen. xxviii. 12. Exod. xv. 5. xix. 18. 2 Sam. xi. 9, 10. & al. freq. As they uſually encamped on hills or riſing grounds and fought in the plains or valleys between them, hence we ſee the propriety of that common phraſe of *going down to the battle*. See 1 Sam. xvii. 3, 28. xxvi. 10. xxix. 4. xxx. 24. In Hiph. *To make* or *cauſe to deſcend, to let* or *bring down*. Exod. xxxiii. 5. 1 Sam. xxi. 13. xxx. 15, 16. Lam. ii.

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* See *Lowth* De Sacra Poeſi. Prælect. 15. Note on Iſa. x. 28—32. p. 183. Edit. 8vo. *Oxon*. p. 292. Edit. *Michaelis*, and *Glaſſii* Philolog. Sacra. Lib. 5. Tract. 2. cap. 2. p. 1996. Edit. *Lipſic*.

10. & al. freq. In Huph. *To be cauſed to deſcend, to be brought down.* Gen. xxxix. 1. Iſa. xiv. 11. As a participial N. מורד *A going down, a deſcent, declivity.* occ. Joſh. vii. 5. x. 11. Jer. xlviii. 10. Mica i. 4. But מעשה מורד 1 K. vii. 29, is *inlaid* or *inrun work*, the gold namely being *run down into* the engraved figure, as 1 K. vi. 32, 35. which ſee.

II. As a N. מרוד *A being brought down*, or *low, affliction.* occ. Lam. i. 7. iii. 19. Alſo, *Brought down, afflicted.* occ. Iſa. lviii. 7.

### ירדה

With both the י and ה radical, but mutable or omiſſible.

In general, *To direct, put ſtraight* or *even, point forward, guide, aim*, or the like.

I. In Kal, *To place ſtraight, erect*, as a pillar, ſo Vulg. erexi. occ. Gen. xxxi. 51. *To adjuſt, lay even*, as the key-ſtone of an arch. occ. Job xxxviii. 6. So in Hiph. Job xxx. 19. הרני לחמר He hath ſet *me* upright *in the mud.*

II. In Kal. *To direct, guide.* occ. Exod. xv. 4. *Pharaoh's chariots and his army* ירה hath he guided or led *into the ſea*, as he had promiſed, Exod. xiv. 17, 18. So in Hiph. Gen. xlvi. 28. Eng. Tranſlat. *And he (Jacob) ſent Judah before him unto Joſeph* להורת to direct *his face unto Goſhen*, i. e. that Joſeph might direct his face towards Goſhen, and there meet his father as it follows in the next verſe. The idea of the V. in this paſſage is evident.

III. In Hiph. *To direct, guide, teach.* Exod. iv. 12, 15. & al. 1 Sam. xii. 23. והוריתי *And* I will teach or guide *you in the good way.* Here though the whole expreſſion is figurative, the idea of the word is clearly preſerved. So Pſ. xxv. 8, 12. xxvii. 11.

As a N. fem. תורה in Reg. תורת *A law, inſtitution*, q. d. *a directory*, freq. occ.

IV. In Kal, *To direct* or *regulate*, as lots. occ. Joſh. xviii. 6, where it is rendered *caſt*, but the *caſting* of lots is expreſſed by other words, namely ירה and הפיל.

V. In Kal and Hiph. *To direct, aim, point* or *ſhoot forwards*, as darts, arrows, or the like. See 1 Sam. xx. 20. 2 Sam. xi. 20. 2 K. xiii. 17. 2 Chron. xxxv. 23. Prov. xxvi. 18.

VI. As a N. maſc. מורה *A razor*, which in being uſed is *directed, guided* or *pointed forward* by the hand. occ. Jud. xiii. 5. xvi. 17. 1 Sam. i. 11. In the ſecond of theſe paſſages it is mentioned with גלח *to ſhave.*

VII. As a N. יורה *The former rain*, which according to Dr. * *Shaw* falls in *Judea* about the beginning of November, (O. S.) and therefore if we may ſuppoſe that the Jews anciently ſowed their early wheat about the middle of October (N. S.) as † the people near *Aleppo* ſtill do,—On this ſuppoſition, I ſay, we may deduce the Heb. name of the *former rain* from it's making the corn *ſhoot up* or *ſpire*, as the latter rain is in like manner denominated מלקוש from its preparing the corn for *gathering.* occ. Deut. xi. 14. Jer. v. 23. Hoſ. vi. 3. *And he ſhall come as the rain upon us,* כמלקוש יורה *as the latter (and) the former rain (upon) the earth*; in which paſſage as in ‡ many others, (ſee particularly Hab. iii. 11.) we muſt, I think, with our Tranſlators ſupply the copulative, *and*, as the LXX. do *και*, and the Vulg. et. As a N. מורה The ſame. occ. Joel ii. 23. Pſ. lxxxiv. 7. גם ברכות יעטה מורה *Yea*, the former rain *covereth*, i. e. *filleth, the pools*, which had been dry during the drought of ſummer. Comp. under עטה III.

### ירח

I. Occurs not as a V. in Hebrew, but as a N. maſc. ירח *The moon*, or more ſtrictly ſpeaking, *The lunar light*, or *flux of light reflected from the moon's body* or *orb.* That this is the true ſenſe of the word is evident from the following paſſages (inter. al.) Deut. iv. 19. Joſh. x. 12. Job xxv. 5. Pſ.

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* Travels, p. 335.

† Dr *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 16.

‡ See *Noldius*'s Particles under ו, 75.

civ. 19. cxxi. 6. Iſa. lx. 20*. Deut. xxxiii. 14. *For the precious (produce)* גרש ירחים *put forth by*—what? Not the *orbs* of the moon ſurely (for the orb is but *one)* but *by the fluxes* or *ſtreams of light* reflected from it, which are not only *ſeveral* but *various*, according to the moon's different phaſes and aſpects in regard to the ſun and earth. And this may lead us to the radical idea of the word ירח; for as יחד and אחד, יחר and אחר &c. are very nearly related to each other reſpectively, ſo likewiſe I conjecture that ירח is to ארח, in ſenſe as well as in ſound, and conſequently that it ſignifies *to go in a track*, or *in a conſtant cuſtomary road* or *way*; and this affords us a good deſcriptive name of the *lunar light*; for *Behold*, ſays *Bildad* in Job ch. xxv. 5, *even to the* ירח or lunar light ולא יאהיל *and he (God) hath not pitched a tent (for it)*; as he has for the שמש or *ſolar light*. (See Pſ. xix. 5. and under אהל II.) No! The *lunar* ſtream hath no *fixed ſtation* from whence it iſſues, but together with the orb which reflects it, and which like a human *traveller* moves now a quicker now a ſlower pace, is continually *performing it's appointed journey*, and *proceeding in a conſtant*, though regularly irregular, *track*.

II. As a N. ירח *A month*, ſo called becauſe *nearly equal* to a *ſynodical month*, or to the time that *the light of the moon* endures before its diſappearance and renovation, *an artificial* or *civil month conſiſting of a certain*, whether equal or unequal, *number of days*, *a month of days*, ירח ימים, as it is called Deut. xxi. 13. 2 K xv. 13; and therefore ירח is neither a ſynodical nor a periodical month, for to neither of theſe is a day commenſurate. But we find the term ירח expreſsly applied to ſeveral of their *artificial months*, *twelve* of which and *no more* made up a year nearly equal to the ſolar tropical one. See 1 K. vi. 37, 38. viii. 2. Ezra vi. 15. and Comp. under חדש II.

## ירט

*To turn aſide, turn over*. occ. Job xvi. 11. Alſo, *To be turned aſide, be perverſe*. occ. Num. xxii. 32. As a Participle מורט See under מרט III.

Der. *Writhe, wreath*. Q?

## ירך

Occurs not as a Verb, but the ideal meaning ſeems to be the ſame as that of ארך, *to be long, extended in length*. Thus יחד and אחד, יחר and אחר have the ſame ſenſe.

I. As a N. ירך *A lateral length* or *ſide* of a building, altar, *&c.* Exod. xl. 22, 24. Lev. i. 11.

II. As a N. fem. ירכה, in Reg. ירכת *A ſide* of a country. Gen. xlix. 13.—of the earth. Jer. vi. 22.—of a building. Exod. xxvi. 22. 1 K. vi. 16.—of a houſe, Pſ. cxxviii. 3.*—of a mountain. Jud. xix. 1, 18.—of a cave. 1 Sam. xxiv. 4.—of a ſhip's cabin. Jon. i. 5.

III. As a N. ירך *The thigh-bone* which is " the *longeſt* of the whole body, exceeding the Os Humeri [or upper bone of the arm] in *length* about a third."† Gen. xxxii. 25, 31. So *the thigh*. Jud. iii. 16, 21. Gen. xxiv. 2. xlvii. 29. In which two laſt cited paſſages *putting the hand under the Patriarch's thigh* was a ſolemn form of ſwearing by the Meſſiah who was to *come out of his thigh*, (יצא ירכו) or deſcend from him. Comp. Gen. xlvi. 26. Exod. i. 4.

*Smiting on the thigh** is mentioned as a geſture of *violent grief*, not only in the ſacred, (ſee Jer. xxxi. 19. Ezek. xxi. 12.) but likewiſe in the profane writers. See *Homer*, Il. XII. lin. 163. Il. XV. lin. 397. So in *Xenophon* (Cyropæd. Lib. 7. p. 390. Edit. *Hutchinſon*, 8vo.) When Cyrus heard of the death of Abradatas, and the ſorrow of his wife on that account, *επαισατο αρα τον μηρου* *he ſmote his thigh*.

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* For further ſatisfaction I refer the curious and intelligent Reader to *Hutchinſon*'s Moſes' Princip. Pt. 2. p. 463, &c. to *Pike*'s Philoſophia Sacra, p. 46, &c. and to *Spearman*'s Enquiry after Philoſophy and Theology, p. 247, &c. Edit. *Edinburgh*.

* See *Obſervations on divers Paſſages*, Vol. I. p. 197, &c.

† *Drake*'s Anatomy.

IV. *The ſhaft* or *main trunk* of the golden candleſtick, ſo called from it's greater *length* comparatively with the קנים or *ſide-branches*. So LXX. Καυλος and Vulg. Haſtile. occ. Exod. xxv. 31. xxxvii. 17. Num. viii. 4.

## ירע

It is of the ſame import as רע *to break*; ſo יטב and טב.

I. In Kal, *To be broken, afflicted*. occ. as a V. or Participle fem. Iſa. xv. 4. Other texts are in ſome of the Lexicons and Concordances put under this Verb, but they ſeem more properly to belong to רע, which ſee.

II. As a N. fem. יריעה *A curtain, a diſtinct* or *ſeparate piece of cloth* or *ſtuff* uſed in forming a tent or tabernacle. Exod. xxvi. 1, 2, 7. Iſa. liv. 2. Jer. iv. 20. & al.

## ירק

*To throw out ſomewhat liquid* or *moiſt*.

I. *To ſpit, ſpit out*. occ. Lev. xv. 8. Num. xii. 14. Deut. xxv. 9; in which two laſt cited texts we render the phraſe ירק בפני by *ſpitting in the face*, but it probably means no more than *ſpitting* on the ground *before* or *in the preſence of* another, (as בפני is uſed Joſh. xxi. 44. xxiii. 9. Eſth. ix. 2. & al.) For by *thus ſpitting*, the Arabs to this day expreſs *extreme deteſtation* or *contempt*. See *Obſervations on divers Paſſages of Scripture*, Vol. II. p. 509. and *Niebuhr* Deſcription de l'Arabie, p. 26. Hence as a N. רק *Spittle, moiſture of the mouth*. occ. Job vii. 19. xxx. 10. Iſa. l. 6.

Hence Saxon hræcan, whence Eng. * *reatch* and *retch*.

II. As a N. ירק *The moiſt tender ſhoot* of a plant or tree, *a green ſhoot* or *twig*. Gen. i. 30. Exod. x. 15. Num. xxii. 4. & al.

III. As a N. ירקון *A diſeaſe of corn*, ariſing from *moiſture*, † *mildew*. 1 K. viii. 37. & al. Applied to the human countenance, *Sallowneſs, a yellowiſh livid paleneſs*, as of corn *mildewed*. Jer. xxx. 6.

ירקרק *Intenſely green, inclining to yellow*. occ. Lev. xiii. 49. xiv. 37. Pſ. lxviii. 14. *And her (the dove's) feathers* בירקרק חרוץ with the verdancy *of pure gold*; which is of this colour; whence *Milton*, ſpeaking of the Old Serpent, Par. Loſt, Book ix. lin. 501.

> With burniſh'd neck of *verdant* gold.

But the LXX. render the Heb. words in the Pſ. εν χλωροτητι χρυσιυ *with* the pallid yellowiſh hue *of gold*. Comp. *Greek* and *Eng.* Lexicon under Χλωρος II. and Note.

## ירש

*To ſucceed another in a poſſeſſion*, or *to poſſeſs ſomething in ſucceſſion*.

I. In Kal, Tranſitively. Applied to perſons. *To ſucceed* them *in a poſſeſſion, be heir to* them. See Gen. xv. 3, 4. Jud. xiv. 15. Jer. xlix. 2.—to a thing, *To poſſeſs* or *take poſſeſſion of* it *by ſucceſſion, to inherit* it. See inter al. Gen. xv. 7, 8. Lev. xx. 24. xiii. 31. Jer. xlix. 1. Hoſ. ix. 6. Alſo abſolutely, *To inherit, be heir*. Gen. xxi. 10. In Hiph. *To cauſe to inherit*. Jud. xi. 24. 2 Chron. xx. 11. Ezra ix. 11. Alſo, *To inherit*. Num. xiv. 24. As a N. fem. ירשה *A poſſeſſion by ſucceſſion, an inheritance*. Num. xxiv. 18. Deut. ii. 5. As a N. מורש *An inheritance*. occ. Iſa. xiv. 23. Obad. i. 17. Plur. in Reg. מורשי occ. Job xvii. 11; Poſſeſſours *of my heart*, i. e. thoughts or purpoſes which had *taken entire poſſeſſion* of it. See *Scott*. As a N. fem. מורשה *An inheritance, heritage*. Exod. vi. 8. Ezek. xi. 15.

II. In Hiph. Of perſons. *To cauſe* them *to be inherited* or *heired*, i. e. *to make another perſon* or *perſons ſucceed to* a former poſſeſſour; ſo it is equivalent to *driving out* ſuch former poſſeſſour. See Num. xxxii. 21. Deut. iv. 28. Joſh. xxiii. 13. Jud. i. 19, 20, 21, 27, 28, 29. & al. freq. It is ſuppoſed to be in four paſſages uſed in Niph. but theſe rather belong to the Huph. of רש, which therefore ſee.

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* See *Junius* Etymol. Anglic. in *Reatch*.

† "*Mildew* is a diſeaſe that happens in plants by a *dewy moiſture* which falls, and by it's acrimony corrodes, gnaws and ſpoils the inmoſt ſubſtance of the plant." *Hill* in *Johnſon*'s Dictionary.

III. As a N. תירוש and תירש *New wine*, ſo called from it's *ſtrongly intoxicating* quality, by which it does as it were *take poſſeſſion* of a man, and *drive* him *out* of himſelf, according to that of Hoſ. iv. 11. *Whoredom* ויין ותירוש *and wine, and* new wine *take away the heart*, i. e. *the underſtanding.* Comp. the following verſe, and Iſa. xxviii. 7; and obſerve that in the text juſt cited from Hoſea the LXX. render תירוש by *μεθυσμα drunkenneſs*, ſo Vulg. by Ebrietas. See Mica vi. 15. Prov. iii. 10. In Iſa. lxv. 8, it is uſed for the *intoxicating juice yet in the grape*, (Comp. Iſa. xxiv. 7.) *Ovid* (Triſt. Lib. 4. Eleg. 6.) applies the Latin merum which properly ſignifies *pure wine as it is preſſed out of the grape*, in the ſame manner,

*Vixque* merum *capiunt Grana, quod intus habent.*
And ſcarce the grapes contain the *wine* within.

Der. Latin *Hæres*, whence Eng. *Heir*, *heritage*, *inherit*, *inheritance*, &c.

## ישב

I. In Kal, *To ſit*, *ſit down.* Gen. xviii. 1. 1 K. i. 13, 17, 20, 24. Pſ. i. 1. & al. freq.

II. *To ſit down*, *ſettle*, *to fix one's abode*, or *dwell* in a place. Gen. iv. 16, 20. xi. 2. xiii. 7. In Niph. *To be dwelt in*, *inhabited.* Jer. vi. 8. Ezek. xii. 20. In Hiph. Of perſons, *To cauſe to inhabit.* Hoſ. xi. 11. Of cities, *To cauſe to be inhabited.* Ezek. xxxvi. 33. As Ns. מושב *A ſeat*, *dwelling* or *habitation.* Pſ. i. 1. Job xxix. 7. Gen. xxvi. 39. & al. freq. תושב *A ſojourner*, *a ſtranger dwelling in another country.* Gen. xxiii. 4. Exod. xii. 45. Lev. xxv. 47. As a N. fem. שובה *A ſitting ſtill.* occ. Iſa. xxx. 15. So *Montanus*, quiete. As a N. fem. in Reg. שיבת *A ſitting down*, *ſtaying.* occ. 2 Sam. xix. 33.

## ישה

Denotes *exiſtence*, *ſubſiſtence*, *reality.*

I. יש is, *are*, *was*, *were.* It is joined with both genders and numbers. See Gen. xviii. 24. xxiv. 23. xxxix. 4, 5. Num. ix. 20, 21. Deut. xxix. 17. Ruth i. 12. 1 Chron. xxv. 8. It ſeems to have rather the nature of a Noun than of a Verb, taking after it ſeveral of the ſame Suffixes as Nouns. Thus ישנו *he is* or *be.* Deut. xxix. 14. or 15. 1 Sam. xxiii. 23. *It is* or *be.* 1 Sam. xiv. 39. *There is*, Eſth. iii. 8. ישך *Thou art.* Gen. xxiv. 42. xliii. 4. Jud. vi. 36. ישכם *Ye are.* Deut. xiii. 3, or 4. Repeated. יש ויש *It is and it is, it certainly is*, "omnino eſt." *Cocceius.* French Tranſlation, Il l'eſt, oui il l'eſt. *It is ſo, yes it is ſo.* 2 K. x. 15.

II. As a N. יש *Subſtance*, *reality*, *the true riches.* Prov. viii. 21. So LXX. *ὑπαρξιν.*

III. אש. This word in Mica vi. 10, may be a N. האש *(Is) yet* the ſubſtance *of the houſe of the wicked*, *the treaſures of wickedneſs*; but in 2 Sam. xiv. 19, it ſeems to be uſed by the woman of Tekoah by a dialectical variation or vulgar pronunciation for יש *is.*

IV. As a N. with a formative א, איש, fem. אשה, dropping the י, *A being*, or *thing ſubſiſting* or *exiſting.* This word has no relation to *kind* or *ſpecies*, though, according to it's different genders, it has to *ſex*, but is applied to almoſt any diſtinct *being* or *thing*; as for inſtance, to man. Gen. ii. 23, 24. & al. freq.—to clean and unclean beaſts. Gen. vii. 2.—to the Iſles of the Gentiles. Gen. x. 5.—to the curtains of the tabernacle. Exod. xxvi. 3, 5, 6.—to the faces of the Cherubim. Exod. xxv. 28.—to their wings. Ezek. i. 9. &c. It may be and frequently is rendered *each*, *every one.* Gen. xlv. 22. xlvii. 20. Comp. Eſth. i. 8. & al. freq. Repeated, איש, איש, *Whatſoever man*, or *perſon*, *whoſoever.* Lev. xx. 9. xxii. 4. איש is alſo often uſed collectively for *men*, as in Engliſh we commonly ſay *year*, *pound*, for *years*, *pounds.* Joſh. vii. 3. viii. 3. ix. 7. & al. freq. Plur. maſc. אישים *Perſons*, *men.* occ. Pſ. cxli. 4. Prov. viii. 4. Iſa. liii. 3. Plur. fem. אשת *Women.* occ. Ezek. xxiii. 44.

V. As a N. אישון *Subſtance*, as of the eye. occ. Deut. xxxii. 10. Pſ. xvii. 8. Prov. vii. 2.—of night or darkneſs. occ. Prov. vii. 9. xx. 20. So עצם *Subſtance*, which ſee, is applied to the day.

VI. As a N. fem. תושיה

1. *Reality*, *truth*. occ. Job xxvi. 3.
2. *Any thing real*, *ſubſtantial* or *laſting*. Job v. 12. Comp. Prov. ii. 7.
3. *Subſiſtence*, *permanency*. Job vi. 13. Comp. Job xii. 16.
4. *Any thing ſolid* or *wiſe*. Prov. xviii. 1.
5. *Sound wiſdom*. Job xi. 6. כפלים לתושיה *double as to*, or *in* wiſdom. Prov. iii. 21. viii. 14. Iſa. xxviii. 29. Uſed for *wiſe perſons*, as other abſtract words for concretes. occ. Mica vi. 9.
6. תשיה rendered *ſubſtance*, but ſeems rather to mean *failure*, *nothing*. occ. Job xxx. 22. See under נשה II.

The texts above cited are all wherein the N. תושיה occurs.

ישש and ישיש *Very old* or *ancient*, *very far advanced in years*, *one who has been* or *lived a great while*, grandævus. It is more than זקן *old* or שב *decaying*, and therefore is put after them, 2 Chron. xxxvi. 17. Job xv. 10.

DER. *Is*, *yes*. Alſo perhaps the Saxon Iꞅ, or Iꞅꞅ, whence Eng. *Iſe* or *Ice*.

### ישח See under שחה

### ישט

Occurs not as a V. in Kal, but in Hiph. הושיט *To extend*, *ſtretch out*, as a ſceptre. So the LXX. εκτεινω, and Vulg. tendo, extendo. occ. Eſth. iv. 11. v. 2. viii. 4.

### ישם

Of the ſame import as שם. So יטב and טב, &c. &c.

I. *To place*, *ſet*, *put*. occ. Gen. xxiv. 32. l. 26.

II. As a V. in a Niph. ſenſe, *To be waſte*, *deſolate*. occ. Ezek. vi. 6.

III. As a N. ישמון or ישימן *A waſte*, *deſert*, *wilderneſs*. Num. xxi. 21. Pſ. lxviii. 8. cvii. 4. Iſa. xliii. 19. & al.

### ישן

I. In Kal, *To ſleep*, *be in a ſound ſleep*. Gen. ii. 21. xli. 5. & al. freq. In a Hiph. ſenſe, *To cauſe to ſleep*, *lay aſleep*. Jud. xvi. 19. As a N. fem. שנה and in Reg. שנת *Sleep*. Prov. vi. 4. Gen. xxxi. 40. Eſth. vi. 1. & al. freq. שנא The ſame. occ. Pſ. cxxvii. 2.

II. *To ſleep in death*. Job iii. 13. Pſ. xiii. 4. Dan. xii. 2. As a N. fem. in Reg. שנת *Sleep of death*. Job xiv. 12.

III. Spoken of God. *To be ſeemingly inactive*, *as if aſleep*. Pſ. xliv. 24. Comp. Pſ. lxxviii. 65. cxxi. 4.

IV. As a participial N. ישן *Laid up in ſtore*, *laid by* or *aſleep*, as it were, i. e. *in a quiet undiſturbed ſtate*. Applied to provender. occ. Lev. xxv. 22 xxvi. 10. Cant. vii. 13, or 14. ישנים—צפנתי לך old (ſtore *which*) *I have laid up for thee*—to a gate. occ. Neh. iii. 6. xii. 39.—to a pool. occ. Iſa. xxii. 11. As a V. in Niph. occ. Deut. iv. 25. *When thou ſhalt have begotten children* and *children's children*, ונושנתם *and* ye ſhall have remained long quiet *in the land*. As a Participle נושן *Long laid by* or *undiſturbed*. occ. Lev. xxvi. 10; ישן נושן *Old ſtore*, which has been *long laid by*. צרעת נושנת *An* inveterate *leproſy*. So LXX. παλαιουμενη. Lev. xiii. 11.

### ישע

*To ſave*. Thus the LXX. uſually render it by σωζω. It is a very general word and ſignifies *to preſerve* or *deliver* from calamity diſtreſs, danger or wrong. It is ſaid, on the authority of the Points, that it never occurs as a V. in Kal, but ſee 1 Sam. xxiii. 5. 2 Sam. viii. 6; where the V. ישע wants both the characteriſtics of the Hiphil Conjugation. It is uſed however moſt commonly in Hiph. and that either tranſitively, Exod. ii. 17. Deut. xx 4. & al. freq. or with ל following, q. d. *to cauſe* or *work ſalvation* or *deliverance for*, Joſh. x. 7. Jud. vii. 2. & al. freq. 1 Sam. xxv. 26. *Becauſe* or *ſince Jehovah hath reſtrained thee*

מבוא בדמים *from coming into blood* (i e. *from being guilty of murder)* והושע ידך לך *that thy own hand* ſhould ſave or deliver *thee*, our Tranſlation—*from avenging* thyſelf with thy own hand, expreſſes the ſenſe, but not the grammatical form of the Heb. So ver. 33. comp. ver. 31.

Obſerve that in the Hiph. Verb יהושיע 1 Sam. xvii. 47. Pſ. cxvi. 6, the formative ה is retained after a ſervile י, as in יהילילו from ילל Iſa. lii. 5; in אהודה from ידה Pſ. xxviii. 7. & al.

In Niph. *To be ſaved.* Num. x. 9. Deut. xxxiii. 29. Iſa. xlv. 17. & al. Zech ix. 9.—*Behold thy King cometh unto thee, he is juſt and* נושע ſaved (that is, in the divine counſel *who calleth thoſe things, that are not as though they were;* ſaved, notwithſtanding the number and power of his enemies and his preſent *meek* and *humble appearance) riding upon an aſs, even upon a colt, the aſſe's fole.* Comp. Iſa. lxiii. 5, and ſee *Glaſſii* Philolog. Sacra. Lib. 1. Tract. 1. § LXXX. p. 167. Edit. *Lipſ.*

As Ns. ישע *Salvation, deliverance, ſafety.* Job v. 11. Pſ. xii. 6. Hab. iii. 13. & al. freq. Fem. ישועה and in Reg. ישועת *Salvation, deliverance.* See Exod. xiv. 13. xv. 2. 1 Sam. xiv. 45. freq. occ. כוס ישועות *The cup of ſalvation,* Pſ. cxvi. 13. What can this mean but the *cup containing the wine for the libation* or *drink-offering?* At ver. 14, David ſays he would pay his *vows*, and at ver. 17, that he would offer the *ſacrifice of confeſſion* or *thankſgiving*; but by Num. xv. 4, 7, 10, *all* their *ſacrifices for a vow* were to be accompanied with a *libation of wine*, and ſo were likewiſe their *ſacrifices of confeſſion*, if זבח ver. 3, includes theſe, as I think it does. (Comp. *Ainſworth* on the Place, and Lev. vii. 11, 12.) And well might the *cup* containing this divinely-inſtituted *libation* be called *the cup of ſalvation*; ſince the *wine* to be poured out from it was ſuch a ſtriking type of the *blood of Chriſt* to be once ſhed for the *ſalvation of all.* ישועתה, with two fem. characteriſtics ת and ה, is ſuppoſed to be an emphatic word denoting *all kind of ſalvation*, Omnimoda Salus. But Q? occ. Pſ. iii. 3. lxxx. 3. Jon. ii. 9, or 10. Fem. תשועה *Salvation, deliverance.* 1 Sam. xi. 9, 13. 2 K. xiii. 17. & al. freq.

Der. Greek *σωω* or *σωζω to* ſave, *σοος* ſafe, *σωτηρ a* Saviour, *σωτηρια*, and *σωτηριον* ſalvation, which three latter Nouns, as well as the Verb, are often employed by the LXX. to expreſs the deflections of ישע.

### ישף

As a N. ישפה *A jaſper ſtone.* occ. Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13. The Greek and Latin name *Iaſpis* as well as the Engliſh *Jaſper*, is plainly derived from the Hebrew, and leave little doubt what ſpecies of gems is meant by ישפה; but the ideal meaning of the word is uncertain, for ישף never occurs as a Verb.

### ישר

*To be ſtraight, even, ſmooth, right.*

I. In Kal and Hiph. *To direct, make ſtraight.* 2 Chron. xxxii. 30. Job xxxvii. 3. Iſa. xlv. 2, 13. Pſ. v. 9. Alſo in Kal, *To keep ſtraight in going.* 1 Sam. vi. 12; where obſerve that ישרנה is the third Perſon plur. fut. *fem.* with י prefixed inſtead of ת, as in יחמנה which ſee under יחם. In Hiph. Prov. ix. 15. המישרים ארחותם Making ſtraight *their ways*, i. e. keeping ſtraight *in their ways.*

II. As a participial N. מישר *Made plain* or *even.* 1 K. vi. 35. *Gold* fitted (Eng. Tranſlat.) *upon the carved work.* מישר and מישור *Plain, even, ſmooth ground, a plain.* Deut. iii. 10. Zech. iv. 7.

III. In Kal, *To be right, proper.* As a V. in this ſenſe it is generally joined with בעיני, and the phraſe is rendered, *to be right in the eyes*, Num. xxiii. 27. & al. freq.

IV. In Kal, Of inſtitutions, *To keep ſtraight, obſerve exactly.* occ. Pſ. cxix. 128.

V. In a moral and ſpiritual ſenſe. As a N. ישר *Right, upright, righteous*, Num. xxiii. 10. Job i. 1. Pſ. xxv. 8. Eccleſ. vii. 30. Alſo, *Rightneſs, righteouſneſs, uprightneſs*, Deut. ix. 5. 1 K. ix. 4. As a N. maſc.

plur. מישרים q. d. *Rectitudes, righteouſneſſes.* Pſ. xvii. 2. lviii. 2. & al.

### ית

I. Chald. As a Particle of the ſame import as the Heb. את. So יתהון is the ſame as אתם *Them.* Dan. iii. 12.

II. Chald. אית, and איתי *Is, are.* Conſtrued like *Heb.* יש, with the ſame Suffixes as Nouns. See Dan. ii. 10, 11, 26. iii. 14, 18.

### יתב

Chald. The ſame as the Heb. ישב, *To ſit.* occ. Dan. vii. 9, 10, 26. *To dwell.* occ. Ezra iv. 17. In Aph. *To cauſe to ſettle,* or *dwell.* occ. Ezra iv. 10.

### יתד

Occurs not as a V. in Heb. but the cognate Arabic ותד ſignifies *to thruſt* or *drive in* and ſo *fix firmly*, as a pin, ſtake, or the like "firmiter adegit, impegitque, *ſeu* depegit *palum.*" *Caſtell.* Comp. Iſa. xxii. 23, 25. liv. 2. As a N. יתד *A ſtake* or *pin*, ſo named from being *thruſt* or *driven firmly* into the ground, wall, or &c.

1. *A pin* or *ſtake*, to which the Ropes of a tent or the like are faſtened. See Exod. xxvii. 19. xxxv. 18. Jud. iv. 21, 22. v. 26. Dr. * *Shaw* deſcribing the tents of the *Bedoween Arabs* ſays, "Theſe tents are kept firm and ſteady by bracing or ſtretching down their Eves with cords tied to hooked wooden *pins* well pointed, which they *drive into the ground* with a *mallet*; one of theſe *pins* anſwering to the *nail* as the *mallet* does to the *hammer*, which *Jael* uſed in *faſtening to the ground the temples of* Siſera, Judg. iv. 21."
2. *A pointed ſtake* or *paddle*, to be uſed as Deut. xxiii. 13.
3. *A pin driven into* a wall or the like, to hang any veſſel upon. Ezek. xv. 3. Comp. Iſa. xxii. 23, 25. Zech. x. 4. Jud. xvi. 14. In which laſt cited paſſage it ſeems to denote, as our Tranſlators render it *the pin* of the beam, i. e. which was driven into the beam to prevent it's running back. But for want of being acquainted with the form of the ancient eaſtern looms I cannot pretend to be poſitive. Dr. *Taylor* in his Concordance ſeems to make it the ſame as the *beam*; but that is denoted by another word, מנור, which ſee.
4. It denotes figuratively, *A firm, ſettled abode.* Ezra ix. 8.

### יתם

I. In Kal, *To be without, to lack, not to have,* carere. occ. Pſ. xix. 14. *Then* איתם I ſhall be without *(carebo) and innocent from the great tranſgreſſion.*

II. As a participial N. יתום plur. יתומים and יתמים *Bereaved, deſtitute.* Job vi. 27. But it generally denotes *Bereaved of one's father, fatherleſs, an orphan,* LXX. ορφανος. See inter. al. Exod. xxii. 22. Deut. x. 18. xiv. 29. Pſ. cix. 9. Lam. v. 3.

### יתר

*To exceed, go beyond certain limits, be redundant.* It occurs not as a V. in Kal, but

I. In Niph. *To excel, exceed,* i. e. in dignity. Gen. xlix. 4. In Hiph. *To cauſe to exceed* or *abound, to make plenteous.* Deut. xxviii. 11. xxx. 9. As a N. יתר *Excellence, abundance.* Gen. xlix. 3. So 2 Sam. xxii. 33. ויתר תמים דרכו *And his way is* the excellency *of perfection,* i. e. *excellently* perfect. Comp. ver. 31.

Chald. As a N. יתיר fem. יתירה and יתירא *Exceeding, excellent.* Dan. ii. 31. v. 12, 14. & al. יתירה, Uſed, as it were, adverbially, *Exceedingly.* Dan. iii. 22. vii. 19.

II. As Ns. יתר *A rope, ſtring,* or *cord,* properly of the ſmaller ſize, ſo called from it's being capable of great *diſtenſion.* Jud. xvi. 7, 8, 9. Pſ. xi. 2. מיתר Nearly the ſame. Exod. xxxv. 18. Jer. x. 20. Job xxx. 11. Comp. ch. xii. 18.

III. In Niph. *To remain over and above, to be left as a reſidue.* Exod. x. 15. Num. xxvi. 65. Iſa. i. 8. & al. freq. In Hiph. *To leave behind, leave remaining.* Exod. x. 15. xvi. 19. & al. As a N. יתר *Reſidue, remnant, remaining.* Exod. x. 5. Num. xxxi. 32. Joſh. xii. 4. & al. freq.

IV. יתרת הכבד *The redundance* of the liver. Exod. xxix. 22; called Exod. xxix. 13. Lev.

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* Travels, p. 221, 2d Edit.

iii. 4, 10, 15, יתרת על הכבד *The redundance* or *protuberance* upon the liver. I am convinced by Mr. *Bate*'s Crit. Heb. that theſe expreſſions muſt mean the *gall-bladder*, which however, I think, was ſo called from it's *protruding* or *jutting out* from the liver to which it is an appendage. If the great excellency of the *bilious juice*, and it's importance to the well-being of the animal, together with it's influence and inſtrumentality in the paſſions, both concupiſcible and iraſcible, be duly conſidered, we ſhall ſee the reaſons why the *gall-bladder* was eſpecially ordered by God to be taken off and conſumed on his altar.

## PLURILITERALS in י.

### יהודי See under ידה IV.

### יהוה See under הוה III.

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## כ

This Letter is often prefixed to other words as a Particle of Similitude, *Like*, *as*, &c. See under כה VI

## כאב

*To mar*, *ſpoil.*

I. *To mar*, *ſpoil.* Spoken of land. occ. 2 K. iii. 19. *And every good piece* ye ſhall mar (LXX. αχρειωσετε *ye ſhall render uſeleſs*) *with ſtones.* But how? Hardly by *merely throwing ſtones* upon it. This would have given at leaſt as much trouble to the Iſraelites to perform, as it would to the Moabites to carry them off again. A very ingenious Writer therefore propoſes it to the conſideration of the learned, whether the above text may not denote a kind of *national* Σκοπελισμος—an Arabian cuſtom mentioned in the *Digeſt.* De extraord. Crimin. and which "conſiſted in *placing ſtones* in the grounds of thoſe with whom they were at variance, as a warning that *any perſon who dared to till that field ſhould infallibly be ſlain.*" But ſee more in the excellent *Obſervations on divers Paſſages*, Vol. II. p. 473, &c.

II. In a Niph. ſenſe, *To be marred*, *corrupted*, *rot*, as the fleſh of a dead man. occ. Job xiv. 22.

III. *To be ulcerated* or *ſore*, as the fleſh by a wound. occ. Gen. xxxiv. 25. In Hiph. *To make ſore.* occ. Ezek. xxviii. 24. Comp. Job v. 18.

IV. *To be ſore*, as the heart in ſorrow. occ. Prov. xiv. 13. Comp. Pſ. lxix. 30. In Hiph. *To make thus ſore*, *to exulcerate.* occ. Ezek. xiii. 22. As Ns. כאב, מכאוב, מכאובה *Soreneſs*, *exulceration*, of body or mind, *grief.* See Job ii. 13. xvi. 6. xxxiii. 19. Iſa. liii. 3. lxv. 14. Jer. li. 8.

## כאה

With a radical, but mutable or omiſſible, ה. It occurs not as a V. in Kal, but the ideal meaning ſeems to be, *to bruiſe*, *break*, *beat*, *beat down.*

I. In Niph. *To be beaten to pieces*, *beaten down*, as fire-altars. occ. Iſa. xvi. 7. So *Montanus* percuſſi *ſtruck.* Vulg. plagas *ſtrokes.*

II. As a participial N. fem. נכאת *Spicery*, "ſuch as *is bruiſed* or *broken* in a mortar." *Bate.* LXX. Θυμιαμα *Incenſe.* occ. Gen. xxxvii. 25. xliii. 10.

III. *To be beaten* as men. occ. Job xxx. 8. נכאו They were beaten *out of the country.*

IV. *To be broken*, as the heart or ſpirit of man, ſo *Montanus* contritum. occ. Pſ. cix. 16. Prov. xv. 13. xvii. 22. Comp. Dan. xi. 30; where the Vulg. percutietur *ſhall be ſmitten.* In Hiph. *To break*, *afflict.* occ. Ezek. xiii. 22; where *Montanus* conterere.

Hence perhaps Gr. χωω *to grieve*, *vex.*

## כאר

*To pierce*, *penetrate.* Once Pſ. xxii. 17. כארי Piercing or the piercers *of my hands and my feet*; for the word in this form may be conſidered either as a N. maſc. plur. in Reg. or as a Participle maſc. plur. agreeing either with the preceding *Noun of Multitude*, עדת, or with מרעים, and put in Regimine as the Participle ידעי Gen. iii. 5. and others. Comp. Pſ. xxxv. 4. xxiv. 6.* Thus it appears that the common reading כארי in this text is very defenſible. But the *Complutenſian* Edition has כארו, as a V. *they pierced*, and the King of Spain's great Bible† כרו, without the א, *they digged*; and both the LXX. and Vulg. render it as a Verb, the former by ωρυξαν *they digged*, and the latter, by foderunt. So the Syriac Verſion בזעו *they penetrated*, *perforated*. *To pierce*, *penetrate*, or the like, appears then to be the idea of the Heb. word; and the prophecy was accordingly fulfilled when *the hands* and *feet* of our bleſſed Lord *were pierced* and *nailed to the croſs*. Comp. Zech. xii. 10. Luke xxiv. 39, 40.

## כבד

I. *To be heavy*, *weighty*. Job vi. 3. As a N. כבד *Weight*, *weighty*. Prov. xxvii. 3. In Hiph. *To make heavy* or *weighty*. Iſa. xlvii. 6.

II. *To be weighty* in a figurative ſenſe, *to be weighty* or *heavy* in quantity, quality, greatneſs, multitude, honour, number or riches. Alſo in a tranſitive ſenſe, *To make* or *regard as weighty*, *to honour*. It is applied to a great variety of ſubjects. See inter al. Gen. xii. 10. xiii. 2. xviii. 20. l. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Exod. xx. 12. Iſa. xxix. 13. xliii. 23. & al. freq. In Hith. *To make oneſelf many* or *numerous*. occ. Neh. iii. 15. twice.

III. It implies difficulty or impediment. In Kal, *To be dull*, *ſee with difficulty*, as the eyes. So the LXX. very happily εϐαρυωπησαν. Gen. xlviii. 10. *To be heavy*, *ſlow* or *impeded*, as the mouth or tongue of an ineloquent man. Exod. iv. 10.—or as that of a foreigner appears to be. Ezek. iii. 5, 6. In Hiph. *To make heavy*, *dull* or *ſtupid*, as the ears. Iſa. vi. 10.—as the heart or underſtanding. Exod. viii. 15, 32. x. 1. Comp. Exod vii. 14. ix. 7.

IV. As a N. כבד and כבוד *The liver* of an animal or man, from the *ſpecific weight* of that bowel. "So, ſays Dr. *Taylor* in his Concordance, the lungs, the lighteſt of the bowels, are in our language called the *lights*." Exod. xxix. 13. Prov. vii. 23. It is mentioned as the ſeat of love and affection. Pſ. xvi. 9. *My heart is glad and* כבודי (with ו inſerted) my liver יגל *rejoiceth*. And ſo perhaps the word is uſed Gen. xlix. 6. (where LXX. τα ἥπατα μȣ my *liver*) Pſ. xxx. 13. lvii. 9. cviii. 1. That the ancient heathen likewiſe regarded the *liver* as the ſeat of the concupiſcible paſſions may be ſeen in *Horace*, Lib. I. Ode 13. lin. 4. Ode 25. lin. 15. and Lib. IV. Ode 1. lin. 12. and in the Notes of the *Delphin* Edition. Comp. *Perſius*, Sat. V. lin. 129.

Ezek. xxi. 21, *He looked* in the liver—A well known method of divination, afterwards much practiſed among the Greeks and Romans. The former of whom called it Ἡπατοσκοπια *the looking into the liver*, which afterwards became a general word for *divination by inſpecting the entrails of ſacrifices*, becauſe the *liver* was the firſt and principal bowel obſerved for this purpoſe*. The LXX. in the above cited paſſage of Ezek. have uſed the very term of Art, Ἡπατοσκοπησασθαι.

V. As a N. fem. כבודה *The heavy baggage*, Impedimenta. So LXX. Βαρος, and French Tranſlation, le Bagage. occ. Jud. xviii. 21.

VI. As a N. כבוד *Glory*. It plainly denotes ſome action of the light, or rather of the heavens, in *irradiation*; (ſee Iſa. lx. 1. lxii. 2. lxvi. 11. Ezek. xliii. 2, as the Greek Δοξα is alſo uſed in the N. T. Luke ii. 9. ix. 31. Acts xxii. 11. 1 Cor. xv. 41. & al.) properly, I apprehend, that action which gives *weight* or *gravity* to all material things. Comp.

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* See the learned Mr. *Comings*'s Printed Heb. Text of the Old Teſtament Vindicated, p. 111.

† According to *Walton* Polyglott. Tom. VI. in *Variæ Lectiones Hebraicæ*. But Qu?

* See more in Archbiſhop *Potter*'s Antiquities of Greece, Book II. ch. xiv.

2 Cor. iv. 17. To illuſtrate this, I ſhall borrow what appears to me an excellent paſſage from Mr. *Pike*'s Philoſophia Sacra, page 91, 92. “ The gravitation or inclination of the earth and of the planets towards the ſun is thus plainly accounted for. Be pleaſed to recollect, that according to the Scripture Syſtem, there is a continual flowing of the *Light*, or atoms from the ſun, and of the *Spirit* or maſſes [of groſs air] to it; and that the heavens are fineſt at the centre, and groſſeſt at the circumference; and that they are finer the nearer to the ſun, and groſſer the farther off from it, in a very regular proportion: * *the neceſſary conſequence* of this is, that all the Planets muſt gravitate or incline towards the ſun, becauſe there is a prevailing preſſure towards the centre.”

“ Beſides this, it is known, that the moon and all earthly bodies gravitate towards the earth, and that the ſatellites of *Jupiter*, and the moons of *Saturn* gravitate towards the bodies of theſe planets reſpectively: which is thus produced by the heavens. The æthereal fluid, as has been proved, is a mixture of light and ſpirit, in continual commotion and ſtruggle; ſo that ſome of the particles of the heavens in each part of ſpace are moving one way, and ſome, another, in all directions; ſo that theſe oppoſite motions reſiſt and balance each other mutually. If therefore theſe motions are in any meaſure ſtopped in one direction, there will follow a preſſure and inclination of the fluid in the contrary. Now then any ſolid body placed in theſe conflicting æthers does actually ſtop ſome of the motions of the æther more than others; for it obſtructs moſt of the motions that would otherwiſe have paſſed from the body outward all around it, and therefore the æther muſt have a prevailing preſſure towards the body inward. This obſervation will hold equally true of the earth and moon, and of all the planets, both primary and ſecondary, and ought therefore to be applied to them.”

כבוד יהוה *The Glory of Jehovah*,

1ſt. *That Perſon of Jehovah* who is called מלך כבוד *The King of Glory*, or more literally, *The King, the Glory*. Pſ. xxiv. 7, 9; and *the Sun* (שמש *Light*) *of Righteouſneſs, the Effulgence* (Απαυγασμα) *of the divine glory, the true Light*, &c. See Pſ. civ. 31. Hab. ii. 14. Iſa. xl. 5. lx. 1, 2. Comp. Mal. iii. 20, or iv. 2. Heb. i. 3. Joh. i. 4, 9.

2dly. *A ſupernatural viſible appearance* of *Fire, Light*, or *Splendour*, which ſhewed *Jehovah* to be peculiarly preſent. See Exod. xxiv. 16, 17. xl. 34, 35. 1 K. viii. 11. Comp. Luke ii. 9. Acts xxii. 6, 11. xxvi. 13. This *Glory* was ſometimes in a human Form, prefiguring the future *Incarnation* of *Jehovah*, as for inſtance that over the Cherubim, Ezek. i 28. ix. 3. x. 4. comp. ch. xliii. 2, 3, 4, 5. xliv. 4.

See Eph. i. 17. Luke ii. 32. John i. 14. Acts vii. 55. Rev. xxi. 23. and *Greek* and *Eng.* Lexicon in Δοξα IV. and for further ſatiſfaction on theſe intereſting Subjects, the reader will do well to conſult Mr. *Hutchinſon*'s Treatiſe entitled, *Glory or Gravity*.

## כבה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. *To extinguiſh, quench, put out*, as fire, a live coal, a lamp, or the like. See 2 Sam. xiv. 7. xxi. 7. 2 Chron.

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* To explain this, It is, I apprehend, neceſſary to be remembered, that in the annual courſe of the earth and planets round the ſun, the fineneſs of the ether is greatly increaſed by the reflection of the light from their orbs on that ſide which is turned toward the ſun, as the groſſneſs of the ether is alſo greatly increaſed on the other ſide by their intercepting the light, and ſo preventing it's acting ſo powerfully as it does in other parts of the heavens equally diſtant from the ſun: and indeed, were not *other circumſtances* to be taken into the account, this prevailing preſſure would drive the earth and planets into the ſun. Fully to explain thoſe other circumſtances would lead me far beyond the bounds of a Lexicon; and I therefore refer to thoſe writers who have already done it with great clearneſs and force of reaſoning. See Mr. *Catcott*'s Veteris & Veræ Philoſophia Principia, p. 6, *&c.* and Mr. *Spearman*'s Enquiry after Philoſophy and Theology, ch. 2.

xxix. 7. Iſa. xlii. 3. Alſo In Kal, *To be extinguiſhed* or *quenched*, as fire or, &c. See Iſa. xxxiv. 10. lxvi. 24. Jer. xvii. 27. Ezek. xx. 47, 48. Alſo, *To go out*, for want of ſupply or fuel. See Prov. xxvi. 20. Comp. Lev. vi. 12, 13. Prov. xxxi. 18.

II. It is applied figuratively to what may be conſidered as *burning* or *ſhining*, as to God's wrath. 2 K. xxii. 17. Jer. iv. 4. vii. 20. & al.—to love or ardent affection. Cant. viii. 7.—to a glorious Prince. Ezek. xxxii. 7.

### כבל

Occurs not as a V. in Hebrew, but in Chaldee and Syriac ſignifies, *To bind, enchain*, &c. comp. חבל. Hence

I. As a N. כבל *A chain, bond*. occ. Pſ. cv. 18. cxlix. 8.

II. As a N. כבול occ. 1 K. ix. 13. ארץ כבול *The land of* Chabul, a name which *Hiram* gave to ſome cities of *Gallilee* in diſguſt. *Marius* and others explain it from כבל *a chain*; but, as Mr. * *Bate* has obſerved, the reaſon they give for theſe cities being called ſo, *becauſe the clay held the foot as a chain*, is, though far fetched, weak and trifling. The word therefore may here be conſidered as a compound of כ *like, as*, and בל or בול *Nothing*; and ſo it well expreſſes King *Hiram*'s diſlike, ſignifying that thoſe cities were *worthleſs, next to nothing*.

Der. *Cable*.

### כבס

In Kal, *To waſh, cleanſe by waſhing*. Gen. xlix. 11. Lev. xv. 17. In Niph. *To be waſhed*. It occurs in the infinitive, הכבס Lev. xiii. 55, 56. As a participial N. כובס *A fuller*, one whoſe buſineſs it is to *waſh, cleanſe*, or *ſcour* cloths, *&c*. Iſa. vii. 3. & al. As a participial N. maſc. plur. מכבסים *Waſhers, fullers*. So LXX. πλυνοντων. occ. Mal. iii. 2.

The Rev. Mr. *Pilkington* in his *Remarks upon ſeveral Paſſages of Scripture*, &c. p. 137, 8, juſtly obſerves that "in the Hebrew language there are two words to expreſs *the different kinds of waſhing*; and that they are always uſed with the ſtricteſt propriety: כבס to ſignify that kind of *waſhing*, which *pervades the ſubſtance of the thing waſhed, and cleanſes it thoroughly*; and רחץ to expreſs that kind of *waſhing*, which *only cleanſes the ſurface* of a ſubſtance, which the water cannot penetrate. The former is uſed. Exod. xix. 10. Gen. xlix. 11. Lev. xiii. 6." and applied to *waſhing clothes*. "The latter is met with Gen. xviii. 4. xxiv. 32. Exod. ii. 5. Deut. xxi. 6." and uſed for *waſhing ſome part of the body*. Comp. Lev. xiv. 8, 9. "I muſt not omit to obſerve, ſays my Author, that by a beautiful and ſtrong metaphor David uſes כבס Pſ. li. 2, 7, or 4, 9; Waſh *me thoroughly from mine iniquity, and cleanſe me from my ſin*.—Waſh *me and I ſhall be whiter than ſnow*."

I add that there is a ſimilar diſtinction in the * Greek language; in which λȣω is properly *to waſh the whole body*, *νιπτειν*—*the hands and feet*, and πλυνειν—*the clothes*. And accordingly the LXX. never render the Heb. כבס by λȣω or *νιπτω*, but conſtantly by πλυνω and αποπλυνω, except in 2 K. xviii. 17. Iſa. vii. 3. xxxvi. 2; where for the participial N. כובס they uſe Γναφευς or Κναφευς *a Fuller*.

Der. כ being tranſpoſed, the Saxon ƿaſcan, whence the Engliſh *waſh*, &c. Q?

### כבע

Occurs not as a V. in Heb. but in Arabic ſignifies *To ſtop, keep off*, "prohibuit—propulſavit." Caſtell, whom ſee. As a N. כובע *A piece of defenſive armour* for the head, *a helmet*. 1 Sam. xvii. 5. Iſa. lix. 17. & al.

### כבר

Denotes *multiplicity, frequency, abundance*.

I. In Kal, *To multiply*. occ. Job xxxv. 16. So Vulg. multiplicat. As a N. כביר

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* See his *Reply to Dr*. Sharp's *2d Part on* Berith, p. 192. and his *Enquiry into the Similitudes*, *&c*. p. 214.

* Comp. *Greek* and *Eng*. Lexicon in λȣω.

*Copious, numerous, many, abundant,*—of people, Iſa. xvi. 14.—of waters, Iſa. xvii. 12. xxviii. 2.—of wind, Job viii. 2. *How long (ſhall) the words of thy mouth (be)* רוח כביר "a full or ſtrong *wind*; that keeps blowing, repeating and *multiplying* it's blaſts." *Bate.* So Vulg. multiplex.—of God, Job xxxvi. 5. *Behold God (is)* כביר abundant, *and will not deſpiſe (any)* כביר כח לב abundant *in ſtrength of heart*, i. e. *in wiſdom and* (if the expreſſion may be allowed) *in magnanimity.* See *Scott*, and comp. ch. ix. 4. xii. 13.—of days or age, Job xv. 10. *Abundant in wealth* or *power, mighty.* Job xxxiv. 24. Alſo, *Abundance, plenty, much.* Job xxxi. 25. Uſed as an Adverb, *Abundantly.* Job xxxiv. 17. As a N. מכביר *Abundance.* occ. Job xxxvi. 31. *He giveth food* למכביר in abundance.

Hence plainly the *Cabiri* (the three *Mighty Gods*, Divos Potes, as *Varro* and *Tertullian* explain the term) of the Samothracians had their name. See *Bochart*, Vol. I. 394, &c. *Boyſe*'s Pantheon, pag. 153.

Hence alſo either by tranſpoſition or inſerting *r* the Latin *Creber* frequent, *crebrò* frequently, often, &c. Eng. *crebrous.*

II. As a N. מכבר *A grate*, of network, ſo called from it's *numerous* holes or openings. See Exod. xxvii. 4. xxxviii. 4.

III. As a N. fem. כברה *A ſieve* or *ſearſe* for the ſame reaſon. occ. Amos ix. 9.

Hence Latin *Cribrum* a ſieve.

IV. As a N. כביר *A kind of network.* occ. 1 Sam. xix. 13, 16. *And ſhe put* את כביר the network *of goat's hair* מראשתיו *before it's* (the Teraphim's) *heads.* The כביר here mentioned ſeems to have been a kind of *moſquito-net*, which ſays Dr. *Shaw* * is "*a cloſe curtain of gauſe or fine linnen, uſed, all over the eaſt, by people of better faſhion, to keep out the flies.*" And that they had ſuch anciently cannot be doubted. Thus when *Judith* had beheaded *Holofernes* in his bed, *ſhe pulled down* the moſquito-net (το κωνωπειον from κωνωψ a *gnat* or *moſquito*) *wherein he did lie in his drunkenneſs, from the pillars.* See Judith xiii. 9, 15.

So *Horace* ſpeaking of the Roman Soldiers ſerving under *Cleopatra*, Queen of *Egypt*, Epod. IX. lin. 15.

*Interque ſigna (turpe!) militaria*
*Sol aſpicit* Conopeum.

Amidſt the Roman Eagles Sol ſurvey'd,
(O ſhame!) th' *Egyptian canopy* diſplay'd.
FRANCIS.

As a N. מכבר Nearly the ſame. occ. 2 K. viii. 15. "Something of the *gauſe* kind which the water thickened ſo that it ſuffocated him." Mr. *Bate*'s Note in his *New and Literal Tranſlation*, &c.

V. As a N. fem. in Reg. כברת joined with ארץ. occ. Gen. xxxv. 16. xlviii. 7. 2 K. v. 19. It is rendered, *a little* way or *a little piece* of ground, but rather means *a good* way, or *conſiderable* diſtance. And accordingly, from the beſt * modern accounts, *Rachel*'s monument (Gen. xxxv. 16.) appears to have been half way between Jeruſalem and Bethlehem, or about *three miles* from the latter.

VI. As a Particle כבר denotes *a conſiderable length of time, a good while*, as we ſay, *paſt* or *to come.* It occurs only in the Book of Eccleſiaſtes; let us go through the paſſages, Eccleſ. i. 10. *It hath been* a long while ago. iii. 15. *What is (now)* כבר הוא *it (hath been)* a good while ago, *and what (is) to be* כבר היה *hath been* a good while ago. vi. 10. *That which hath been* כבר a good while ago, *it's name is named.* ix. 6. *is* long ago, ſometime ſince, *periſhed*, ver. 7. *for God hath* already, ſometime ſince, *accepted thy works.*

VII. In compoſition,

1. שכבר *Who* long ago or ſometime ſince—occ. Eccleſ. iv. 2.

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* Travels, p. 221, 2d Edit.

* See *Haſſelquiſt*'s Voyages, p. 143. and *Maundrell*'s Journey, p. 85, 86. 1ſt Edit. and Account of Wedneſday, March 31.

2. בשכבר, compounded (like בשגם) of ב *in*, ש *that*, and כבר *a long while*. *In that* (or *for as much as*) in the proceſs of days to come, *all is forgotten*. occc. Eccleſ. ii. 16.

## כבש

I. In Kal, *To ſubdue*, *ſubject*. Gen. i. 28. 2 Sam. viii. 11. 2 Chron. xxviii. 10. & al. In Niph. *To be ſubdued*, *ſubjected*. Num. xxxii. 22. Neh. v. 5. & al.

II. In Kal, *To humble*, *force*, *raviſh*. occ. Eſther vii. 8.

III. As a N. כבש q. d. Subjectum *pedum*, *A footſtool*. So Vulg. Scabellum. occ. 2 Chron. ix. 18.

IV. As a N. כבשן *A furnace*, properly, I apprehend, *A lime kiln*, wherein ſtones *are ſubdued* by the force of fire to a ſoft friable ſubſtance. occ. Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

V. As a N. כבש, fem. כבשה *A lamb*, male or female, from their remarkably *meek* and *ſubmiſſive* temper. Jer. xi. 19. *And I* (*was*) ככבש אלוף *like* a gentle or tractable lamb, (*that*) *is brought to the ſlaughter*. LXX. *ως αρνιον ακακον as a harmleſs lamb*; and Vulg. excellently, quaſi agnus manſuetus. (ad manum ſuetus) *as a gentle lamb* (*accuſtomed to the hand*.) Comp. 2 Sam. xii. 3. Iſa. liii. 7.

## כר

Occurs not as a V. in Heb. but from the uſe of this word in Arabic (See *Caſtell* under כרר) and the things to which it is applied in Hebrew, the idea ſeems to be, *To propel*, *ſhoot*, *dart forth*, or the like.

I. As a N. כר A kind of veſſel, whence water or liquor is *ſhot out* or *emptied* into another, *a pitcher*. Gen. xxiv. 20. & al. On Eccleſ. xii. 6, ſee under גל IV. To which I ſhall in this place only add that *Plato* (in *Timæo* quoted by *Longinus* De Sublim. Sect. XXXII) in like manner calls the *Heart*, ΠΗΓΗΝ τȣ ΠΕΡΙΦΕΡΟΜΕΝΟΥ *σφοδρως αἵματος*, the *fountain* of the briſkly *circulating* blood; and that Πηγη is the very word which the LXX. uſe, in the text juſt referred to, for the Heb. מבוע.

Hence Gr. *καδος* and Latin *cadus* a veſſel for wine.

II. As a N. כיד *Sudden* or *violent ruin* or *fall*. *Symmachus πτωσιν a fall*. occ. Job xxi. 20.

III. As a N. כידון A kind of *ſhort ſpear*, or *javelin*, which was *thrown* or *darted* at the enemy. Joſh. viii. 18. & al. It is evident that this word ſignifies neither the *larger ſpear*, nor the *ſhield*; becauſe it is diſtinguiſhed from both. See 1 Sam. xvii. 6. xli. 45. Job xxxix. 23.

כדד Hence as a N. maſc. plur. in Reg. כידודי *Sparks* or *flaſhes of fire darting forth*. occ. Job xli. 10. or 19.

כדכד Some kind of precious ſtone, q. d. *the Sparkler* or *Gliſterer*. It ſeems a name for the *Diamond* or *Cryſtal*. occ. Iſa. liv. 12. Ezek. xxvii. 16.

Der. Lat. *Cado*, to fall, whence *cadence*, *caſe*, *caſual*, *occaſion*, *accident*, &c. &c.

## כדב

Chald. It occurs not as a V. in the Bible, but often in the Targums in the ſame ſenſe as the Heb. כזב *to fail*, *deceive*, from which it is corrupted. As a N. fem. כדבה *Failing*, *deceitful*. occ. Dan. ii. 9.

## כדר

Occurs not as a V. in Hebrew but in Arabic denotes, *To be agitated*, *rapid*, *haſty*, *precipitate*, (See *Caſtell*) which ſeems nearly the idea of the Hebrew word; for hence as a N. כידור *An attack*, *onſet*, *charge*. Once Job xv. 24. Comp. under דר II. 3.

## כהה

With a radical, but mutable or omiſſible, ה final.

It denotes *Reſtriction*, *conſtriction*, or the like.

I. *To reſtrain*, *repreſs*. 1 Sam. iii. 13. ולא כהה בם *And he did not* reſtrain (or laid *no* reſtraint *upon*) *them*. Applied to the leproſy, כהה, *ſtopped* or *reſtrained* from ſpreading,

ing. Lev. xiii. 6, 28. & al. Ezek. xxi. 7, or 12, וכהתה כל רוח *And every breath ſhall* be retained or reſtrained. In grief men naturally *retain* their breath longer than at other times, and *ſighing* is only "a violent and audible emiſſion of breath, which has been *long reſtrained.*" *Johnſon.* Comp. ver. 6, or 11, and Iſa. lxi. 3. As a N. כהה *A reſtriction* or *binding up.* Nah. iii. 19.

II. *To ſhrink, contract,* as the eyes of old perſons do, by the waſting of the humours, whence their eyes become leſs tranſparent, and their form more flat; ſo that fewer rays of light are tranſmitted, and the images of external objects are more confuſedly painted on the *retina,* whence the ſight of perſons advanced in age is both *obſcure* and *confuſed.* Gen. xxvii. 1. *And his eyes* תכהין מראות were contracted *from ſeeing* i.e. ſo *ſhrunk,* that he could not ſee perfectly. comp. Deut. xxxiv. 7. 1 Sam. iii. 2. Zech. xi. 17. It is evident even to common obſervation, that great ſorrow and weeping will have nearly the ſame effect on the eyes as old age. See Job xvii. 7.

III. It is applied to *ſmoking* flax, or a *ſmoking* wick, where the fire is *reſtrained* from breaking out. Iſa. xlii. 3. ופשתה כהה לא יכבנה *And* the ſmoking *flax ſhall he not quench.* So LXX. καπνιζόμενον and Vulg. fumigans. An ingenious writer ſpeaking of fire ſays, "It *ſmokes* by carrying off the watery and other particles which it is capable of raiſing, and among which it is *enveloped,* being in too little quantity to encompaſs and overpower them, ſo far as to ſtrike immediately againſt the body of the light." And again, "the brightneſs (of fire) ceaſes; when the aqueous particles are too abundanr, and when the fire *incloſed* within the maſſes of ſmoke it drives away, does no longer act immediately on the body of the light." *Nature Diſplayed,* Vol. IV. p. 161, 162. ſmall Eng. edit.

IV. As Pronoun Suffixes, *reſtraining* or *limiting* the diſcourſe or ſubject to the perſon or perſons addreſſed; כ and כה maſc. כ and כי fem. *Thee* after a V. *Thine* after a N. So plur. maſc. כם, fem. כן and כנה *You,* or *Your.* freq. occ. כם is alſo uſed for fem. Ruth. i. 9, 11, 13. 2 Sam. i. 24.

V. כה A Particle of *reſtriction* or *limitation* of manner, place, or time,

1. *Thus, in this manner.* Gen. xxxii. 5. & al. freq.

בכה, Repeated, *In this,* and *that manner.* 1 K. xxii. 10.

ככה *According to this manner, exactly in this manner,* Num. viii. 26. xi. 15. & al. freq.

With ש (for אשר) prefixed, שככה *Which ſo.* Pſ. cxliv. 15. Alſo, *Becauſe,* or *that, ſo,* Cant. v. 9.

2. *Here, in this place.* Gen. xxxi. 37.

Repeated כה וכה *Here and there, this way and that.* Exod. ii. 12. comp. Num. xi. 31.

עד כה *Unto ſuch a place, yonder.* Gen. xxii. 25.

Repeated עד כה ועד כה *Here and there, on this and that ſide,* French Tranſlation, De tous cotés, *on all ſides.* occ. 1 K. xviii. 45.

3. Of time, עד כה *Unto this time, hitherto.* Exod. vii. 16.

Hence, by Abbreviation, as כ from כה,

VI. כ A Particle of *reſtriction* to a particular manner, quantity, place, or time.

1. Of manner. *As, like as.* Pſ. i. 3. & al. freq. *According to.* Gen. i. 26.
2. Of number or quantity. *About.* Exod. xii. 37. Ruth ii. 17.
3. Of place. *About as it were.* Num. xi. 31.
4. Of time. *About.* Exod. xi. 4. Joſh. x. 13. *When, at the time that.* Deut. xxiv. 13. Exod. xxxi. 18. & al. freq.
5. כ Repeated denotes *likeneſs* of condition, ſtate, or &c. between two. Gen. xviii. 25. והיה כצדיק כרשע *And the righteous ſhall be as the wicked.* Lev. xxiv. 16. *And all the congregation ſhall certainly ſtone him* כגר כאזרח as well *the ſtranger,* as *he that is born in the land.*

VII. כי. *Martinius,* in his Lexicon Etymolog. in QUIA, deduces this Particle, "from כ *According to, as,* denoting the *agreement* of cauſe and effect;" but it ſeems more accurate to ſay, that כי is a Particle derived from כהה *to reſtrain,* and denotes *reſtric-*

*tion* or *limitation*, particularly of fact, cauſe, effect, and time.

1. Conjunctive. *That*, *defining* the fact. Gen. i. 4. Eſth. iii. 5. 1 Sam. xiv. 2. & al.
2. *Becauſe, for.* Lat. Quia. Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.
3. *Therefore, for that reaſon.* Pſ. cxvi. 10. Comp. 1 Sam. ii. 25. Jer. xviii. 12.
4. Of time, *When.* Exod. iii. 21. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5. So Num. xxii. 22. כי הולך הוא When or as *he* (*was*) *going*, which is the literal rendering, and clears the text.
5. *But*, Exod. xvi. 8. & al. The *reſtrictive* ſenſe here is evident. Comp. Ruth i. 10. 1 Sam. x. 19.
6. It is often uſed in *interrogations*, but not ſo as always to exclude one or other of the preceding ſenſes. See 1 Sam. xxiv. 20. 2 K. xviii. 34. Iſa. xxix. 16.
7. The Lexicons render this Particle *Tho'*, *altho'*. But in thoſe paſſages where it is ſuppoſed to have this ſenſe, and which do not come under one of the foregoing meanings, the expreſſion ſeems elliptical, and כי ſhould be rendered *for*, or *becauſe*. Thus Joſh. xvii. 18. *Thou ſhalt drive out the Canaanite*, כי though, (or, this I particularly promiſe, *becauſe*) *he hath chariots of iron*, though (*becauſe*) *he is ſtrong*.

## כהל

Chald. The ſame as the Heb. יכל, *To be able*, *capable*. occ. Dan. ii. 26. iv. 15. v. 8, 15.

## כהן

I. In Kal, *To adjuſt*, *fit*, *fit on*. occ. Iſa. lxi. 10. *As a bridegroom* יכהן adjuſts, fits on, *his ornaments*. So the LXX. *περιεθηκε puts on*; *Symmachus*, *κεκοσμημενον adorned*.

II. And moſt frequently, it is uſed for *adjuſting*, *regulating*, or *ſetting in order*, *ſacred or divine matters*, and ſo for the *Prieſt's office*. As a V. *To perform the Prieſt's office.* Exod. xxviii. 1. & al. freq. As a N. כהן *A prieſt*, Gen. xiv. 18. xli. 45. & al. freq. As a N. fem. כהנה *Prieſthood*, or *prieſt's office*, Exod. xxix. 9. & al.

Hence Κοιης or Κοης the name, according to *Heſychius*, of the *Prieſt* of the *Cabiri*. See under כבר I.

III. As a N. כהן is uſed for a *Great officer* in a king's court, from his office of *regulating* civil affairs. See 2 Sam. viii. 18. (comp. 1 Chron. xviii. 17.) 2 Sam. xx. 26. 1 K. iv. 5. Job xii. 19.

Hence Greek *κονεω* to miniſter, whence *διακονεω*, *διακονος*, and Eng. *Deacon*.

## כוה

With both the ו and ה radical, but the former mutable, and the latter mutable or omiſſible.

I. *To burn*, *ſcorch*, as fire. It occurs in a Niph. ſenſe, *To be burned*, Prov. vi. 28. Iſa. xliii. 2. As Ns. כי (formed as שי from שוה) *A burning*, *ſcorching*, as by the ſun. occ. Iſa. iii. 24. Fem. כויה *A burn*, Exod. xxi. 5. מכוה & in Reg. מכות *A burning*, as of *fire*. Lev. xiii. 24, 25, 28; where it is applied to the *leproſy*.

II. As a N. כיון for כוון, as כי for כו. occ. Amos v. 26. *But ye have borne the tabernacles of your Moloch*, ואת כיון צלמיכם כוכב אלהיכם *and* the Chiun *of your images*, *the ſtar*, *ſhine* or *glory*, *of your Aleim*, *which ye made to yourſelves*. Here it is manifeſt that כיון is equivalent to כוכב. Accordingly the LXX. in their tranſlation entirely omit כיון, and only retain כוכב which they render *το αστρον the ſtar*. כיון therefore ought rather to be referred to this Root כוה *to burn* than to כן *to eſtabliſh*. But what does כיון more diſtinctly ſignify? If we recollect that the Cherubim were at their original inſtitution, Gen. iii. 24; attended by את להט החרב המתהכפת *the flame of fire turning upon itſelf*, and in like manner at their exhibition to Ezekiel ch. i. 4, *by a great cloud*, and אש מתלקחת *a fire infolding itſelf*; that the divine appearances under the Old Teſtament were generally in *fire*, *light* or *glory* ſurrounded with a *cloud*; that *Jehovah* promiſed *to meet with Moſes and to commune with him, from above the mercy ſeat, from between the two Cherubims*, Exod. xxv. 22; (Comp. Num. vii. 89.) and that he ſays to Moſes, Lev. xvi. 2, *I will* APPEAR *in the cloud upon the mercy ſeat*; and if to all this we add that St. Paul, Heb. ix. 5, expreſsly ſtyles the Cherubim, *the Cherubim of Glory*, it will be evident that the Cherubim in the Holy of Holies of the Tabernacle, and no doubt of Solomon's Temple likewiſe, (See 1 K. viii. 10, 11.) were conſtantly attended by a *ſupernatural light* and *glory*, Jehovah thus miraculouſly atteſting his preſence with his own divinely-inſtituted emblems. And as the idolaters could not procure this *ſupernatural glory* to their images, no wonder they endeavoured to imitate it as well as they could by the *ſplendour of burniſhed metal, gold, ſilver*, and *precious ſtones,—ſtones of fire*, as they are called Ezek. xxviii. 16. And ſince in Amos the idolaters are ſaid *to have borne the* כיון *of their images*, that word may denote either ſome *glorious, reſplendent ſeat* or *throne*,

> (Clara micante Auro, flammaſque imitante
> Pyropo.
>
> *With ſhining gold and flaming Pyrope bright*,)

whereon their idols were placed and occaſionally carried in proceſſion. (Comp. under סך I.) Or elſe it may ſignify the *luſtre* of their idols themſelves *ſhining with gold and precious ſtones*. So *Diodorus Sic.* Lib. 17. ſpeaking of the image of *Jupiter Ammon*, which was perhaps one of the moſt ancient idols in the world, ſays, Το δε τȣ θεȣ ξοανον εκ σμαραγδων και λιθων αλλων περιεχεται. *The image of that God is ſet round with emeralds and other gems.*

III. Chald. As a N. maſc. plur. כוין *Windows*, which admit the *heat*. occ. Dan. vi. 10, or 11. The Noun occurs ſingular in the ſame ſenſe in the Chaldee Targum on Zeph. ii. 14.

The above-quoted are all the paſſages of the Bible, wherein the Root is found.

Hence Gr. καιω, καυσω to burn, and Eng. *cauſtic, cautery.*

## כזב

I. In Kal, Intranſitively, *To fail* in a natural ſenſe, and ſo *balk* one's expectation. Iſa. lviii. 11. *A ſpring of water, whoſe waters* לא יכזבו fail *not*, or will *not* fail. So LXX. εξελιπεν, and Vulg. deficient. Comp. Jer. xv. 18.

II. *To fail* in a moral ſenſe, and ſo *deceive*. Num. xxiii. 19. 2 K. iv. 16. Hab. ii. 3. Prov. xiv. 5. In Niph. *To be made to fail*: Job xli. 1. or 9. Prov. xxx. 6; where our Tranſlation, *be found a liar*, which comes to the ſame ſenſe, "*be caſt* on trial." *Bate.* Job xxxiv. 6, *In my judgement* or *in my being judged*, אכזב I am made to fail, i. e. unjuſtly, or as *Schultens*, *Contrary to my right I am caſt, cauſâ cado, damnor.* In Hiph. *To cauſe to fail, convict of falſehood.* Job xxiv. 25. As a N. כזב *What fails* or *will fail*, and ſo *deceive, a lye* in this view, Pſ. iv. 3; where it is joined with ריק *Emptineſs*. Pſ. lxii. 10; where it is joined with הבל *Vanity*. Pſ. cxvi. 11. Prov. vi. 19. xiv. 5. & al. freq. Comp. Ezek. xiii. 6, 8. As a N. אכזב *A failer, deceiver*. occ. Mica i. 14. Jer. xv. 18. *Wilt thou be unto me as* a deceiver, *(as) waters which are not conſtant?* In which paſſages perhaps as the learned * *Michaelis* has obſerved, the very meaning of אכזב may be *a ſpring whoſe waters ſometimes fail*. Comp. Iſa. lviii. 11. above, and Job vi. 15, 16, 17.

## כזר

Occurs not as a V. in Heb. but the idea appears to be nearly the ſame as that of the Arabic כסר probably corrupted from it, namely, *To break* or *break through with force* and *violence*. See *Caſtell*'s Lexicon under כסר, and *Schultens* on Prov. xi. 17. Hence

As a N. with a formative א, אכזר *Violent, outrageous, breaking through all reſtraint* or *oppoſition*. It is applied to the poiſon of aſps, Deut. xxxii. 33; where the LXX.

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* On *Lowth*'s Prælections, p. 276, 296.

*ανιατος* and. Vulg. inſanabile *incurable.*—to a man of intrepid courage, Job xli. 2, or 10. (So כוירא in Syriac is *a ſoldier* or *trooper*).—to an implacable enemy, Job xxx. 21.—to *breaking through* the ties of natural affection, Lam. iv. 3. comp. ver. 10. and ch. ii. 20. As a N. (formed like ארני with an א and י both) אזכרי Nearly the ſame. Prov. v. 9. xi. 17. xii. 10. xvii. 11. Iſa. xiii. 9. Jer. xxx. 14. vi. 23. l. 42. Obſerve that in the two laſt cited paſſages of Jeremiah the LXX. by rendering it *ιταμος violent, fierce, precipitate*, have given nearly the idea of the Heb. word. As a N. fem. plur. אכזריות *Violent impulſes breaking through all reſtraints.* occ. Prov. xxvii. 4. (*There are*) the impetuoſities, guſts *of anger, and the inundation of wrath.*

The above cited are all the paſſages of the Bible wherein the Root occurs.

## כח

*To be ſtrong, vigorous, firm.* It occurs not however as a V. in Heb. but hence

I. As a N. כח *Strength, vigour*, as of man. Gen. xxxi. 6. Deut. viii. 18. Jud. xvi. freq. 1 Sam. xxviii. 20, 22.—of a horſe. Job xxxix. 21.—of the ground in vegetation. Gen. iv. 12. Comp. Job xxxi. 39. —of God. Exod. ix. 16. xv. 6. & al. freq. *Ability*, of wealth. Ezra ii. 69. *Firmneſs*, as of ſtones. Job vi. 22. *Strength*, of conſtitution. Ezra x. 13. It ſeems once uſed for the *body* itſelf conſidered as *vigorous* and *abounding in moiſture*, Corpus ſolidum & ſucci plenum. occ. Pſ. xxii. 16. *My* כח *is dried up like a potſherd,*

My *fleſh*, it's vital moiſture drain'd,
Dry as the clay-form'd vaſe appears.

MERRICK.

This N. is once, namely Dan. xi. 6, ſpelled with a ו inſerted, כוח, in many Editions, but not in the *Complutenſian.*

II. As a N. כח *A ſpecies of Lizard* well known in the Eaſt, and called by the Arabs *Alwarlo*, or, corruptedly from them, *Warral* or *Guaril*, and ſo remarkable for it's *vigour* in deſtroying Serpents and *Dhabs* (another ſpecies of *Lizards*) that the Arabs have many proverbs taken from theſe it's qualities. It may be worth adding that the V. כוח in Arabic ſignifies *to overcome* in war. See *Bochart*, Vol. II. 1069. &c. and Dr. *Shaw*'s Travels, p. 178, 438. 2d Edit. occ. Lev. xi. 30.

Hence Greek Κικυς *Strength, vigour*, and κικυω *to be ſtrong, vigorous*.

## כחד

I. In Kal and Hiph. *To take off* or *away, to remove*; è medio tollere, delere. *Symmachus*, in Pſ. lxxxiii. 5, ἀφανεις ποιησωμεν, *let us remove out of ſight.* Exod. xxiii. 23. 1 K. xiii. 34. 2 Chron. xxxii. 21. Zech. xi. 8. In Niph. *To be taken off.* Exod. ix. 15. Job iv. 7.

II. *To take away, take out of ſight, conceal* or *hide*. Gen. xlvii. 18. Joſh. vii. 19. 1 Sam. iii. 17, 18. In Niph. *To be hidden.* Pſal. cxxxix. 15.

## כחל

*To colour, paint, tinge.* Once Ezek. xxiii. 40; where Jehovah ſpeaks of Iſrael and Judah under the emblem of a whoriſh woman, (Comp. 2 K. ix. 30.) כחלת עיניך *thou* didſt colour *thy eyes.* Vulg. *circumliniſti ſtibio* oculos tuos, thou didſt paint round *thine eyes* with ſtibium or *lead ore*; but the LXX. coming ſtill nearer to the Hebrew, Εςιϐιζȣ τȣς οφθαλμȣς σȣ thou didſt paint *thy eyes* with ſtibium. The eyes themſelves were firſt painted and that left a tinge round the inſide of the eyelids. (Comp. פוך under פך.) Dr. * *Shaw* ſays that the Moors to this day call *the powder of lead ore*, with which the ladies tinge their eyelids, *Al Kahol*. And ſo † *Niebuhr* ſpeaking of the women in Arabia Felix. " *Elles ſe peignent juſques aux bords des paupiéres en noir avec* la mine de Plomb preparée, *nommée* Köchhel.

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* Travels, p. 229, 2d Edit.

† Deſcription de l'Arabie, p. 58.

They paint even the edges of their eyelids black with *lead ore prepared*, which is called *Köchhel.*" But I apprehend that the Heb. Verb כחל itſelf properly ſignifies *to tinge* or *colour* in general, and that the Arabs called the *lead ore* כחל, from it's fitneſs for, and application to, this purpoſe. And ſo the Chaldee Targum agreeably to the Heb. does not uſe the V. כחל by itſelf to expreſs *tinging with lead ore*, but both in 2 K. ix. 31, and Jer. iv. 30, adds בצדידא to expreſs *the mineral paint* made uſe of.

**Der.** Lat. *Color*, Eng. *Colour*. Alſo *Coal.* Q?

## כחש

I. In Kal, *To fail, be deficient* in ſubſtance. Pſ. cix. 24, *My fleſh* כחש משמן faileth *of fatneſs*, (Eng. Tranſlat.) or waſteth *(being) without fatneſs*. (Comp. Iſa. xvii. 4.) Hoſ. ix. 2, *The new wine* ſhall fail *in it*, i. e. in the Lord's land, expreſſed next verſe. Hab. iii. 17, *The produce of the olive* fail.

II. In Kal, *To fail, be deficient* in truth or veracity, *to lie*. Gen. xviii. 15. Lev. vi. 2. xix. 11. *To belie*. Job xvi. 8. *And* כחשי he that belieth me *riſeth up againſt me*. So *Symmachus* καταψευδομενος. See *Scott*. As a N. כחש *A failure in truth, a lie*. Pſ. lix. 13. Hoſ. vii. 3. & al.

III. In Kal, with ל and a Noun or Pronoun following. *To fail with regard to* another, and that, whether in point of permanency and courage, as Deut. xxxiii. 29. Pſ. xviii. 45. lxvi. 3. lxxxi. 16. (So in Hith. 2 Sam. xxii. 45.)—or of duty, as Job xxxi. 28.

IV. With ב and a N. or Pron. following, *To fail* another, in reſpect of ſupport or acknowledgement, Job viii. 18. וכחש בו *Then it* will fail *him, (ſaying) I have not ſeen him*; or of duty, Joſh. xxiv. 27. *Leſt* ye fail *with regard to your Aleim*. Comp. Iſa. lix. 13. In this latter ſenſe it is uſed abſolutely, Prov. xxx. 9. So Iſa. xxx. 9. בנים כחשים Failing *children*.

In ſeveral of the above-cited paſſages it is rendered *to deny*, but does not appear ever to have ſtrictly that meaning.

**Der.** Latin *Ceſſo*, Eng. *Ceſſation, ceaſe*. Alſo Lat. *Caſſus* void, empty, *caſſo* to make void, and Eng. *To quaſh*.

## כי

See under כהה VII. and כה I.

## ככב

Occurs not as a V. in Heb. but in Arabic כוכב ſignifies *to gliſter, glitter, ſhine*; and as a N. *Any glittering thing*, but generally *a round* one. See *Caſtell.*

I. As a N. כוכב Something *glittering* or *ſhining*. occ. Amos v. 26; where כוכב אלהיכם the ſhine *of your Aleim* is plainly ſynonymous with כיון צלמיכם the Chiun *of your images*, and means, I apprehend, that *artificial glory of gold* and *precious ſtones*, with which the idolaters dignified their images. Comp כיון under כוה II.

II. As a N. *A ſtar*, i. e. *the orb* or *body of a fixed ſtar* or *planet*. Gen. i. 16; where כוכבים are joined with the greater and leſſer מאור or *inſtrument of light*, i. e. with the *orbs* of the ſun and moon. Gen. xv. 5, *Look now toward heaven, and number* the ſtars, plainly *the orbs*. Comp. Jud. v. 20. Iſa. xiv. 13. Obad. i. 4. Job xxv. 5. xxxviii. 7. *When* כוכבי בקר the morning ſtars *ſang together*, i. e. the Holy Angels, *glorious* and *ſhining like the morning ſtar*. Comp. 1 K. xxii. 19. Dan. xii. 3. 1 Cor. xv. 41. Luk. xx. 36.

III. And moſt generally as a N. *A ſtar*, i. e. *the ſtream* or *flux of light from the orb of a fixed ſtar* or *planet*. Thus the כוכבים are very frequently joined with שמש and ירח *the ſolar* and *lunar light*, as Pſ. cxxxvi. 7, 8, 9. cxlviii. 3. Jer. xxxi. 35. xxxii. 7. Joel ii. 10; and all theſe Jehovah is ſaid Deut. iv. 19, to have חלק *divided* or *portioned out to all nations under the Heavens*; "which expreſſion, as an excellent writer obſerves, though it is not with any propriety applicable to the *bodies* of the ſun, moon and ſtars, is literally true of the *fluxes* or *ſtreams of light* from them." So the כוכבים, as well as the שמש or *ſolar light*, are ſaid צאת *to come forth*, namely, in the evening, Neh. iv. 21; and Eliphaz in Job xxii. 12, the more accurately to define the *orbs* or *bodies* of the ſtars calls them ראש כוכבים *the head of the ſtellar fluxes.*

The כוכבים, whether *planets* or *fixed ſtars*, were ordained by God to *govern and enlighten the night*. See Pſ. cxxxvi. 9. Jer. xxxi. 35. And the modern philoſopher, who imagines the *planets* to be *habitable worlds*, and the *fixed ſtars*, *ſuns to other ſyſtems*, may, perhaps, find enough to awaken him from this deluſive though pleaſing dream in the excellent Mr. *Baker*'s *Reflections on Learning*. Ch. viii.

That infamous jewiſh impoſtor, *BarCocab*, or, as the *Romans* called him, *Barchochebas*, in the reign of the Emperour *Adrian*, aſſumed this pompous title, בר כוכב *Son of a Star*, from Num. xxiv. 17, as if he were the *Star out of Jacob*; but this falſe Meſſiah was deſtroyed by the Emperour's General *Julius Severus*, with an almoſt incredible number of his deluded followers. See *Euſebius* Eccleſ. Hiſt. Lib. 4. Cap. 6. *Eachard's* Eccleſ. Hiſt. at A. D. 134—137. and Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. II. p. 316, &c.

## ככר

Occurs not as a V. in Heb. but as a N. is applied to ſeveral things of a *flat roundiſh form*, which therefore ſeems to be the idea of the word.

1. As a N. ככר *A level tract of country, ſurrounded with hills, a plain.* Gen. xiii. 10. xix. 17. & al. freq.

2. As a N. ככר plur. ככרים *A flat roundiſh cake of* metal, (See Zech. v. 7.) *a talent* of ſilver or gold. It appears from Exod. xxxviii. 25, 26, that a ככר or *talent of ſilver* weighed or was equal to 3000 ſhekels, or according to Biſhop *Cumberland* to 353*l.* 11*s.* 10*d.*; and a *talent of gold* of the ſame weight to 5075*l.* 15*s.* 7*d.* of our money. Exod. xxv. 39. & al. freq.

3. As a N. ככר plur. ככרות *A flat round cake* of bread. Exod. xxv. 39. Jud. viii. 5. 1 Sam. x. 3. & al.

## כל

I. In Kal, *To hold, contain, comprehend.* occ. Iſa. xl. 12. וכל And comprehended, or contained *the duſt of the earth in a meaſure.* Jer. ii. 13. *Ciſterns which* לא יכלו will *not* hold *water*. In Hiph. The ſame. 2 Chron. vii. 7. *Becauſe the brazen altar*—לא יכול להכיל *was not able* to hold *the burnt offerings, and the meat offerings and the fat*. So 1 K. viii. 65. & al.

II. As a N. fem. מכלה *A fold* or the like, *to hold* or *contain* the flocks. occ. Hab. iii. 17. So one of the *Hexaplar* Verſions Μανδρας and Vulg. Ovili. There appears no reaſon to ſuppoſe with *Buxtorf* and others that this word was written for מכלאה, from כלא; ſince it may ſo naturally be referred to this Root כל.

III. *To hold in, contain*, as wrath or vengeance. occ. Jer. vi. 11.

IV. *To hold in, retain, reſtrain.* 1 Sam. vi. 10. xxv. 33.

V. As Ns. כילי and כלי *A tenacious, cloſe, man, a gripe-all.* occ. Iſa. xxxii. 5, 7.

כלכל I. *To hold, contain* or *comprehend entirely.* 1 K. viii. 27. 2 Chron. ii. 6. vi. 18.

II. *To hold in, contain entirely.* occ. Jer. xx. 9. ונלאיתי כלכל ולא אוכל *And I was weary with* containing (the word of the Lord) *and I could not*, or *had no (more) power*. Comp. Jer. vi. 11. above.

## כלא

Denotes in general, *Separation, reſtriction, reſtraint*, ſeparare, dirimere, coercere.

I. *To ſeparate, reſtrict, diſtinguiſh* by certain marks, characters or qualities. It occurs not however as a V. in this ſenſe, but as a N. maſc. plur. כלאים ſignifies *Separate* or *diſtinct ſpecies* of animals, ſeeds, or materials for clothing. LXX. διαφορος, *different.* occ.

Lev. xix. 19. thrice. Deut. xxii. 9. Such *heterogeneous* mixtures ſeem to have been forbidden the Iſraelites, in order to inculcate on them *ſimplicity* and *uniformity* of life and manners, particularly to caution them againſt *mixing with idolaters* in marriage or concubinage, (Comp. Lev. xix. 19, in LXX. with 2 Cor. vi. 14.) and probably to guard them (as intimated in Deut.) from ſome particular abominations uſual among the heathen.

II. In Kal, *To keep back*, *ſeparate*, *keep off*, *reſtrain*, *prohibit*, in deed or word. See Gen. viii. 2. Hag. i. 10. Num. xi. 28. Pſ. xl. 10. In Niph. *To be reſtrained.* Exod. xxxvi. 6. Ezek. xxxi. 15.

III. In Kal, *To reſtrain*, *confine*. Jer. xxxii. 2, 3. As a N. כלא *Confinement*; ſo בית הכלא or בית כלא *A houſe of confinement*, *a priſon.* 1 K. xxii. 27. 2 K. xvii. 4. & al. freq. בית הכליא The ſame. occ. Jer. xxxvii. 4. lii. 31. בגדי כלאו *The garments of his* confinement, *his priſon-garments.* occ. 2 K. xxv. 29. Jer. lii. 33. "*Such garments* are ſtill in uſe, even in *Europe*, as for inſtance in the State priſon of *Bicêtre* in *France*."*

Hence Greek κωλυω to reſtrain, hinder, (by which the LXX. frequently render כלא) κολαζω to reſtrain, puniſh, and κλειω to ſhut, ſhut up. (The LXX. uſe the compound κατακλειω for כלא Jer. xxxii. 3.) Κλεις, and Lat. *Clavis*, a key. Καλος a cable. Κολλα Glue. Lat. *Gelu* ice, whence *Gluten*, q. *Geluten*, and Eng. *Glue*. Hence alſo Lat. *Cella*, whence Eng. *A cell*, and *cellar*. Alſo Lat. *Celo*, whence Eng. *to conceal.*

IV. As a N. fem. plur. מכלאות *Places to confine* cattle in, *folds*. occ. Pſ. l. 9. lxxviii. 70.

Hence Lat. *Caula* of the ſame import.

## כלב

Occurs not as a V. in Heb. but the idea ſeems to be, *To clap cloſe together*, *to unite cloſely by inſertion*, or the like; and accordingly the Verb is uſed in Arabic for *ſewing together* two parts of a hide with a thong of leather.

Hence perhaps Eng. *To cleave* (together).

I. As a participial N. כלוב

1. *A wicker-baſket* made of twigs *cloſely interwoven* or *intwined* with each other. occ. Amos viii. 1, 2; where *Symmachus* Καλαθος οπωρας a baſket of *autumnal fruit*. Comp. Joel iii. 13.

2. *A wicker cage* for birds. occ. Jer. v. 27.

Hence Greek Κλωϐος or Κλȣϐος *a wicker-baſket* or *cage*.

II. As a N. כלב A well known ſpecies of unclean animal, *a dog*, ſo called from the *faſt hold* of his teeth and his *tenaciouſneſs* in biting. Thus *Bochart*, though in ſomewhat a different view. See his learned and entertaining account of this animal, and of what the Scriptures ſay concerning him, Vol. II. 662, &c. and *Obſervations on divers Paſſages of Scripture*, p. 119. To which in order further to illuſtrate Pſ. lix. 7, 15, 16, I ſhall add from *Buſbequius* (Legat. Turc. Epiſt. 3. p. 178, Edit. *Elzev.* p. 178.) that "the Turks *reckon a dog an unclean* and *filthy creature, and therefore drive him from their houſes*, that theſe animals are *there in common, not belonging to any particular owners, and guard rather the ſtreets and diſtricts than particular houſes, and live of the offals which are thrown abroad.*"

Hence perhaps Eng. *Whelp*.

## כלה

With a radical, but mutable or omiſſible, ה. It denotes *Totality*, *completion*; *finiſhing*, &c.

I. In Kal, *To finiſh*, *complete*, in a good or middle Senſe. Gen. ii. 2. xvii. 22. xviii. 33. & al. freq Alſo, *To be finiſhed*, *completed*.

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* *Editor*'s Note on 2 K. xxv. 29, in Mr. *Bate*'s New and Literal Tranſlation. See *Gentleman*'s Magazine for March 1767, p. 118.

* Canis apud eos obſcænum & impurum animal habetur; ideoque domo arcent—Cum—illi (canes) communes ſint, nec proprios habeant dominos, vicorum potius et regionum quàm certæ domûs cuſtodes, victitentque de purgamentis quæ in publicum ejiciuntur." So Dr. *Ruſſell* remarks concerning *Aleppo*, (Nat. Hiſt. p. 60.) that *dogs abound in their ſtreets without any owners, and live upon the moſt putrid ſubſtances.*

1 K. vi. 38. 2 Chron. xxix. 39. & al. As Ns. כלה *Completion*, or adverbially, *completely*, altogether. Dan. ix. 27. Gen. xviii. 21. Exod. xi. 1. תכלה *Completeneſs, perfection*. occ. Pſ. cxix. 96. תכלית Nearly the ſame. Job xi. 7. Alſo, *End, extremity*. Neh. iii. 21. Job xxviii. 3; where ſee *Scott*.

II. As a N. fem. כלה and in Reg. כלת, plur. in Reg. כלותי and כלתי, A term of *affection* and *eſteem*, uſed to expreſs the relation of a *ſon's wife* to his father and mother, q. d. *A perfect one*, ſo the French call *a daughter-in-law* une belle Fille, i. e. *a fine daughter*. (Gen. xi. 31. 1 Sam. iv. 19.) It is applied to Thamar in reſpect of Judah (Gen. xxxviii. 11, 16, 24.) and to Orpah and Ruth (Ruth i. 6, 7, 8.) in reſpect of Naomi their huſband's mother, when they were *widows*; and therefore the name כלה cannot refer either to the *perfection* of the bride's attire, nor (as I once thought it might) to her *finiſhing* her ſtate of virginity or widowhood. It is remarkable that this term כלה does not appear to be ever directly applied in reference to the bridegroom or huſband, but to his parents. Comp. חתן. In Hoſ. iv. 13, 14, כלותיכם being joined with *your daughters*, may as well, if not better ſignify *your daughters-in-law* than *your wives* or *ſpouſes*; and throughout the Canticles, tho' the bridegroom often calls the bride אחתי *My ſiſter*, and twice תמתי *My perfect one*, Cant. v. 2. vi. 9, yet he never once calls her כלתי *My* כלה, but only כלה. See Cant. iv. 8, 9, 10, 11, 12. v. 1.

III. In Kal, *To determine fully*. 1 Sam. xx. 7, 9, 33. xxv. 17.

IV. In Kal, *To finiſh*, in a bad ſenſe, *to conſume, bring to nought*. Gen. xli. 30. Exod. xxxii. 10. Num. xxv. 11. & al. Alſo, *To be conſumed, brought to nought, to waſte, fail*. Gen. xxi. 15. Pſ. cxix. 81, 82. Iſa. i. 28. & al. As Ns. כלה *An entire conſumption, a full end*. Jer. v. 10, 18. xxx. 11. כליון *A failing, conſumption*. Deut. xxviii. 65. Iſa. x. 22. תכלית *End, ceſſation*. Job xxvi. 10.

V. As a N. כל *All, every*. Gen. ii. 5. & al. freq. *Any of all, any one*. Exod. xx. 4. Lev. iv. 2. & al. freq. As this word is joined with both genders and numbers, and conſtantly precedes the N. with which it is conſtrued it appears to have rather the nature of a ſubſtantive than of an adjective, and may often be rendered *the whole*.

VI. As a N. כלי plur. כלים and in Reg. כלי *An utenſil, inſtrument, furniture, dreſs* or *armour*, of whatever kind, whatever is *prepared* and *finiſhed* for the uſe of man. Gen. xxiv. 53. xxvii. 3. Deut. xxii. 5. Iſa. lxi. 10. & al. freq.

VII. As a N. fem. plur. כליות and כלית *The reins* or *kidnies* of an animal body ſo called either from the wonderful manner in which they *perfect* the urine or *prepare* it for *excretion*, or according to Mr. *Bate* becauſe they are the *waſtes* or *drains* of the body, and do "themſelves *waſte* (at leaſt their fat) and *drain off* the ſtrength of the body, when under the dominion of any ſtrong and which we call *pining* deſire." But I muſt confeſs I ſhould prefer the firſt or ſecond of theſe reaſons of the name to the laſt. "And as common experience ſhews that the workings of the mind particularly the paſſions of joy, grief and fear, have a very remarkable effect on the *reins* or *kidnies*, (See Prov. xxiii. 16. Pſ. lxxiii. 21.) ſo from their *retired* ſituation in the body and their being *hid* in fat, they are often uſed in ſcripture to denote the moſt *ſecret workings* and *affections* of the ſoul."* See Pſ. xvi. 7. Jer. xii. 2. Lam. iii. 13. And *to ſee* or *examine the reins* is to ſee or examine thoſe *moſt ſecret thoughts* or *deſires* of the ſoul. Pſ. vii. 10. xxvi. 2. Jer. xx. 12. & al. Hence we can be at no loſs why the *kidnies* and *their fat* were always to be burnt in ſacrifice. This was ſymbolically devoting to God their moſt *ſecret thoughts, deſires* and *affections*, and taught them to beware of all *hypocriſy* towards

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* *Greek* and *Eng.* Lexicon in Νεφρος.

Him. See Exod. xxix. 13. Lev. iii. 4, 10, 15. iv. 9. vii. 4. viii. 16, 25. ix. 10, 19. חלב כליות חטה Deut. xxxii. 14, *The fat of the* kidnies, *of wheat*, i. e. the beſt and richeſt part of the *largeſt* and *fineſt* wheat.

VIII. In Kal, *To reſtrain, keep back, withhold.* So LXX. κωλυσει and Vulg. prohibere poterit. occ. Gen. xxiii. 6; where obſerve that a *Hittite* is the ſpeaker, and that יכלה ſeems to be uſed for יכלא.

כלל I. As a V. *To complete entirely, to make quite perfect.* Ezek. xxvii. 4, 11. As Ns. כליל *Entirely complete* or *perfect, abſolutely all.* Lam. ii. 15. Ezek. xvi. 14. Exod. xxviii. 31. Deut. xiii. 16. & al.

II. As participial Ns. מכלל *All over, clothed all over.* occ. Pſ. l. 2. מכלול plur. מכללים *A long looſe robe*, worn by the great. occ. Ezek. xxiii. 12. xxxviii. 4. xxvii. 24.

III. As a N. כליל *An holocauſt*, (from ὁλον *the whole*, and καιω *to burn) a ſacrifice*, which is *entirely* burnt on the altar. Lev. vi. 22, 23. Deut. xxxiii. 10.

IV. As a N. כליל *Whole* or *entire conſumption.* Jud. xx. 40. comp. Deut. xiii. 16.

V. As a N. fem. plur. כלולת rendered *Eſpouſals*, but may mean *Perfection*, ſo the LXX. τελειωσεως. occ. Jer. ii. 2.

כלכל I. *To nouriſh, ſupport with food*, i. e. *to complete* or *make up continually* the waſte of the body from labour, *&c.* Gen. iv. 5, 11. xlvii. 12. & al. freq. וכלכלו 1 K. xx. 27, may either be rendered, *And were victualled*, as the Vulg. acceptis cibariis; or, *And were enrolled*, as *Montanus*, et in calculum redacti ſunt, or as the Engliſh Tranſlation, *And were all preſent.* The firſt ſeems preferable, becauſe the word is ſo often uſed in that ſenſe.

II. *To contain entirely, contain the whole.* See under כל.

III. *To be able to ſupport* or *ſuſtain.* See under יכל.

## כלח

Occurs not as a V. in Heb. but in Arabic ſignifies, *To be of a crabbed, wrinkled countenance*, (ſee *Caſtell*) and perhaps this may be the idea of the Heb. for as a N. כלח is uſed for *extreme old age*, when the human *countenance*, however beautiful it had been in youth, uſually becomes *contracted, wrinkled*, and *diſguſting*. *Juvenal*, though with ſuch a degree of exaggeration as muſt be expected from a profeſſed Satyriſt, takes particular notice of this circumſtance in his picture of Old Age, Sat. X. lin. 190, &c.

*Sed quàm continuis & quantis* longa Senectus
*Plena malis!* Deformem & tetrum ante omnia vultum
Diſſimilemque ſui; deformem pro cute pellem,
Pendenteſque Genas, & tales aſpice rugas,
Quales, umbriferos ubi pandit Tabraca ſaltus,
In vetulâ ſcalpit jam mater ſimia Buccâ.

Alas! what ills continually await
*Helpleſs Old Age*, that miſerable ſtate!
*How diſmal are it's looks! a viſage rough,*
*Deform'd, unfeatur'd, and a ſkin of buff;*
*A ſlitch-fall'n cheek, that hangs below the jaw:*
*Such wrinkles as a ſkilful hand would draw*
*For an old grandame ape, when, with a grace,*
*She ſits at ſquat, and ſcrubs her leathern face.*

DRYDEN altered by BAKER.

occ. Job v. 26. xxx. 2. עלימו אבד כלח *In them* or "*in whom*, old age *was profligate*" or *abandoned.* Thus Mr. *Scott*, whom ſee.

## כלם

The LXX. have frequently rendered it by εντρεπομαι *to turn away* one's face for ſhame, and once, Ezek. xvi. 27, by εκκλινω *to withdraw* for ſhame; and this ſeems nearly the true and proper idea of the word, as denoting the *ſhyneſs* which ariſes from *ſhame.*

In Niph. *To ſneak, be ſhy from ſhame, to be* (in this view) *aſhamed.* Num. xii. 14. 2 Sam. xix. 3. Jer. xxii. 22. & al. freq. It is more than בש, and therefore is generally put after it, as Ezra ix. 6. Pſ. xxxv. 4. Iſa. xli. 11. & al. In Hiph. *To put to ſhame, make aſhamed.* Jud. xviii. 7. Ruth ii. 15. 1 Sam. xx. 34. & al. As a N. כלמה *Shame.* LXX. Εντροπη. Pſ. lxix. 8; כלמה Shame *hath covered my face*,

i. e. *I was aſhamed* to ſhew my face, Jer. li. 51, freq. occ.

Der. *Calumny*, &c.

### כלף

Occurs not as a Verb in Heb. but in Arabic ſignifies, *To impel*, *urge*, *force*, or the like. As a N. fem. plur. כילפות *Inſtruments for cutting* or *breaking* wood to pieces, *Axes*, *hammers*, or the like. occ. Pſ. lxxiv. 6; where Vulg. Aſcia *an ax*.

Der. Greek κολαπτω to knock, beat, κολοϐος maimed, κολλυϐος a ſmall piece of money, χαλεπτω to damage, hurt. Alſo Eng. *To cleave* (aſunder) *a cleft*, *collop*, *club*. Lat. *Clava*.

### כמה

I. *To be warm* or *hot*, as *with deſire*. This interpretation is greatly confirmed by the words צמאה, ציה, עיף and בלי מים, which we meet with in the ſame verſe. occ. Pſ. lxiii. 2. *Symmachus* renders it ἱμειρεται, and Vulg. deſiderat, *deſires*.

II. As a N. כימה. It ſeems to denote *genial heat* or *warmth* as oppoſed to a *parching blighting air* on the one ſide, and to *rigid*, *contracting cold* on the other. It occurs only in the three following paſſages. Job ix. 9, *Making* עש *the blight*, כסיל *the cold*, *and* כימה the genial warmth, וחדרי תמן *and the chambers (thick clouds) of the ſouth.* Job xxxviii. 31, *Canſt thou bind up (conſtringe)* מעדנות *the delicacies of* כימה *or looſe the bands (contractions) of* כסיל? In this paſſage מעדנות כימה is plainly parallel to ממגד תבואת שמש *the precious fruit*, *the produce of the ſolar light*, Deut. xxxiii. 14; and we all know that "*heat* opens and produces all the *delicacies* of nature which the *cold ſtops* and *binds up*." *Bate*. And I think this text of Job clearly determines the meaning both of כימה and of כסיל. So Amos v. 8; *Who maketh* כימה the heat וכסיל *and the cold, and turneth the ſhadow of death into the morning, and darkeneth the day (into) night*; where כימה well correſponds to *the morning*, as כסיל does to *the night*; for in the eaſtern countries the nights are very *cold*, even when the mornings are *warm*, and the days exceſſively hot. See *Obſervations on divers Paſſages*, &c. Vol. I. p. 73, &c.

The very looſe and inaccurate Greek Tranſlation of the Book of Job, which we have under the title of the LXX. renders theſe three Hebrew words עש or עיש, כסיל, and כימה in Job ix. 9, by Πλειαδα, Ἑσπερον and Αρκτȣρον, and in Job xxxviii. 31, 32, by Ἑσπερον, Πλειαδος and Ωριωνος; whence it is plain that theſe Tranſlators took them for the names of ſome ſtars or conſtellations, though they knew not which. If it be aſked why they pitched upon thoſe juſt mentioned rather than any others, I think the reaſon is, becauſe they found them particularly noticed in the Old Greek Poets. Thus on the ſhield of Achilles in *Homer*, Il. XVIII. lin. 486, we find pourtrayed

> Πληϊαδας, ϑ' Ὑαδας τε, το τε σϑενος Ωριωνος,
>
> *The Pleiads*, Hyads and *Orion* fierce.

*Arcturus* is mentioned by *Heſiod* as riſing *acronycally* or in the evening, ſixty days after the winter ſolſtice, Opera & Dies, lin. 562, &c.

> Ευτ'αν δ' ἑξηκοντα μετα τροπας Ἡελιοιο
> Χειμερι' εκτελεσῃ Ζευς ἡματα, δη ῥα τοτ' αστηρ
> ΑΡΚΤΟΥΡΟΣ, προλιπων ἱερον ῥοον ωκεανοιο,
> Πρωτον παμφαινων, επιτελλεται ακροκνεφαιος.

*Heſiod* ſpeaks again of *Arcturus*, lin. 608, of *Orion*, lin. 596, 607, 613, 617, and of the *Pleiads*, lin. 613. So Anacreon mentions *Orion* and the *Pleiads*, Ode XVII. lin. 9, 10.

> Μη στυγνον ΩΡΙΩΝΑ;
> Τι ΠΛΕΙΑΔΕΣΣΙ κ'αμοι;

As for the Ἑσπερος or *Evening Star*, as we commonly call the *Planet Venus*, while tending from it's upper to it's lower conjunction with the Sun, when conſequently it appears to the Eaſtward of him in the Zodiac, and ſo riſes and ſets after him, and is ordinarily viſible only in the evening after ſun-ſet.—As for this reſplendent orb, I ſay, it was impoſſible for the ancient Greeks or any other people not to obſerve it; accordingly *Homer* introduces it in a compariſon with the *glittering* of *Achilles'* Spear, Il. XXII. lin. 317, &c.

'Οιος δ' Ἀστηρ εισι μετ' αστρασι νυκτος αμολγῳ
'ΕΣΠΕΡΟΣ, ὁς καλλιστος εν Ουρανῷ ἱσταται αστηρ·
'Ως Αιχμης απελαμπ' ευηκεος.——

*As radiant* Heſper *ſhines with keener light*
*Far beaming o'er the ſilver hoſt of night,*
When all the ſtarry train emblaze the ſphere:
So *ſhone* the point of great Achilles' Spear.
Pope.

But perhaps I have dwelt too long on this ſubject, and ſhall therefore only add that the miſtake of the LXX. in making עש, כסיל, and כימה *Stars* or *Conſtellations* has been adopted by the Vulgate and modern Tranſlations; and that the Vulg. varies as much as the LXX. in rendering theſe words in the three different texts. Thus in Job ix. 9, it ſubſtitutes for them reſpectively, Arcturum, Oriona, Hyadas; in Job xxxviii. 31, 2. Veſperum, Arcturum, Pleiadas; and in Amos v. 8, for כימה and כסיל it uſes Arcturum and Orionem.

III. As a N. כמן *Cummin*, an herb and ſeed ſo called from it's *warm* qualities. So LXX. Κυμινον and Vulg. Cyminum. It is evident that the Greek, Latin, and Engliſh names are derived from the Hebrew. occ. Iſa. xxviii. 25, 27.

Der. Gr. χημια, whence Eng. *Chemiſtry*, *chemical*, *chemiſt*. Alſo χαμινος a furnace.

## כמו See under מה VII.

## כמז

Occurs not as a V. in Heb. but in Arabic ſignifies, *To gather* or *compreſs into a roundiſh form*. As a N. כומז *Some female ornament*, probably a *kind of girdle*, *wreath* or *ſwathe*, *compreſſing* the breaſts in ſuch a manner as to make them look *plump* and *round*, Faſcia pectoralis. See *Bochart*, Vol. I. 718. It is mentioned as made of gold, in the two only paſſages wherein it occurs, Exod. xxxv. 22. Num. xxxi. 50.

Hence perhaps Gr. κομψος, *neat*, *elegant*.

## כמן

Occurs not as a Verb in the Hebrew Bible, but frequently in the Chaldee Targums, and ſignifies, *To hide*, *lay up*, *hoard*.

I. As a N. maſc. plur. in Regim. מכמני *Hidden treaſures*, *hoards*. occ. Dan. xi. 43.

II. As a N. כמן *Cummin*. See under כמה III.

## כמס

*To lay up*, *treaſure up*. Once as a Participle paoul. Deut. xxxii. 34; where *Symmachus* renders it *αποκειται is laid up*; ſo the Vulg. condita ſunt.

## כמר

*To convolve*, *contract*.

I. It occurs not as a Verb in Kal, but in Niph. *To be convolved*, *rolled together*, or (as we ſay) *to yearn*, as the bowels do in compaſſion. The LXX. have excellently rendered it, Gen. xliii. 29, by *συνεστρεφετο*, convolvebantur, *were rolled together*; ſo the Chaldee Targum אתגוללו. occ. Gen. xliii. 29. 1 K. iii. 26. Hoſ. xi. 8.

Hence the Lat. *Camurus*, which * *Macrobius* on *Virgil*, Georg. III. lin. 54.

——Camuris *hirtæ ſub Cornibus aures*,

obſerves is a foreign word ſignifying *returning upon itſelf* (in ſe redeuntibus); and perhaps, adds he, we have framed our word *Camera* an arched roof, in the ſame manner." From the Lat. *Camera* however are derived the French *Chambre* and Eng. *Chamber*.

II. *To be ſhrivelled*, *ſcorched* or *contracted*, as the ſkin in a putrid fever occaſioned by famine. occ. Lam. v. 10. *Our ſkin (is)*

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* Saturnal. Lib. 6. cap. 4.

*like a furnace*, i. e. hot and feveriſh; נכמרו they (our ſkins) are ſhrivelled *before the terrours* or *tempeſts* (alluding perhaps to the burning winds) *of famine*. LXX. συνεσπασθησαν, *were contracted*.

III. As a N. maſc. plur. כמרים *Certain officers in the idolatrous worſhip*. From 2 K. xxiii. 5, it ſeems that their peculiar buſineſs was to *burn incenſe*. Hence the faithful *Jews* ſeem to have called them כמרים in contempt, as being continually *ſcorched* by their *fumigating fires*. They are diſtinguiſhed from the כהנים or *prieſts*, properly ſo called, Zeph. i. 4. occ. 2 K. xxiii. 5. Hoſ. x. 5. Zeph. i. 4.

IV. As a N. מכמר *A net* or *toil*, which taketh prey by being *contracted* or *drawn together*. occ. Pſ. cxli. 10. Iſa. li. 20. But מכמר in this latter paſſage might perhaps be rendered as a Participle, *Entoiled, caught in a net*. So *Aquila* ημφιϐληϛρευμενος; and Vulg. illaqueatus. As a N. fem. מכמרת *A net*. occ. Iſa. xix. 8. Hab. i. 15, 16.

כמרר Occurs not as a V. but as a N. maſc. plur. in Reg. כמרירי (formed like סגריר from סגר) *Thick, convolved darkneſs*. occ. Job iii. 5; according to that of *Horace*, Epod. XIII. lin. 1.

*Horrida Tempeſtas cœlum* contraxit.——
A horrid ſtorm *contracts* the ſkies.——

Hence the Greek Καμμερος, *Thick miſt* or *darkneſs*; and hence perhaps, Κιμμεριοι, the name of a people in *Italy*, whom *Homer* Odyſſ. XI. lin. 14, &c. thus deſcribes,

Ενθα δε Κιμμεριων ανδρων δημος τε, πολις τε,
Ηερι και νεφελῃ κεκαλυμμενοι, ȣδε ποτ᾽ αυτȣς
Ἡελιος φαεθων επιδερκεται ακτινεσσιν.

Here the *Cimmerians* dwell, a joyleſs race,
*Involved in cloudy darkneſs*, whom the ſun
Never beholdeth with his chearing rays.

This deſcription of a people, placed by the Poet within a day's ſail of *Circe*'s Iſland, is regarded by *Bochart*, (Vol. I. 591.) as a mere fiction. The learned Biſhop * *Lowth* however thinks it may allude to thoſe prodigious *Argillæ* or *Catacombs*, which are ſtill to be ſeen about *Cumæ*, *Baiæ*, *Miſenum*, the *Avernian Lake* and *Naples*; all of which he doubts not were *not a little prior* to the age of *Homer*, "who, ſays he, places in theſe countries thoſe *Cimmerians* who dwell in *darkneſs*, as does alſo *Ephorus* in *Strabo*, Lib. V, who writes, αυτȣς εν καταγειοις οικιαις οικειν, ἁς καλȣσιν Αργιλλας, και δια τινων ορυγματων παρ᾽ αλληλȣς φοιτᾳν· that they dwell in *habitations under ground*, which they call *Argillæ*, and come to each other through certain ſubterraneous paſſages. And that this account is not entirely fabulous the *Catacombs* ſtill remaining plainly teſtify."

## כמש

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To be ſwift*, *active*, *agile*, *penetrating*. See *Caſtell*. As a N. כמוש or כמיש (Jer. xlviii. 7; ſo in the compound כרכמיש Iſa. x. 9. 2 Chron. xxxv. 20. & al.) *Chemoſh*, the *Aleim* or *Abomination* of the *Moabites* and *Ammonites*. The name may be derived either from the V. כמש in the ſenſe juſt mentioned, or from כמה *to be hot*, *warm*, and יש *Subſtance*, as denoting *the hot* or *warm Subſtance* of the heavens. And thus the Greek Αιθηρ, whence Lat. and Eng. Æther is from Αιθω *to be hot*, and Ζευς *Jupiter*, by which they moſt uſually meant the *Ether* or *warm generative air*, from ζεω *to be hot*.† כמוש then ſeems to denote the *Solar Light* or *Ether* conſidered as the Anima Mundi, or *Soul of the World*, *the Principle of heat*, *life*, *activity* and *vigour* to all nature,

——DEUM *namque ire per omnes*
*Terraſque, tractuſque maris, cælumque profundum.*
*Hinc pecudes, armenta, viros, genus omne ferarum,*
*Quemque ſibi tenues naſcentem arceſſere vitas.*

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* De Sacra Poeſi Heb. Prælect. VIII. p. 85. Edit. *Oxon*, 8vo. p. 131. Edit. *Michaelis*, Not.

† Comp. *Greek* and *Eng*. Lexicon in Ζευς.

For God the whole created maſs inſpires:
Through heaven and earth and ocean's depth he
 throws
His influence round, and kindles as he goes.
Hence flocks and herds and men and beaſts and
 fowls
With breath are quicken'd, and attract their
 ſouls.

Thus *Virgil*, Georgic. IV. lin. 221, &c. and his Tranſlator Mr. *Dryden*. And again Æn. VI. lin. 724, &c.

*Principio Cœlum ac terras, camposque liquentes,*
*Lucentemque Globum Lunæ, Titaniaque aſtra*
Spiritus *intus alit, totamque* infuſa *per Artus*,
Mens *agitat molem*, & magno ſe corpore miſcet.
*Inde hominum, pecudumque Genus, vitæque volan-*
 *tum,*
*Et quæ marmoreo fert monſtra ſub æquore pontus.*
Igneus *eſt ollis* vigor, & cœleſtis origo
*Seminibus.*——

Know firſt, that Heav'n and Earth's compacted
 Frame,
And flowing Waters, and the ſtarry Flame,
And both the radiant Lights, *one Common Soul*
*Inſpires*, and feeds, and *animates the whole*,
This *active Mind* infus'd through all the ſpace,
Unites and mingles with the mighty maſs.
Hence men and beaſts the breath of life obtain,
And birds of air and monſters of the main.
Th' *etherial vigour is in all the ſame*,
And *every Soul* is filled with *equal flame*.
**Dryden.**

Could a *Moabite* have read theſe verſes he would, I believe, have allowed them to give no bad deſcription of his God *Chemoſh*; nor on the ſame principles, could he have objected to the orthodoxy of Mr. *Pope*'s Creed, furniſhed him by the late Lord *Bolingbroke* from the ancient Sages of Apoſtaſy and Materialiſm.

[*] *All* are but *parts* of one ſtupendous *whole*,
Whoſe Body *Nature* is, and *God the Soul*;
That, chang'd thro' all, and yet in all the
 ſame,
Great in the earth, as in th' æthereal Frame,
*Warms* in the Sun, *refreſhes* in the breeze,
*Glows* in the Stars, and *bloſſoms* in the trees,
*Lives thro' all Life, extends thro' all extent,*
Spreads undivided, operates unſpent.——

But is it not ſhocking to ſee the beauties of language and poetry thus miſapplied in dreſſing up the *abomination of the Moabites*, and in ſubſtituting *Chemoſh* or *the Almighty Father Ether* of [*] *Virgil*, in the place of JEHOVAH; or at beſt in confounding JEHOVAH with the *Fluid of the Heavens*, which is merely His creature and ſervant, and was deſigned to *declare His glory and ſhew forth His handy-work* to man? Such however always has been and ever will be the conſequence of *ſlighting divine Revelation*, and *truſting to human imagination*, whether our own or that of others.

As to the form of the idol *Chemoſh* the Scripture is ſilent; but if, according to [†] *Jerome*, it were like *Baal Peor*, it muſt have been of the beeve kind, as I apprehend all the *Baals* were, though accompanied with various inſignia. Comp. under פער. And there can be little doubt but part of the religious ſervices performed to *Chemoſh*, as to *Baal-Peor*, conſiſted in *revelling* and *drunkenneſs*, (See Jer. xlviii. 11, 26.) *obſcenities* and *impurities* of the groſſeſt kinds. And from כמוש the Greeks ſeem to have derived their Κωμος (called by the Romans *Comus*) *the God of laſcivious feaſting* and *revelling*; whence Κωμος itſelf and the Verb κωμαζειν, as likewiſe the Latin *Comiſſor* and *Comeſſor*, were uſed for *revelling*.[‡] occ. Num. xxi. 29. Jud. xi. 24. 1 K. xi. 7, 33. 2 K. xxiii. 13. Jer. xlviii. 7, (where ſome Editions read כמיש) 13, 46.

## כן

I. *To make ready, to fit, adapt, diſpoſe, prepare, confirm, eſtabliſh, machinate.* freq. occ. See inter al. Pſ. lxxxix. 3. xciii. 1. xcvi. 10. Iſa. xl. 12. Jer. x. 12. Prov. viii. 27. As a N.

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[*] Eſſay on Man, Epiſtle I. lin. 259, &c.

[*] Georgic. II. lin. 325.
*Tum* Pater Omnipotens *fœcundis Imbribus*
Æther &c.

[†] "In *Nabo*, was worſhipped the idol *Chamos* (or *Chemoſh*) which by another name is called *Beelphegor*." Hieronyn. in Iſa. xv. 2.

[‡] See *Greek* and *Eng.* Lexicon in ΚΩΜΟΣ.

כן *Right, firm, true, fit to be depended on.* Gen. xliii. 11. Exod. x. 29. Num. xxvii. 7. & al. freq.

II. As a Particle כן denotes

1. A particular *diſpoſition, order* or *eſtabliſhment. So, thus.* Gen. i. 7. xxix. 26. Joſh. ii. 21. 2 K. xv. 12. & al. freq.

על כן *Therefore, wherefore, accordingly.* 2 Sam. xxii. 50. Gen. xx. 6. & al. freq. *Becauſe.* Jer. xlviii. 36.

כי על כן *Becauſe, ſince.* Gen. xviii. 5. Num. x. 31. Jud. vi. 32.

2. A particular point of *time. Now, at this* or *that time, immediately.* 1 Sam. ix. 13.

So in the Phraſes אחרי כן *After that time, afterwards.* Exod. iii. 20.

עד כן *To this time, yet.* Neh. ii. 16.

III. As Ns. כן *An eſtabliſhment, a poſt* or *office.* Gen. xl. 13. xli. 13. Alſo, *A baſe,* Exod. xxx. 18. & al. freq. Fem. כנה *A prepared place* or *ground.* Pſ. lxxx. 16. מכון *A place prepared.* Exod. xv. 17. 1 K. viii. 13. Fem. מכונה *A baſe, foundation.* 1 K. vii. 27, 28. Zech. v. 11. & al. On Pſ. civ. 5, comp. Job xxxviii. 6. תכונה *A diſpoſition of parts, faſhion.* Ezek. xliii. 11. Alſo, *Preparation, apparatus, furniture, ſtore.* Neh. ii. 10. Alſo, *A ſeat,* or *place of reſidence.* Job xxiii. 3.

IV. Chald. As a N. fem. כנות. See under כנה II.

V. As a N. maſc. plur. כונים *Certain idolatrous cakes artificially prepared* of dough, and offered to the *Moon* under the title of *Queen of heaven,* (See under מלך III.) From what the idolatreſſes ſay Jer. xliv. 17, 18, 19, it is manifeſt, that by this ſervice they meant to acknowledge her influence in *vegetation,* (ſee under גרש IV.) and in producing *plenty of food*; and by the curſe on her worſhippers, Jer. vii. 20, it is probable that they alſo attributed to her the *increaſe of men* and *animals.* occ. Jer. vii. 18. xliv. 19. In both which paſſages the Vulg. render it Placentas *Cakes,* and the LXX. *χαυωνας* or *καυωνας*, which may be a Greek derivative from *καιω, καυσω to burn,* but ſeems rather to be a word formed from the Hebrew כונים. In *Epiphanius* (Adverſ. Hæreſ. LXXVIII. LXXIX.) we find ſome *women* of *Arabia,* towards the end of the fourth century, had ſet up another *Queen of Heaven,* too well ſince known under that name and character, I mean the [*]Bleſſed Virgin *Mary,* whom they likewiſe worſhipped as a *Goddeſs* by offering to her not only ſacrifices and libations but particularly *cakes*; whence theſe Hereticks were called *Collyridians,* from the Greek Κολλυρις *a cake.*[†]

VI. As a N. כיון *Chiun.* See under כוה II.

VII. As a N. maſc. plur. כנים or כנם *Some winged inſects, gnats* or *moſquitos.* So the LXX. render it Σκνιπες or Σκνιφες; and one can hardly ſuppoſe but theſe Tranſlators, who dwelt in Egypt, knew in general what was intended by the Heb. name; eſpecially as their interpretation is confirmed by *Philo,* himſelf alſo an *Alexandrian* Jew, and by *Origen,* a Chriſtian Father, who likewiſe lived at *Alexandria.* Both *Philo* and *Origen* [‡] repreſent them as being very ſmall, but very troubleſome. The latter deſcribes them as winged inſects but ſo ſmall as to eſcape any but the acuteſt ſight; and ſays that when *ſettled* on the body, they wound it with a moſt ſharp or painful [‖] piercer." So theſe inſects ſeem to have had their Hebrew name from their *firm ſettling* or *fixing* on the bodies of men or animals. And in this view כנים may include ſeveral ſpecies of *noiſome inſects* (of which there are many ſorts) and to preſerve the analogy with the other plagues of Egypt, I ſhould ſuppoſe that they were of ſome of thoſe ſpecies which the Egyptians worſhipped as their repreſentative Gods, or as emblems of the ſuppoſed independent powers of their Arch-idol the heavens. See Wiſdom xi. 15, 16; and Mr. *Holloway*'s Originals, Vol. II. p. 230, &c. who has ſome curious remarks on this ſubject. occ. Exod. viii. 16, 17, 18. Pſ. cv. 31.

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[*] The *Roman Miſſal* itſelf in the *Miſſa Sacratiſſ. Roſarii Beatiſſ. Virginis* expreſsly addreſſes her by this title—*Ave,* REGINA COELORUM. See alſo Dr. *Brevint's* New Ways of Salvation, ch. 5, and 6.

[†] See *Moſheim* Hiſt. Eccleſ. Sæc. IV. Pars. 2. cap. 5. § 25.

[‡] See the Paſſages in *Bochart,* Vol. III. 572.

[‖] See *Scheuchzer* Phyſica Sacra on Exod viii. 16. and Tab. CXXVI.

VIII. As a Particle of *affirmation*, or denoting *firmneſs* and *certainty*, אכן *Surely*, *verily*, *truly*. Gen. xxviii. 16. Exod. ii. 14. Iſa. xl. 7. & al. freq.

IX. As a N. יכין *Ichin* or *Jachin*. LXX. in Chron. Κατορθωσις *Eſtabliſhment*. The name which Solomon gave to the brazen *pillar* placed on the right hand of the porch of the Temple. occ. 1 K. vii. 21. 2 Chron. iii. 17. Mr. *Hutchinſon* in his poſthumous Treatiſe on theſe *Columns*, Vol. XI. ſeems to have proved in general that the Chapiters on their tops were a kind of *Orreries* or repreſentations of the material ſyſtem, with its orbs, their courſes, *&c.* in miniature. If ſo, it ſeems moſt probable, that as the placing of theſe *Orreries* before the Temple of *Jehovah* was an actual reclaiming of what they repreſented as his creatures, ſo *Solomon* by calling one of the columns יכין *(He hath prepared* or *made it a machine)* meant to perpetuate this claim for *Jehovah*, and to inculcate it on all thoſe who entred the Temple, or viewed theſe Columns. The ſame claim of *Jehovah*'s making this wonderful *machine*, (Machina *Mundi*, *the Machine* of the World, as *Lucretius* calls it Lib. 5. lin. 97.) the univerſe and its parts, is frequently aſſerted by the prophets under this word כן or (in Hiph.) הכין, or כנן. See inter al. the texts quoted under כן I. and under כנן below.

The other pillar on the left hand was called בעז *In ſtrength* or *power*. (LXX. in Chron. Ισχυς, *Strength)* "either in his power who made it, or in power it is poſſeſſed of," ſays Mr. *Hutchinſon*, Columns, p. 83. And I apprehend, that as each Column or Pillar ſupported a ſimilar repreſentation of the mundane ſyſtem; ſo the two words יכין and בעז may be regarded as parts of the ſame ſentence; and that taken together, they expreſs that Jehovah *formed* this ſyſtem *into a machine* by *His eſſential* and *almighty power*, and gave it that *mechanical ſtrength* or *power* which it has. See Pſ. xxix. 1. xcix. 4. lxviii. 35. cl. 1.

כנן *To prepare*, *adapt*, *eſtabliſh*, or *confirm entirely*, or *completely*. Exod. xv. 17. Num. xxi. 27. Deut. xxxii. 6. 2 Sam. vii. 13. Pſ. viii. 4. xlviii. 9. cxix. 90. Prov. iii. 19. Iſa. xlv. 18. & al.

From this Root כן or כון one would be almoſt tempted to ſuppoſe that the *Peruvians* had the name of their idol *Choun*. For they relate, "that a man of *extraordinary ſhape*, whoſe name was *Choun*, and *whoſe body had neither bones nor muſcles*, came from the north into their country; that he *levelled mountains*, *filled up vallies*, *and opened himſelf a paſſage through the moſt inacceſſible places*. This *Choun created* the firſt inhabitants of *Peru*, *giving them the herbs and wild fruits of the field for their ſuſtenance*. They alſo relate, that this *firſt founder* of *Peru* having been injured by ſome ſavages who inhabited the plains, *changed* part of the ground, which before had been very fruitful, into ſand, *forbad the rain to fall*, *and dried up the plants*. But that being afterwards moved with compaſſion, he *opened the ſprings*, and *ſuffered the rivers to flow*. This *Choun* was worſhipped as a *God* 'till ſuch time as *Pachacamac* came from the ſouth." *Ceremonies and Religious Cuſtoms of all Nations*, Vol. III. p. 199.

DER. *To conn*, *count*, *canton*, *cunning*, *king*, *queen*. Q? From Particip. Hiph. מכין Greek μηχανη, Lat. *machina*, whence *machine*, *machinate*, *mechaniſm*, *mechanical*, Gr. Κανων, properly an erect piece of wood, whence *canon*, *canonical*. Perhaps Latin *cano*, *canto*, whence *cant*, *chant*, *inchant*.

## כנה

With a radical, but mutable or omiſſible, ה.

I. *To ſurname*, or more properly *to call* a perſon *by a name which does not ſtrictly belong to him*, and that, generally *in compliment* or *flattery*.

*flattery*. Thus the Verb is uſed in Arabic; ſee *Caſtell*, and *Schultens* on Job, who explains it by "blandius circumloqui, adulari, titulo honorifico inſignire; and Mr. *Scott* on Job xxxii. 21, informs us from *Pococke*, that "the Arabs make court to their ſuperiors by *carefully avoiding to addreſs them by their proper names*, inſtead of which they *ſalute* them *with ſome title* or *epithet expreſſive of reſpect*. occ. Job xxxii. 21, 22. Iſa. xliv. 5. But in Iſa. xlv. 4, which *Calaſio* puts under this Root, אכנך may perhaps be beſt rendered *I have eſtabliſhliſhed thee*.

II. Chald. As a N. fem. ſing. כנות (formed in ות like many other Chaldee Nouns) It is always uſed as a term of *relation* to ſome particular perſon or perſons, and ſo ſeems ſtrictly to denote *a ſociety*, *company* or *claſs* of people *ſurnamed* from ſuch perſon or perſons, q. d. *A denomination*, Nomen. Ezra iv. 7. & al. freq.

### כנם

I. *To gather*, *collect* or *heap together*. 1 Chron. xxii. 2. Neh. xii. 44. Pſ. xxxiii. 7. Eccl. ii. 8. iii. 5.

II. In Hith. התכנס *To wrap oneſelf up*, *to involve oneſelf*, q. d. *to collect oneſelf*. occ. Iſa. xxviii. 20.

III. As a N. maſc. plur. מכנסים. It is rendered *breeches*; but by the account of them, Exod. xxviii. 42, and from the meaning of the root, they ſeem more like the Roman *feminalia*, i. e. *ſwathes*, or *bandages* of linen or ſtuff, *wrapped cloſe* round the middle of the body. So Vulg. feminalia.

**Der.** Gr. κανης, κανιςρον, and Lat. *Caniſtrum* a baſket into which things are *gathered*, whence Eng. *a caniſter*. Gr. Κωνος, Eng. *a cone*, which is, as it were, *gathered* to a point, &c.

### כנע

In general, *To lay down, place on the ground.*

I. *To lay down*, *expoſe on the ground*, as merchants or traders do their wares for barter or ſale. It occurs not as a V. ſtrictly in this ſenſe, but hence, As a N. fem. in Reg. כנעת *Merchandize wares*, ſo Targ. סחורתיך. occ. Jer. x. 17. As a N. כנען, plur. in Reg. כנעני, *A merchant*, *trader*. occ. Hoſ. xii. 8. Job xl. 25, or xli. 6; (where *Symmachus* Μεταβολων, and Vulg. Negociatores, *Traders*) Iſa. xxiii. 8; where *Aquila* Εμποροι, Vulg. Inſtitores *Huckſters*. Hence

II. As a N. כנען *Canaan*, the ſon of *Ham*; prophetically ſo named becauſe his deſcendants in *Phænicia* were long the greateſt *traders* in the ancient world; and their deſcendants the *Carthaginians* in *Africa* followed their example. freq. occ.

Many have thought (and I was once myſelf of the ſame opinion) that *merchants* were called כנעני from the name of the *Canaanites*, but the paſſages quoted under Senſe I. ſhew that כנען ſtrictly means *a merchant* or *trader*, and conſequently that *Canaan* himſelf was denominated from the word in this ſenſe. See more on this ſubject in Mr. *Bate*'s Crit. Heb.

III. Figuratively, in Niph. *To be laid down*, *brought low*, *humbled*, *abaſed*. 1 K. xxi. 29. 2 Chron. xii. 7. & al freq. In Hiph. *To bring down*, *humble*, *abaſe*. Deut. ix. 3. Job xl. 7. *Look at every one* (*who is*) גאה *elated* והכניעהו *and* abaſe *him*. & al. freq. The formative י of Hiph. is omitted in יכנע Jud. iv. 23. Pſ. cvii. 12, which therefore may be in Kal.

**Der.** Greek Γονυ, Lat. Genu, (whence in compoſition *Genuflexion*) Goth. *Kniu*, Saxon cneop, and Eng. *Knee*, whence *Kneel*.

### כנף

Denotes *Extremity*, *outermoſt*, or *fartheſt diſtant from the middle*.

I. *To remove to the extremity*, *put at a diſtance*. occ. Iſa. xxx. 20. ולא יכנף עוד מוריך *And He* (*the Lord*) *ſhall not* remove *any more* to a diſtance *thy teachers*.

II. As a N. כנף, plur. in Reg. כנפי, and כנפות *The extremity*, *border* or *ſkirt* of a garment. Num. xv. 38. Deut. xxii. 12. & al. freq. Thus the LXX. render it by Ακρον *the extremity*, Hag. ii. 13; and ſo *Symmachus* in 1 Sam. xv. 27.

III. As a N. fem. plur. כנפות *The borders, extremities* or *edges* of the earth with regard to the ſpectator. occ. Job xxxvii. 3. (Comp. Mat. xxiv. 27. Luke xvii. 24.) Job xxxviii. 13. *Haſt thou commanded the morning ſince thy days? Haſt thou cauſed the day-ſpring to know his place, to* (or *that it might*) *take hold on* כנפות הארץ the extremities *of the earth?* when in *Homer*'s language, Il. VIII. lin. 1.

Ηως μεν κροκοπεπλος εκιδνατο πασαν επ' αιαν·
The ſaffron-morn is ſpread o'er *all* the earth;

So we read of the *four* כנפות *of the earth*, i. e. the four *cardinal extremities*, or the eaſtern, weſtern, northern and ſouthern *extremities* of it. occ. Iſa. xi. 12 Ezek. vii. 2.

IV. As a N. כנף, plur. כנפים *The wing* of a bird. Exod. xix. 4. Lev. i. 17.—of the Cherubim. Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army. Iſa. viii. 8. כנפי רוח *The wings of the ſpirit*, on which Jehovah is repreſented as *flying*. occ. 2 Sam. xxii. 11. Pſ. xviii. 11. civ. 3. So Ζευς or *Jupiter* was ſometimes repreſented by the Greeks as *riding on a flying eagle*, the emblem of the *ſpirit*.

Pſ. cxxxix. 9. אשא כנפי שחר *Should I lift up* my wings or *take* my flight *to the dawn*, (or) *dwell in the utmoſt extremity of the* (*weſtern*) *ſea*. To this purpoſe the learned Biſhop **Lowth*, after the LXX. Vulg. and Syriac; thus making an oppoſition between the two Hemiſtichs, as in the immediately preceding verſe; in which I would further remark, for the ſake of the leſs expert Hebréan, that the ה *local*, is twice omitted, namely after שמים and after שאול, juſt as it is after שחר in this. And in anſwer to an objection of *Michaelis* we may obſerve with Mr. *Merrick* (Annot.) that there is no more impropriety in attributing to a man *wings* than *horns*. See Pſ. lxxv. 5, 6, 11. lxxxix. 18, 25.

*Wings* for ſhelter are attributed to the true God either agreeably to that moſt beautiful and affecting ſimilitude of our Bleſſed Lord, Mat. xxiii. 37; or rather in alluſion to the *wings of the Cherubim*. Ruth ii. 12. Pſ. xvii. 8; where ſee Mr. *Merrick*'s learned and entertaining Note; but comp. Pſ. lxi. 4.

*The* שמש or *Light of Righteouſneſs* is ſaid to *ariſe* or *be diffuſed with healing* בכנפיה in it's wings, i. e. *to it's utmoſt extent* or *expanſion*, Mal. iii. 20, or iv. 2.

כנפים denotes the *ſails* of a ſhip or veſſel, Iſa. xviii. 1, as appears from the next verſe. So *Virgil*, Æn. III. lin. 520.

*Tentamuſque Viam, & velorum pandimus* Alas
——The Canvas we diſplay,
And *wing with ſpreading ſails* the watry way.
Pitt.

And *Waller*, to King *Charles* II.

Where'er thy Navy *ſpreads her canvas wings*,
Homage to thee, and peace to all ſhe brings.

## כנר

Occurs not as a Verb, but as a N. כנור plur. כנורות and כנרות, and once (Ezek. xxvi. 13.) plur. maſc. in Reg. כנרי *A muſical inſtrument* of the *ſtringed* kind, *a lute, harp*, or the like, played on with the hand according to 2 Sam. xvi. 23; though *Joſephus* Ant. Lib. 7. cap. 12. § 3. Edit. *Hudſon*, ſays, that the *Cinyra David* made for the Levites was furniſhed with ten *ſtrings*, and played on with a *Plectrum*.

From this word no doubt are derived not only the Greek Κινυρα *a harp*, but alſo κινυρος and κινυρεσθαι, ſignifying *lamentation* or *moaning*. Whence, as *Bochart*, Vol. I. 729. has obſerved, it is probable that the *Greeks* uſed this inſtrument chiefly on mournful occaſions; whereas among the *Hebrews*, playing on the כנור was a ſign of Joy, as Gen. xxxi. 27. 2 Chron. xx. 27, 28. Job xxi. 12. Pſ. cxlix. 2, 3. & al. freq. Hence however, as he further remarks, it will not follow that the Hebrew כנור and Grecian Κινυρα were inſtruments of different kinds; ſince the ſame ſort of inſtrument might affect the mind in different manners, according as it was differently played upon.

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* De Sacra Poeſi Heb. Prælect. XVI. p. 197. Edit. Oxon, 8vo. p, 319. Edit. *Michaelis*.

## כנש

Chald. In Kal, *To gather together.* occ. Dan. iii. 2. In Ith. *To be gathered together.* occ. Dan. iii. 3. Comp. כנם.

## כס

I. *To reckon, number, count.* LXX. Συναριθμεω *to number* or *reckon together.* occ. Exod. xii. 4. *Each, according to his eating* תכסו ye ſhall number *to the lamb,* i. e. *ye ſhall number* ſo many perſons as are ſufficient to eat the whole lamb. As a participle paoul fem. כסה *A computed, reckoned,* עת *time* or *ſeaſon* namely. If the Participle here were from the Verb כסה with a ה final, it would have been written כסויה, from the maſc. כסוי, Pſ. xxxii. 1. occ. Pſ. lxxxi. 4. Comp. Num. x. 10, and under חדש II. and obſerve that this text of the Pſalmiſt confirms that the חדש *month-day* or *firſt day of the month,* was ſettled by *computation,* not by the *viſibility of the moon.* As a N. fem. in Reg. מכסת *A numbering, reckoning.* occ. Exod. xii. 4. Lev. xxvii. 23. As a N. מכס *An aſſeſſment, an aſſeſſed levy* or *tribute.* Num. xxxi. 28. & ſeq.

II. As a participial N. maſc. plur. נכסים *Such riches as were uſually counted,* as precious ſtones, money, &c. occ. Joſh. xxii. 8. 2 Chron. i. 11, 12. Eccleſ. v. 8. vi. 2.

Der. With *n* inſerted, the Latin *cenſeo, cenſus,* and more plainly Eng. *ceſs.*

## כסא

*To ſet, ſettle.* It occurs not however as a V. in Heb. but hence

I. As a N. כסא *A ſeat, ſtool,* or the like. 1 Sam. i. 9. iv. 13, 18. 2 K. iv. 10. In all which paſſages the LXX. accordingly render it Διφρος and Vulg. Sella. Comp. alſo Jud. iii. 20.

II. And moſt generally, *A royal ſeat, a throne.* Gen. xli. 40. Exod. xi. 5.

III. It is once applied to time, Prov. vii. 20. ליום הכסא *At the day* ſettled, or as our Tranſlation, appointed; ſo the French, Au jour *aſſigné.*

## כסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To cover, overſpread, veil.* See Gen. ix. 23. xxxviii. 15. Exod. viii. 6. xv. 5. (where יכסימו is put poetically for יכסיומו, the formative ו being dropped, and the י being ſubſtituted for ה as in other inſtances) Num. iv. 5. ix. 15. Jud. iv. 18, 19. Job xxxvi. 30. *Behold he ſpreads upon it* (*the cloud*) *his light* (*lightening*) ושרשי הים כסה and overſpreads (namely with the luſtre of it) *the bottom of the ſea;* when according to *Ovid*'s highly poetical expreſſion, Metam Lib. XI. Fab. 10. lin. 523.

——*Fulmineis ardeſcunt Ignibus undæ.*
The Waters kindle with the fiery blaze.

So with עלי or על *upon,* following. Num. xvi. 33. Job xxi. 26. xxxvi. 32. על כפים כסה אור. *The light,* (*lightening*) overſpreads *the vaults* (*of heaven*) or *vaulted ſkies, and he* (*God*) *gives a commandment to it concerning him that prayeth,* i. e. not to hurt him. So Mal. ii. 16. וכסה חמס על לבושו *And violence* (i. e. the blood of violence, comp. Iſa. lxiii. 3.) covereth *his garment.* Thus the LXX. Vulg. and *Montanus.* In Niph. *To be covered, overſpread.* Gen. vii. 19, 20. Jer. li. 42. In Hith. *To cover, veil* or *clothe oneſelf.* Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. כסוי *What is overſpread, a covering.* occ. Num. iv. 6, 14. As a N. fem. כסות *A covering, raiment.* Gen. xx. 16. Exod. xxii. 7. Job xxiv. 7. As a N. מכסה *A covering.* Gen. viii. 13. Exod. xxvi. 14. & al. freq.

II. In Kal and Hiph. *To cover, hide, conceal.* See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. *Covering of ſin* is ſpoken in ſeveral ſenſes. God כסה *covers* ſin when he *hides* it, as it were, from his ſight, and will not obſerve it, Neh. iv. 5, or iii. 37. Pſ. lxxxv. 3. Comp. Pſ. xxxii. 1; Man *covers* his own ſin, when he *clokes* or *palliates* it, Job xxxi. 32. Pſ. xxxii. 5. Prov. xxviii. 13;—that of another when he *conceals* or *ſays nothing* of it, Prov. xvii. 19. Comp. Prov. x. 12.

Hence Greek Κιϛα, Lat. *Ciſta*, Eng. *a Cheſt*. Lat. *Caſſis* a helmet, *Caſa* a houſe. Alſo Eng. *To caſe, a caſe.* French *Cacher* to hide, *Une Caiſſe* a Cheſt, whence Eng. *Caſh*, money at hand, Nummus in Arcâ.

III. As a N. כסה *The covered* or *canopied part* of a throne. occ. 1 K. x. 19. twice. But in Job xxvi. 9, כסה *The covering* ſeems to be the ſame as עב *the circumferential denſity* of the Univerſe; מאחז פני כסה *Seizing*, or *taking poſſeſſion of*, *the face of* the covering, *he ſpreadeth his cloud upon it.*

IV. As a N. כוס, and in conſtruction כס. (2 Sam. xii. 3.) *A drinking cup* which *covers* or *incloſes* the liquor. Gen. xl. 11. & al. freq. And from the *ancient cuſtom of the maſter of the feaſt's appointing to each gueſt his *cup*, i. e. his kind and meaſure of liquor, כוס is uſed for that *portion of happineſs* or *miſery*, which God ſends upon men in this life. See Pſ. xi. 6. xvi. 5. xxiii. 5. But in Pſ. lxxv. 9. Iſa. li. 17, 22. Jer. xxv. 15, 17, 28. Ezek. xxiii. 31, 32, 33, there ſeems rather to be an alluſion to the *cup of malediction*, as the Jews called that *mixed cup of wine* and *frankincenſe* which uſed to be given to condemned criminals before their execution in order *to take away their ſenſes.* So the Chaldee Targum paraphraſes Pſ. lxxv. 9. "Becauſe כס דלוט *a cup of malediction* is in the hand of the Lord and ſtrong wine, full מזיגת מררתא *of a mixture of bitterneſs* to take away the underſtanding of the wicked." Comp. Pſ. lx. 5; in which text, as likewiſe in thoſe juſt cited from Iſaiah and Jeremiah, the Targum mentions the wine or cup *of malediction* by the ſame term as in Pſ. lxxv. 9, namely לוט or לוטא.

In Jer. li. 7, *Babel* or *Babylon* is called a golden cup *in the hand of Jehovah that made all the nations drunken—and mad*, i. e. with her abominable idolatries; the *gaudy* and *plauſible allurements* to which are denoted by the *golden cup*; ſo the *myſtical Babylon* is deſcribed as having *a golden cup* in her hand. Rev. xvii. 4. And no doubt *golden cups* (χρυσεια κυπελλα as *Homer* calls them, Il. III. lin. 248.) were actually uſed in quaffing wine to the honour of their idols.*

Exod. xvii. 14. *And Jehovah ſaid to Moſes, Engrave this for a memorial on a table*, (comp. Iſa. xxx. 8.) *and rehearſe it in the ears of Joſhua; for I will ſurely blot out the remembrance of Amalek from under heaven.* ver. 15. *And Moſes built an altar, and called the name of it Jehovah Niſſi*, i. e. *Jehovah (is) my banner*. ver. 16. *And he ſaid* כי יד על כס יה. Surely the hand upon the cup of Jah *(is* or *denotes) war from Jehovah with Amalek, from generation to generation.* "This was a monumental device as a record that the *wrath of God* (denoted by the *cup*, as in Pſ. lxxv. 9, and the other paſſages above cited) was declared againſt the Amalekites.—*The hand* was cut (we may ſuppoſe) on one of the ſtones of the altar; and if the cup was *in* the hand, the hand muſt be *on* the cup; and ſo the words deſcribe the device exactly as it was; and this is a ſpecimen of *hieroglyphical writing.*" Thus the learned Mr. *Bate* in his valuable *New and Literal Tranſlation of the Pentateuch*, &c. and he is the only Author I have met with, who has explained this very difficult paſſage.

V. As a N. כוס *A ſpecies of unclean bird, the owl*, ſo called from conſtantly *hiding itſelf* in the day time, and coming abroad only in the evening or at night. Thus the LXX. *Aquila*, *Theodotion*, and the fifth Greek Verſion in the Hexapla render it Νυκτικοραξ, which is a kind of *owl*, (according to ***Michaelis, the horned owl*,) and ſo the Vulg. Bubo. occ. Lev. xi. 17. Deut. xiv. 16. Pſ. cii. 7.

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* See *Homer*, Il. IV. lin. 261.

* Comp. *Greek* and *Eng*. Lexicon in Κεραω II. Σμυρνιζω and Ποτηριον III. IV.

*Bochart* ſuſpected that כוס might denote the *Onocrotalus*, thus named from it's monſtrous *cup* or *bag* under the lower chap, and has illuſtrated this interpretation in his works, Vol. III. 272, &c. And indeed it muſt be admitted that כוס might afford no improper name for that bird from this very extraordinary circumſtance in it's form. But as upon the beſt enquiry I have been able to make, I do not find that there is any difference between the *pelican* of the ancients and the *onocrotalus*, and as קאת is mentioned in all the ſame contexts with כוס, and rendered by the ancient Verſions either *the pelican* or *onocrotalus*, I think כוס cannot have this meaning; eſpecially ſince in Pſ. cii. 7, it is called כוס of חרבות (not *of the deſert* as we render it, but) *of deſolate* or *ruinated buildings*, which, as every one knows is a very proper epithet for the *owl*, but does not ſeem in any ſenſe applicable to the *onocrotalus*. Comp. קאת under קאה.

VI. As a N. כיס *A purſe* or *bag* for *covering* or *incloſing* money or weights. occ. Deut. xxv. 13. Prov. i. 14. xvi. 11. Iſa. xlvi. 6. Mica vi. 11.

## כסח

Many of the Lexicons make this a diſtinct Root in the ſenſe of *grubbing*, or *cutting up by the roots*, and ſo the LXX. render כסוחה Pſ. lxxx. 17, as a Participle paoul, *ανεσκαμμενη* and Vulg. ſuffoſſa *digged up*; but in this word, as well as in כסוחה Iſa. v. 25, and in כסוחים Iſa. xxxiii. 12, the כ ſeems ſervile, and the Root to be סחה, which therefore ſee.

## כסל

The radical idea ſeems to be *ſtiffneſs, rigidity*. So in Arabic the Verb ſignifies, *to be numbed, torpid, dull*. See *Caſtell*.

I. As a N. כסל (occ. Job xv. 27.) plur. כסלים *The loins*, from their *ſtiffneſs* or *ſtrength*. Lev. iii. 4. Pſ. xxxviii. 8. & al. So Prov. iii. 26, may be rendered, *For Jehovah ſhall be* בכסלך for (comp. Eccleſ. vii. 12.) the ſtrength of thy loins. See *Schultens* Comment in Loc.

II. As a N. כסל *Strength, ſupport, confidence*. See Job viii. 14. xxxi. 24; (where the LXX. Ισχυν *Strength*) Pſ. lxxviii. 7. Fem. in Reg. כסלת *Strength of mind, confidence*. Job iv. 6; where Vulg. Fortitudo *ſtrength, fortitude*.

III. As a N. כסיל *The cold*, or more properly *the cold, condenſed, rigid, contracting air; the fluid of the heavens in this ſtate*. Comp. under חשך II. occ. Job ix. 9. xxxviii. 31. Amos v. 8. Comp. כימה under כמה II.

IV. As a N. maſc. plur. כסילי *The influxes of groſs, condenſed ſpirit* or *air* to the ſtars or ſtellar lights. occ. Iſa. xiii. 10. *The* כוכבי *ſtars of the heavens* וכסיליהם and their *ſpirits, i. e. the influxes of the ſpirit to each of them, *ſhall not irradiate their light*. For "the light of the ſtars can no more ſubſiſt without the influx of the ſpirit, than the fire at the ſun can do; the action of the ſpirit being as neceſſary to blow and diſperſe the light from the planets and ſtars, as it is to keep in the ſolar fire, and diſpenſe it's light and heat to us: for though it is the light which is the thing irradiated, *it is the influx of the ſpirit which preſſes it out, and irradiates it*, without which it would ſtay where it was and not reach us." Thus the late learned Mr. *Spearman* in his Index to *Hutchinſon*'s Moſes' Principia, p. 100.

V. As a N. כסלו *Chiſleu*. The name of the *ninth month* nearly anſwering to our November O. S. or to part of our November and December N. S. It appears to be ſo called becauſe at that ſeaſon in Judea and the neighbouring countries the *cold* becomes very ſenſible. Thus Jer. xxxvi. 22, we find King Jehoiakim in the *ninth month*, at his *winter-palace with a fire burning before him*;

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* *Recueil de Queſtions*, p. 321, which ſee.

* See the Scholiaſt on *Theocritus* cited in a Note under ענב II. below.

and ſo Dr. * *Ruſſel* informs us that at Aleppo they begin to *light fires* about the end of *November*. occ. Neh. i. 1. Zech. vii. 1.

VI. In a mental ſenſe, *To be ſtupid*, or, as it were, *ſtiff*, *rigid* or *inſenſible*, *in mind* or *underſtanding*. occ. Jer. x. 8; where it is put after בער *to be brutiſh*, as being of more intenſe ſignification. As a N. כסל *Stupidity*, *inſenſibility*, *folly*. occ. Pſ. xlix. 14. Eccleſ. vii. 26, or 25. Fem. כסלה The ſame. occ. Pſ. lxxxv. 9. So fem. plur. כסילות. occ. Prov. ix. 13. As a N. כסיל *Stupid*, *inſenſible*, *fooliſh*. Pſ. xcii. 7. xciv. 8. Prov. xxvi. 12. Eccleſ. iv. 5. x. 2. & al. freq.

## כסם

I. *To have long hair*, κομαν, comatum eſſe. It occurs not however as a Verb in this ſenſe, but as a N. fem. כסמת *Zea*, *Spelt*, *a ſpecies of corn* ſo called from its † *long hair*. Thus *barley* is denominated שערה from the *ſtiffneſs* of it's *hair*, or *beard* as we call it. occ. Exod. ix. 32; (where LXX. and *Theodotion* render it Ολυρα, and *Aquila* Ζεα, both which words ſignify *Spelt*.) Iſa. xxviii. 25; where LXX. *Aquila* and *Theodotion* have Ζεαν. As a N. maſc. plur. כסמים The ſame. occ. Ezek. iv. 9; where *Aquila* and *Symmachus* Ζεας or Ζειας, LXX. and *Theodotion* Ολυραν. Notwithſtanding the thus concurring teſtimony of the Greek Verſions, Dr. *Shaw*, Travels p. 407, ſuppoſes כסמת may mean *Rice*, which is now commonly cultivated in Egypt. But *Haſſelquiſt*, whom in the preſent caſe I regard as a better authority, in his Travels p. 109, ſays, "*The Egyptians undoubtedly learned the cultivation of Rice under the reign of the Califs*, at which time many uſeful plants were brought over the Red-Sea to Egypt, which now grow—there and enrich the country." Indeed Dr. *Shaw* (as above) adds that we learn from *Pliny*, (Lib. 18. cap. 17.) that *Rice* or *Oryza* was the *Olyra* of the ancient Egyptians. But I cannot find that *Pliny* aſſerts this either in the place cited or any where elſe. The paſſage to which I ſuppoſe the Doctor alludes is in Lib. 18. cap. 7. towards the end, where ſpeaking of one *Turannius*, he ſays, "*Idem* Olyram et Oryzam *eandem eſſe* exiſtimat. The ſame perſon *thinks* the *Olyra* and *Oryza* or *Rice* are the ſame." But this will not prove that they were ſo, or even that *Pliny* was of that opinion.

II. As a V. uſed in an oppoſite or privative ſenſe, as לבב, עצם, שרש and others, *To poll*, *clip* or *trim the hair* of the head. occ. Ezek. xliv. 20. twice. So Vulg. tondentes attondent.

Hence perhaps the Greek κοσμος Order, ornament, and the V. κοσμεω, whence Eng. *Coſmetic*.

## כסף

*To be pale*, *wan*, palluit, luridus fuit.

I. In Niph. with ל following, *To be* or *become pale* or *wan*, as from longing deſire *for*. occ. Pſ. lxxxiv. 3. *My frame* נכספה is grown pale, גם כלתה *it even waſteth* or *pineth away*, לחצרות *for the Courts of Jehovah*. So Gen. xxxi. 30. It is ſpoken of a lion, Pſ. xvii. 12; and applied ανθρωποπαθως to God, Job xiv. 15. The above cited texts are all, wherein the Verb occurs in this ſenſe.

II. In Niph. *To be pale* or *wan*, as from fear, concern, guilt or ſhame, palleſcere culpis. occ. Zeph. ii. 1. *O nation* לא נכסף that lookeſt *not* pale, i. e. art unconcerned, unaſhamed. So the LXX. have given nearly the ſenſe but by no means the idea of the Heb. in rendering it απαιδευτον *unteachable*.

The Chaldee Targums in like manner often uſe this Verb in the ſenſe of *being aſhamed*, for the Heb. כלם, as Pſ. xxxv. 4. xl. 15. lxix. 7. & al. See *Caſtell*.

III. As a N. כסף

1. *A well known metal*, *Silver*. And as *gold* is in Heb. called זהב from it's *reſplendency*,

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* Natural Hiſt. of *Aleppo*, p. 14.

† See *Scheuchzer* Phyſica Sacra on Exod. ix. 32; and a Print of the Plant in Tab. CXXXIII. A.

ſo *ſilver* is denominated כסף from it's *pale colour*. Thus likewiſe the Greek name Αργυρος is from αργος *white*. Gen. xiii. 2. Deut. vii. 25. Mal. iii. 3. Gen. xx. 16. אלף כסף *A thouſand* (*ſhekels* namely) of ſilver. Gen. xxxvii. 28. עשרים כסף *Twenty* (*ſhekels*) of ſilver. So Gen. xlv. 22. Deut. xxii. 19, 29.

2. Becauſe *ſilver* was the metal moſt commonly uſed by the ancients as *money*, or weighed to each other in their commercial dealings, hence כסף ſignifies *money in general*, as Αργυριον does in Greek, and *De l'Argent* (properly denoting *Silver*) in French. Comp. 1 Chron. xxi. 22, 24, with ver. 25.

3. *The price of* a thing, *the money* it ſells for. Exod. xxi. 35.

## כסת

Occurs not as a V. in Heb. but in Syriac denotes *gibbous*, *protuberant*. As a N. fem. plur. כסתות *Small pillows* or *cuſhions* from their *protuberant* form. So the LXX. προσκεφαλαια *pillows*, and Vulg. pulvillos *little cuſhions*, and *Symmachus* more diſtinctly υπαγκωνια *pillows* or *cuſhions for the elbows* to lean upon. occ. Ezek. xiii. 18, 20. But before I attempt to explain this difficult paſſage, I muſt obſerve from Dr. * *Shaw* that, both in Barbary and the Levant, they ſtill "always cover the floors of their houſes with carpets; and along the ſides of the wall or floor a range of narrow beds or mattreſſes is often placed upon theſe carpets, and *for their further eaſe* and *convenience*, ſeveral velvet or damaſk *bolſters* are placed upon theſe carpets or mattreſſes—indulgences that ſeem to be alluded to by *the ſtretching themſelves upon couches*, and *by the ſewing of pillows to arm-holes*, Amos vi. 4. and Ezek. xiii. 18, 20." Thus the Doctor. But † Lady *M. W. Montague*'s Deſcription of a Turkiſh Lady's apartment will, I think throw ſtill more light on the paſſage in Ezek. "The Rooms, ſays ſhe, are all ſpread with Perſian Carpets and raiſed at one end of them—about two feet. This is the ſopha, which is laid with a richer ſort of carpet, and all round it a ſort of couch raiſed half a foot, covered with rich ſilk according to the fancy or magnificence of the owner. —Round about this are placed, ſtanding againſt the walls, *two rows of cuſhions*, the firſt very large and the next *little ones*—*Theſe ſeats are ſo convenient and eaſy that I believe I ſhall never endure chairs again as long as I live*." And in another * place ſhe thus deſcribes the fair *Fatima*, "On a ſofa raiſed three ſteps and covered with fine Perſian carpets ſat the *Kahya*'s Lady, *leaning on cuſhions* of white ſatin embroidered—ſhe ordered *cuſhions* to be given me, and took care to place me in the corner which is the place of honour."—Suppoſing then ſuch *cuſhions* for the like purpoſes of *eaſe* and *indolence* to have been in uſe among the Jews in Ezekiel's time, as the † LXX. Verſion of כסתות gives us reaſon to think they were, let us now offer an explanation of the paſſage in the prophet, ch. xiii. 18.—*Woe to the women who faſten* cuſhions *on the* ‡ *whole arm-pits*, (LXX. and *Symmachus* υπο παντα αγκωνα χειρος i. e. on the whole upper part of the arms) thus by a ſtriking emblematic repreſentation, (as uſual with the prophets both true, 1 Sam. xv. 27, 28. Iſa. xx. 2—4. Jer. xxvii. 2. Ezek. ch. iv. v. xii. 3—7; and falſe 1 K. xxii. 11. Jer. xxviii. 10—12.) denoting that the Jewiſh people ſhould continue to enjoy *eaſe* and *peace*, (comp. ver. 10, 16.) *and who make* ‖ *cloſe veils*, (in token that *the veil of*

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* Travels, p. 209. 2d Edit. Comp. Dr. *Ruſſell*'s Natural Hiſt. of *Aleppo*, p. 4, and 101.

† Letter XXXII. Vol. II. p. 55.

* Letter XXXIII. Vol. II. p. 68, 69.

† For though the word προσκεφαλαια properly ſignifies *bolſters* or *pillows for the head*, yet the LXX. here expreſsly apply it to the *arms*, and ſo the learned *Duport* (on *Theophraſtus* Eth. Char. cap. 2. p. 233. Edit. *Needham*) remarks that it ſometimes denotes *cuſhions to lean* or *ſit on*.

‡ Obſerve that according to the interpretation here propoſed ידי *may be* regularly in Regimine with כל קומה following.

‖ Not unlike, I ſuppoſe, what are ſtill worn by the women in Turkey. See Lady *M. W. Montague's* Letters, Vol. II. p. 17. and the excellent *Obſervations on the Religion*, &c. *of the Turks*, p. 283.

*Judah* or *Jeruſalem ſhould not be removed*, or in other words that Judea and Jeruſalem ſhould not be taken nor expoſed, particularly the female inhabitants of them, to the inſults of their enemies. Comp. מסך under סך I.) *on the head* כל קומה *of every woman who riſeth up to hunt* or *catch ſouls* or *perſons*. (Comp. Prov. vi. 26.) *Will ye hunt* or *catch the perſons of my people, and will ye ſave alive your own perſons?*—ver. 20. *Wherefore thus ſaith the Lord Jehovah, Behold I am againſt* your cuſhions *with which ye hunt* or *enſnare ſouls into the flower-gardens* or *chioſks*, (ſee under פרח) *and I will tear them from your arms*, (both of the pretended propheteſſes and of thoſe women whom they furniſhed with them, i. e. I will ſhew the vanity and falſehood of your *ſoothing prophecies of peace and quiet*, when there is no peace) *and will let the perſons go, even the male perſons* את נפשים or *men, whom ye hunt* or *enſnare into the flower-gardens.*—ver. 21. *And I will tear your cloſe veils*, &c.

### כען

Chald. It occurs not as a V. but as a Particle, כען *Now, now then.* Dan. iii. 15. The Targums uſe it in the ſame ſenſe. May it not however be a compound of כ *as*, and ען from ענה *to anſwer*, and ſo mean, *Correſpondently, accordingly?*

### כעם

In Kal, *To be angry, irritated, provoked to anger, to be vexed* or *fretted.* Pſ. cxii. 10. Eccleſ. vii. 10. Alſo in Kal, but moſt uſually in Hiph. *To provoke, irritate, vex.* 1 Sam. i. 6, 7. Deut. xxxii. 27. iv. 25. & al. freq. As a N. כעם *Anger, vexation.* 1 Sam. i. 16. Pſ. vi. 8. xxxi. 10. Eccleſ. i. 18. It is mentioned as affecting both the eye, Pſ. vi. 8; and the heart, Eccleſ. xi. 10. Ezek. xxxii. 9. Alſo, *A provoking* or *provocation.* Deut. xxxii. 19. Ezek. xx. 28.

### כעש

Occurs not as a V. in Heb. but is both in ſenſe and ſound nearly related to כעם *to be angry, vexed*, as כשה to כסה. As a N. כעש *Anger, vexation.* occ. Job v. 2, where it is joined with קנאה *Envy, indignation*; vi. 2, joined with הות *Affliction*; x. 17, joined with עדי *Teſtimonies* (Q?); xvii. 7, where it is mentioned as particularly affecting the *eye.* Comp. Pſ. vi. 8.

### כפה

With a radical, (ſee Prov. xxi. 14. below) but mutable or omiſſible, ה.

I. *To curve, bend, inflect.* occ. Mica vi. 6. Iſa. lviii. 5. In this latter paſſage however it might be better to interpret כף as a Noun; לכף *for the bending* or *bowing down.* The Infinitive from כפה would properly be כפות.

II. *To appeaſe*, as wrath. occ. Prov. xxi. 14. *A gift in ſecret* יכפה אף appeaſeth or pacifieth *fiery wrath.* The idea is taken from *fire*, which, after it has burſt out with violence, is made *to bend back*, and decline. The Vulg. tranſlates it *extinguit* Iras, extinguiſhes *anger*; but the LXX. in rendering the Heb. expreſſion by *ανατρεπει οργας* turneth back *anger*, have given the ideal meaning. In like manner the claſſical Latin writers ſay, Flectere *Iras.*

III. As a N. כפה joined with אגמון. occ. Iſa. ix. 14. xix. 15; where it is rendered *branch*, but by the contexts ſhould mean ſome *large kind of reed* or *bullruſh*, ſo called from its *bending* or *bowing.* Comp. Iſa. lviii. 5.

IV. As a N. fem. in Reg. כפת *A large bending branch* of a tree, *a bough*, which Engliſh word is in like manner from the Saxon bugan *to bend, bow.* occ. Job xv. 23. Plur. כפות *The bending branches* or *branching leaves* of the palm-tree. occ. Lev. xxiii. 40.

V. As a N. כף plur. כפים and כפות *The bend, hollow* or *palm of the hand.* Gen. xl. 11. 2 K. xi. 12. (Comp. ch. xvi. 7.) xviii. 21. Pſ.

xxiv. 4. 1 Sam. v. 4. 2 K. ix. 35. & al. freq. Alſo, *The bend, hollow* or *ſole* of the foot of man, bird or beaſt. See Deut. ii. 5. xi. 24. Joſh. iii. 13. Gen. viii. 9. Lev. xi. 27. Ezek. i. 27.

VI. *The bought* or *bend* of a ſling, *the bending piece of leather*, wherein the ſtone is put. occ. 1 Sam. xxv. 29.

VII. *The hollow, cup*, or acetabulum of the Os Coxendicis or hip-bone, wherein the head of the thigh-bone is received. occ. Gen. xxxii. 25, 32, or 26, 33.

VIII. As a N. fem. כף plur. כפות rendered *a ſpoon*. It muſt however have been larger than our common table-ſpoons; for it appears from Num. vii. 14, 20. & al. that *ten ſhekels*, or nearly *five ounces* avoirdupois of gold, were employed in making it.

IX. As a N. fem. plur. כפות—of a lock, rendered *handles*. It appears they were ſome things by which the lock was opened, and they probably had their name from their *bending form*. occ. Cant. v. 5; where LXX. *χειρας hands*. Comp. under ידה VI.

X. As a N. maſc. plur. כפים *Caves, caverns* in the earth, rocks or mountains. occ. Job xxx. 6. Jer. iv. 29. ובכפים עלו *And they ſhall aſcend or go up* into the caverns. This expreſſion is well explained by *Jerome*, who ſays, that the ſouthern parts of *Judea* are full of caves under ground, and of *caverns in the mountains*, to which the people retired in time of danger. Comp. Jud. vi. 2. 1 Sam. xiii. 6. and *Greek* and *Eng*. Lexicon under ΣΠΗΛΑΙΟΝ.

XI. As a N. maſc. plur. כפים *The vaults* of *heaven, the vaulted ſkies*, Cœli Convexa, as *Virgil* calls them, Æn. IV. lin. 451. or as *Lucretius* (Lib. 4. lin. 172. and Lib. 6. lin. 251.) Cœli Cavernas, and before him * *Ennius*, Cava Cærula. And hence perhaps the Engliſh *Cope* of heaven, and the Latin *Covum* which the ancient Romans uſed for Cœlum *heaven*. † occ. Job xxxvi. 32. Comp. under כסה I.

XII. As a N. אכף, the ſame as כף, *The palm* of the hand. occ. Job xxxiii. 7; where there is a plain alluſion to what Job had ſaid ch. xiii. 21. It ſeems uſed as a V. *To preſs, urge on*, as *with the hand*. occ. Prov. xvi. 26. *The body of the labouring man laboureth for himſelf, becauſe his mouth*, (the neceſſity of food) אכף עליו urges *him*. So the LXX. *εκβιαζεται forceth*, and Vulg. compulit *hath compelled*. Or, may not אכף in this paſſage be conſidered as a N. and rendered, (*is as*) *a hand* upon him? It muſt however be further obſerved, that אכף is uſed as a V. in Syriac for *urging, ſoliciting*. See the Syriac verſion of Prov. vi. 7.

כפף *To bow* or *bend down very much*. occ. Pſ. lvii. 7. cxlv. 14. cxlvi. 8.

DER. Gr. *καμπτω* (See LXX. in Iſa. lviii. 5. Pſ. lvii. 7.) Latin *Cavus, concavus*. Eng. *Cave, cavity, cavern, concave, excavate*, &c. Alſo Lat *cupa* or *cuppa*, Eng. *a cup*. Alſo *Cope, cap*, (Q ?) *coop, cove, alcove*. Latin *capio* to take, hold, whence *capacious, capacity*, &c. and the Latin compounds *accipio, incipio, percipio, recipio*, &c. whence *accept*, &c. *incept, perceive, percipient, perceptible, receive, recipient, receptacle*, &c.

## כפל

I. *To double*, as the ſixth curtain of goat's hair on the front of the Tabernacle. occ. Exod. xxvi. 9. So LXX. *επιδιπλωσεις*. Comp. Exod. xxviii. 16. xxxix. 9. Job xi. 6. כפלים ל תושיה double, i. e. ſubſtantial, *in wiſdom*. As a N. כפל *The doubling* of a bridle. occ. Job xli. 4. or 13. *Who can come (upon him)* בכפל רסנו with the doubling *of his rein*, i. e. with a bridle having *two reins*.

II. In a Niph. ſenſe, *To be doubled* or *repeated*, as the ſword or puniſhment of war. occ. Ezek. xxi. 14. So as a N. maſc. plur.

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* In *Menalippe*, cited by *Macrobius*, Saturnal. Lib. 6. cap. 4.

† See *Littleton*'s Dictionary in Covum, and *Selden* De Diis Syris. Syntag. 2. cap. 2. p. 174.

כפלים *Double*, i. e. puniſhments on God's people for their ſins; not *double* of what they deſerved, but double of what, or *much greater* than, would have been inflicted on the heathen for the like offences. occ. Iſa. xl. 2. Comp. Jer. xvi. 18. xvii. 18. Rev. xviii. 6. For "it is to be obſerved, ſays the learned *Daubuz* on the paſſage laſt cited, that the method or rule of the divine juſtice towards men is ſuch that he is *more ſevere* upon his own people in their tranſgreſſions than towards ſtrangers or heathen.—The reaſon of which is given in thoſe words of our Saviour, Luk. xii. 47. On the other hand, when they repent, a *double reward* is promiſed for their ſufferings, as in Iſa. lxi. 7. Zech. ix. 12. Job xlii. 10."

**Der.** Lat. *Copulor*, Eng. *Couple*, &c.

## כפן

Occurs not as a V. in Hebrew, but in Chaldee ſignifies, *To hunger*, *to be hungry*. As a N. כפן *Hunger*, *famine*. So LXX. Λιμος, and Vulg. Fames. occ. Job v. 22. xxx. 3.

II. The כ in כפנה Ezek. xvii. 7, hath been ſuppoſed radical, and the word accordingly rendered *collect*, *apply*, *bend*, *inflect*, *intwine*, *&c.* But it ſeems a compound of כ and the participle Benoni fem. in Kal, פנה *turning*. So the paſſage may be tranſlated, *And behold the Vine* כפנה (was) as it were turning *it's roots towards him*. Thus the Vulg. *quaſi* mittens, *ſending forth*, as it were. Comp. לפנות ver. 6.

I muſt however juſt obſerve that כפן in Arabic denotes *to ſpin*, *draw out into threads* as wool, and ſo כפנה שרשיו Ezek. xvii. 7, *may* ſignify, *ſent forth it's fibrous* roots.

## כפס

Occurs not as a Verb in Heb. but in Syriac ſignifies, *To connect*, *faſten together*. As a N. כפים *A beam* or *rafter*, which by *being faſtened connects* the parts of a building. So *Symmachus* Συνδεσμος Οικοδομης *What joins* or *faſtens* the building *together*, and *Theodotion*, and the fifth Hexaplar Edition, Συνδεσμος. Once Hab. ii. 11.

## כפר

In general, *To cover*, *overſpread*.

I. *To cover by ſmearing*, *to ſmear over*; and as a N. כפר *Aſphaltus* or *Bitumen*, named from it's fitneſs to *ſmear over* wood or other things, and ſo *cover* them from the wet or weather. occ. Gen. vi. 14. וכפרת And thou ſhalt ſmear it *within and without* בכפר *with* Bitumen. So Vulg. Bitumine linies, but *Aquila* Αλοιφησεις αλοιφῃ *thou ſhalt ſmear with a ſmearing*. LXX. ασφαλτωσεις αυτην τῃ ασφαλτω, which might not improperly be rendered, *thou ſhalt pitch* it *with pitch*. For "the *Aſphaltum*, ſays Dr. * *Shaw*, is of a ſhining black colour and ſo like Stockholm *pitch*, that were it not for the *rank ſmell* of that pitch, and the *ſuperiour hardneſs* of the *bitumen*, there would be no diſtinguiſhing them." And this deſcription obviates Mr. *Bate*'s objection that "*pitching* on the inſide would have been naſty;" as, I think alſo, the authority of the LXX. proves the ſenſe of the word; but there is no proof that כפר, as he takes it, ſignifies *cypreſs*; which rather belongs to גפר, which ſee.

II. *To annul* a covenant or compact. occ. Iſa. xxviii. 18. The idea is to be taken from *ſmearing over* and ſo *obliterating* a covenant engraven, as the ancient ones uſed to be, on tables of ſtone. So *Symmachus* ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ἡ Συνθηκη ὑμων.

III. As a N. כפר *The Al-hennah* or *Cyprus*. So the LXX. Κυπρȣ and Vulg. Cypri. occ. Cant. i. 14. iv. 13. In both which paſſages it is mentioned as a *perfume*, and in the former, notice is taken of it's *cluſters*. Dr. *Shaw*'s account of the *Al-hennah*, (Travels, p. 113, 114.) will ſufficiently prove the juſtneſs of the interpretation here given. "This beautiful odoriferous plant, ſays he, if it is not annually cut and kept low—grows ten or twelve foot high, putting out it's little flowers in *[*] *cluſters*, which yield a *moſt grateful ſmell* like camphor, and may therefore be alluded to, Cant. i. 14.—The leaves of this plant after they are dried and powdered are diſpoſed of to good advantage in all the markets of this kingdom (of Tunis). For with this all the *African* Ladies, that can purchaſe it, *tinge* their lips, hair, hands and feet; rendering them thereby of a tawney ſaffron colour; which, with them, is reckoned a great beauty." [†] *Ruſſel* mentions the ſame practice of *dying* their feet and hands with *hennah* as general among all ſects and conditions at *Aleppo*. [‡] The women in ſome parts of *Yemen* or *Arabia Felix* have the ſame cuſtom. And [§] *Haſſelquiſt* aſſures us he ſaw the *nails of ſome mummies* tinged with the *Al-hennah*; which proves the antiquity of the practice. And as this plant does not appear to be a native of Paleſtine but of [‖] India and Egypt, and ſeems mentioned Cant. i. 14, as a *curioſity* growing *in the vineyards of Engedi*, it is probable that the Jews might be acquainted with it's uſe as a *dye* or *tinge* before they had experienced it's *odoriferous* quality, and might from the former circumſtance give it the name כפר.

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* Note (*p*) on Dr. *Boerhaave*'s Chemiſtry, Vol. I. p. 118.

See more concerning the *hennah* or *Al-hennah* in the excellent *Outlines of a New Commentary on Solomon's Song*, p. 218, &c.

IV. As a N. כפר or כפור *The hoar froſt*, which *covers* or *is ſpread over* the ſurface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Pſ. cxlvii. 16.

V. As a N. כפר *A village*, a place of *covering* or *ſhelter*. 1 Sam. vi. 18. & al.

VI. As a N. כפור Some kind of *veſſel with a cover*, *a covered baſon*. 1 Chron. xxviii. 17. & al.

VII. As a N. כפור *A young lion* when he firſt begins to hunt and ſhift for himſelf, (ſee Ezek. xix. 2, 3, and *Bochart*, Vol. II. 714.) ſo called from his frequently *hiding* himſelf and *lurking* in dens and coverts; comp. Pſ. xvii. 12. Jer. xxv. 38. q. d. *A covert-lion*, freq. occ.

VIII. As a V. כפר is frequently rendered, *To atone*, *expiate* or *appeaſe*; but in all theſe inſtances the attentive reader can ſcarcely help obſerving, that the radical idea of *covering* is preſerved. In this view it is applied

1. To the perſon offended, Gen. xxxii. 20. *I will* cover *his face with the preſent*, i. e. I will *ſhelter myſelf* from the anger of his countenance. Comp. Prov. xvi. 14.
2. To the ſin, Pſ. lxxix. 9, וכפר *And cover our tranſgreſſions for thy name's ſake*. See Exod. xxxii. 30. Pſ. lxv. 4. lxxviii. 38. Jer. xviii. 23. Ezek. xvi. 63; and comp. Pſ. lxxxv. 3. xxxii. 1. Rom. iv. 7.
3. And moſt commonly, to the perſon of the ſinner, and denotes *to cover* him from puniſhment or ſuffering. Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כפר Something that *covereth* the eyes of the judge, and *protecteth* the offender. It is uſed in a civil ſenſe for a *bribe*; 1 Sam. xii. 3,—*Of whoſe hands have I received* כפר a bribe, ואעלים and hid *mine eyes therewith?* ſo Amos v. 12; and in a religious one for a *ranſom*, Exod. xxi. 30. xxx. 12, 16.—or *atonement*, Exod. xxix. 36. xxx. 10. Comp. Lev. xxiii. 27, 28. Job xxxiii. 24.

Hence the Arabic and Turkiſh *Caphar*, a tax on travellers.

X. As a N. fem. כפרת *The lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the High Prieſt was to ſprinkle the blood of the *expiatory* ſacrifices on the great day of *atonement*, and where Jehovah promiſed to meet his people. See Exod. xxv. 17—22. Lev. xvi. 2, 14, 15. The LXX. generally render it by Ἱλαστήριον *the Propitiatory*; by which name St. *Paul* alſo calls it, Heb. ix. 5; and by applying this name to Chriſt, Rom. iii. 25, *Whom God hath ſet forth*, Ιλαςηριον, as a propitiatory or mercy-ſeat, (ſee *Locke*, *Whitby* and *Wolfius* on the Place) aſſures us that Chriſt was the *true Mercy-ſeat*, the *reality* of what the כפרת repreſented to the ancient believers.

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[*] See a Print of the *Al-hennah* in *Scheuchzer* Phyſica Sacra, TAB. DXCVI.

[†] *Nat. Hiſt.* of Aleppo, p. 103.

[‡] *Niebuhr.* Deſcription de l'Arabie, p. 57, 58.

[§] Travels, p. 246.

[‖] See *Ruſſel* and *Haſſelquiſt*, as above.

Der. Greek κρυπτω to hide, &c. Eng. *Cover*, *coffer*.

### כפש

In Hiph. Once Lam. iii. 16, הכפישני באפר *He hath* plunged *me in aſhes*. Thus moſt of the Lexicon-writers render it, *To depreſs*, *preſs down*, *plunge*, or the like; ſo the Chaldee Targum explains it by כנע *to humble*, *deject*. But the LXX. render it εψωμισε and the Vulg. cibavit, *he fed*; which tranſlation it muſt be owned is very agreeable to the context, and to the expreſſions of ſcripture elſewhere. See Pſ. cii. 10. Iſa. xliv. 20.

Hence perhaps the Lat. *Cibus* food, and the old Lat. *Cupes* a dainty.

### כפת

Chald. *To bind*. occ. Dan. iii. 20, 21, 23, 24. The LXX. (i. e. *Theodotion*) and *Aquila* render it by πεδαω *to fetter*, *bind the feet*; but perhaps, from the Heb. כפה *to bend*, it rather means *to bind in a bowed* or *bending poſture*, *to bind neck and heels together*, as we vulgarly expreſs it. For *Shadrach*, &c. are ſaid, ver. 23, נפל to fall down, *bound into the midſt of the burning fiery furnace*; and the Chaldee Targums particularly apply it to the *binding* of Iſaac for a *ſacrifice*, Cant. vii. 5, and Targ. *Jonath.* on Gen. xxvii. 1.

### כר

Occurs not as a V. in Heb. (unleſs perhaps in Job xl. 25, or xli. 6. *Will the companions* or *aſſociated merchants* יכרו עליו ſurround *him* or go round *about him)* but in Arabic ſignifies *to be round*, *go in a round* or *circuit*, "rotundus fuit, in gyrum ambivit." *Caſtell* in כור.

I. As a N. כר *A circuit* or *paſture*, where cattle take their *rounds* in feeding. occ. Pſ. lxv. 14. Iſa. xxx. 23; where LXX. τοπον *a place*.

II. *A lamb* or *young ſheep*, from their remarkable *running round* and *round* in wantonneſs and ſport. See Deut. xxxii. 14. Iſa. xxxiv. 6. Amos vi. 4. Hence Greek Κριος *a ram*.

In 1 Sam. vii. 11, we find a place named בית כר *The Temple of the Lamb*, probably from the emblem there worſhipped. But what they meant by this emblem I pretend not abſolutely to determine. *Herodotus* however Lib. 2. cap. 42. informs us that the inhabitants of Thebes in Egypt held *ſheep* and particularly *rams* to be ſacred, that theſe people repreſented the image of Jupiter, whom they called Αμμυν *Ammun*, with the head of a *ram*, and that once a year they ſacrificed *a ram*, and having flayed the victim dreſſed up the image of *Ammun* in it's ſkin. *Strabo* intimates that the inhabitants both of *Thebes* and *Sais* worſhipped *a living ſheep*. Lib. 17. p. 1167. Edit. *Amſtel.* Τιμωσι—Σαΐται προβατον και Θηβαιται. So *Clemens Alexandrinus* in Protreptico, p. 25. almoſt in the ſame words. And from *Macrobius*, Saturnal. Lib. 1. cap. 21. we learn that the Lybians eſteemed *Hammun* to be the *ſetting ſun*, and repreſented him with *ram's* horns, in which, ſays he, the ſtrength of this animal chiefly lies, as that of the *ſun* doth in his rays. *Jablonſki* however in his *Pantheon Egyptiorum*, Pars I. Lib. 2. Cap. 2. ſeems to have proved that by the the idol *Ammun* the Egyptians meant the *ſun*, not as *ſetting*, but as *gaining the upper tropic and entering into the ſign* Aries or *the ram*, and that therefore they exhibited him under that animal form. And under the ſimilar emblem of a *lamb*, it is probable that the *vernal ſun* was likewiſe repreſented in the Temple thence denominated בית כר 1 Sam. vii. 11. And I would juſt add that a *lamb* ſeems a more proper repreſentative of the *ſun* at this ſeaſon than a *grown ſheep* or *ram*; ſince the moſt probable reaſon why any of that ſpecies was choſen at all as the emblem of him about the vernal equinox was, becauſe it is at that time of the year that *lambs* are uſually yeaned. See *Nature Diſplayed*, Vol. IV. p. 181. &c. ſmall Engliſh Edit. and *Hiſtoire du Ciel*, Vol. I. p. 11, &c.

It is not unlikely that the city כרכמיש mentioned Iſa. x. 9. 2 Chron. xxxix. 20. & al. was ſo named in honour of the *vernal ſun*. Comp. under כמש.

III. As a N. כר *A cor, the largeſt meaſure of capacity*, whether for ſolids or liquids, (ſee 1 K. v. 11.) ſo called from it's *capacious round* form. It is the ſame as the חמר or *Homer*. Ezek. xlv. 14. Comp. therefore under חמר VI.

IV. As a N. כר ſeems once, Gen. xxxi. 34, to denote a *large round pannier*, ſuch as the ancient Eaſterns, and particularly the women, ſometimes rode in. Dr. [*] *Pococke* informs us that "one method of conveyance ſtill uſed in the eaſt, particularly in Egypt, is by means of a ſort of *round baſket* flung on each ſide of a camel, (with a cover,) which *holds all their neceſſaries*, and in it a perſon ſits croſs-legged."[†] I have little doubt but the כר of *Rachel*'s camel was of this kind.

V. As a N. maſc. plur. כרים rendered (*battering*) *rams* and *captains*, but ſeems rather to denote *patrollers*, *ſoldiers who go the rounds*. occ. Ezek. iv. 2. xxi. 22 or 27. 2 K. xi. 4, 19; in which two laſt paſſages the conſtruct form כרי appears to be uſed for the abſolute כרים, as in other inſtances. It is poſſible however that in the two texts of Ezek. it may mean *battering rams*, as the LXX. render it in the former Βελοςασεις and the Vulg. in both Arietes. And in juſtification of the propriety of the Hebrew term כרים in this view it may be obſerved that lambs ſeem more remarkable for *butting* than grown ſheep.

VI. As a N. כור *A furnace*, for melting or aſſaying metals, (ſee Ezek. xxii. 18, 20, 22.) ſo called either from it's *round* form, or rather, as I ſhould think, (ſee Prov. xvii. 3. xxvii. 21.) from it's being *reverberatory*, or ſo conſtructed as continually to *reverberate* the flame and heat, or make it *circulate* from the top or ſides. And to illuſtrate the texts laſt cited, I would obſerve from Dr. [*] *Shaw* that "*Goſto Claveus*, the Prince of *Mirandula*, Mr. *Boyle*, and others have made experiments to this effect: a quantity of very pure gold being placed in the eye of a glaſs furnace, it was found at the end of two months not to have loſt any ſenſible part of it's weight; though it had been all along kept in continual fuſion, inſomuch that other bodies would have thus been diſſipated in a much leſs time."

Applied to *afflictions*, Iſa. xlviii. 10. Comp. Eccluſ. ii. 4.

כור ברזל Comp. under ברזל.

VI. As a N. כיור, the ſame as כור, *A furnace*. occ. Zech. xii. 6. So Vulg. Caminum. As a N. maſc. plur. without the ו, כירים *Furnaces*. occ. Lev. xi. 35; where the ingenious Author of *Obſervations on divers Paſſages*, p. 144, (whom ſee) thinks it ſignifies a *ſmall kind of temporary furnaces*, ſuch as the Arabs ſtill uſe for placing their pots in to boil their meat.

VII. As Ns. כיור and כיר *A round ſhaped veſſel* for waſhing, *a laver*. See Exod. xxx. 18. xl. 30. 1 K. vii. 30. 2 Chron. iv. 6.

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[*] Not having the Doctor's own work by me I am obliged to cite from the *Compendium of Modern Travels*, Vol. II. p. 41. Comp. alſo *Obſervations on divers Paſſages of Scripture*, p. 214.

[†] And long before Dr. *Pococke*, Mr. *Moryſon*, whoſe *Travels* were printed in the year 1596, mentions at p. 247, in his Journey from Aleppo to Conſtantinople, "Two *long chairs* like *cradles* covered with red cloth, to hang on the two ſides of our *camel*, (which chairs the Turks uſed to ride in, and ſleep upon camel's backs, but we bought them to carry our victuals)."—Mr. *Hanway*, likewiſe in his Travels, Vol. I. p. 190, mentions *Kedgavays*, which "are a kind of *covered chairs* which the *Perſians* hang over camels in the manner of *panniers*, and are big enough for one perſon to ſit in."

[*] Note (*c*) on *Boerhaave*'s Chemiſtry, Vol. I. p. 74.

& al freq. Alſo, *A round pot* or *caldron for boiling meat in.* occ. 1 Sam. ii. 14.

VIII. As a N. כיור rendered *A ſcaffold.* occ. 1 Chron. vi. 13. *For Solomon had made a* כיור *of braſs—five cubits it's length, and five cubits it's breadth, and three cubits it's hight.* It appears therefore to have been ſquare, and conſequently had not it's name from it's *form*, but from it's affording room to the perſon who was upon it *to go round and round*, as he thought proper. And perhaps this was what the LXX. aimed at by rendering it Βασιν. The Syriac Verſion explains it by אסטואיד (from the Greek Σταδιον) *a ſtage.* It is elſewhere in ſcripture called עמוד *a ſtand.* 2 K. xi. 14. *And behold the King ſtood* על העמוד *upon* the ſtand *as the manner was*, or *according to cuſtom*; ſo it is denominated עמודו *his*, i. e. the King's, *ſtand.* 2 Chron. xxiii. 13. Comp. 2 K. xxiii. 3.

IX. As a N. fem. מכורת plur. in Reg. מכרתי See under כרה II.

כרכר I. *To dance round and round in circles.* It occurs not as a V. but as a Participle Hiph. occ. 2 Sam. vi. 14, 16; where David's performing this ſervice before Jehovah was emblematically acknowledging his *ſupreme power* both in the heavens and in the earth, in oppoſition to the agents of nature, the powers of the air or heavens, which were the objects of the heatheniſh worſhip. See what David ſays himſelf in the Pſalm he delivered on this occaſion. 1 Chron. xvi. 23. & ſeq.

Hence plainly the Greek χορος *a company of perſons dancing with muſick and ſinging*, and the V. χορευω *to dance in this manner.* It has been already obſerved under חג that this religious ſervice of *dancing* was uſed both by believers and idolaters, as it is by the latter even to this day; and I cannot forbear remarking that in *Herodian*, (Lib. 5. cap. 13. Edit. *Oxon* 1678.) we meet with a remarkable inſtance of it's being celebrated by the Emperour *Elagabalus* in honour of his *Syrian* or *Phenician Idol*, from whom he took his name, and whom he had then lately brought to Rome. For περι τε τους Βωμους ΕΧΟΡΕΥΕΝ υπο παντοδαποις ηχοις οργανων· γυναια τε επιχωρια ΕΧΟΡΕΥΕ συν αυτῳ, περιθεοντα τοις Βωμοις, κυμβαλα η τυμπανα μετα χειρας φεροντα. He *danced round* the altars to the ſound of all kinds of inſtruments; and the *women* of his country *danced* with him, *running round* the altars, and carrying cymbals or tabrets in their hands." Comp. 1 Sam. x. 5. 1 Chron. xv. 28. See alſo Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. And obſerve that *Michal*, David's wife, inſtead of deſpiſing him for his zeal in playing and *dancing* before Jehovah, ought in imitation of the holy women mentioned in theſe laſt cited texts, to have come forth to meet him and to have joined in the ſolemnity; but for her contemptuous behaviour on this great occaſion ſhe was curſt with barrenneſs. 2 Sam. vi. 23.

II. As a N. fem. plur. כרכרות occ. Iſa. lxvi. 20. It is rendered in our tranſlation *ſwift beaſts*, and by the Vulg. Carrucis *Cars*, but denotes, I think, ſuch *panniers* or *baſkets* as have been above-mentioned under כר IV. And כרכרות is here in the reduplicate form, becauſe theſe baſkets were in *pairs*, and ſlung *one on each ſide* of the beaſt. The LXX. render the Heb. word by Σκιαδιων q. d. *ſhaded vehicles*, by which perhaps they meant *baſkets* or *cradles* of this kind; for *Thevenot* who calls them *Counes*, ſays that over them they lay *a cover, which keeps them both from the rain and ſun*, and *Maillet* deſcribes them as *covered cages* hanging on each ſide of a *camel.** I ſhall only add that Dr. † *Ruſſel* mentions "the women of inferiour condition about *Aleppo*, being, in their journies commonly ſtowed one on each ſide a *mule*, in a ſort of *covered cradles.*"

Der. Latin *Currus, Carrum*; Eng. *A car, cart, chariot.* Perhaps Latin *curro* to run,

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* See *Obſervations on divers Paſſages of Scripture*, p. 214.

† *Natural Hiſt. of* Aleppo, p. 89.

whence Eng. *current*, *currency*; French *courir*, Eng. *courier*, *courant*.

## כרב

As a N. maſc. ſing. כרוב, plur. כרובים and כרבים, *A Cherub*, plur. *Cherubim* or *Cherubs*.

In briefly explaining theſe important words, it ſhall be my endeavour to give the reader ſome ſatisfaction as to the following particulars.

I. What was the *form* of the *artificial cherubs* in the Tabernacle and Temple.

II. Of what *theſe cherubs* were emblems, and with what propriety.

III. What is the *ideal meaning* of the word כרוב; whence I ſhall be led,

IV. To explain ſome other ſcriptural applications of the terms כרוב and כרבים.

V. I ſhall produce ſome of the *heathen imitations* of the ſacred *cherubic emblems*. And

Laſtly, I ſhall anſwer ſome objections to the explanation of them here propoſed.

I. Then as to the *form* of the *artificial cherubs* in the Tabernacle and Temple.

*Moſes* was commanded Exod. xxv. 18, 19, *Thou ſhalt make two* cherubs: *of beaten gold ſhalt thou make them at the two ends of the mercy-ſeat. And thou ſhalt make one* cherub *at the one end, and the other* cherub *at the other end:* מן הכפרת, *out of the mercy-ſeat* (Margin Eng. Tranſlat. *of the* matter *of the mercy-ſeat) ſhall ye make the* cherubs *at the two ends thereof.* All which was accordingly performed Exod. xxxvii. 7, 8, and theſe *cherubs* were with the ark placed in the *Holy of Holies* of the Tabernacle, Exod. xxvi. 33, 34. xl. 20; as thoſe made by *Solomon* were afterwards in the *Holy of Holies* of the Temple, 1 K. vi. 23, 27.

Vi.

We may obſerve that in Exodus Jehovah ſpeaks to Moſes of the *cherubs* as of figures *well known*; and no wonder, ſince they had always been among believers *in the Holy Tabernacle from the beginning.* (See Gen. iii. 24. Wiſd. ix. 8. And though mention is made of their *faces*, Exod. xxv. 20. 2 Chron. iii. 13; and of their *wings*, Exod. xxv. 20. 1 K. viii. 7; 2 Chron. iii. 11, 12; yet neither in Exodus, Kings nor Chronicles have we any *particular* deſcription of their form. This is however very exactly, and, as it were, anxiouſly ſupplied by the Prophet Ezekiel, ch. i. 5. *Out of the midſt thereof* (i. e. *of the fire infolding itſelf*, ver. 4.) דמות *the likeneſs of four living creatures* or *animals*; דמות אדם לחנה *the* likeneſs *of a man* (*being*) *with them.* This laſt Hebrew expreſſion cannot mean that they, i. e. *the four animals had the likeneſs of a man*, which interpretation would indeed make the Prophet contradict himſelf, (comp. ver. 10.); but it imports that the *likeneſs of a man* in glory called ver. 26, דמות כמראה אדם *the* likeneſs *as the appearance* of a man, and particularly deſcribed in that and the following verſes, was *with them.* ver. 6. *And there were four faces to one,* (דמות or ſimilitude) *and four wings to one,* לחם *to them.* So there were at leaſt *two* compound figures. ver. 10. *And the likeneſs of their faces; the face of a man, and the face of a lion, on the right ſide, to them four; and the face of an ox to them four; and the face of an eagle to them four.* Ezekiel knew ch. x. 1—20, that theſe were *cherubs.* ver. 21. *Four faces* לאחד *to one* (cherub) and *four wings to one.* This text alſo proves that the Prophet ſaw *more cherubs than one*, and that *each had four faces and four wings.* And we may be certain that the *cherubs* placed in the *Holy of Holies* were of the *form* here deſcribed by the Prieſt and Prophet Ezekiel, becauſe we have already ſeen from Exod. 1 K. and 2 Chron. that they likewiſe had *faces* and *wings*, and becauſe Ezekiel *knew* what he ſaw to be *cherubs*, and becauſe there were no *four-faced cherubs* any where elſe but in the *Holy of Holies*; for it is plain from a compariſon of Exod. xxvi. 1, 31, 1 K. vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the artificial *cherubs* on the curtains and vail of the Tabernacle, and on the walls, doors and vail of the Temple had *only two faces*, namely thoſe of *a lion* and of *a man.*

For it muſt be obſerved further, that, as the word כרוב is uſed for one *compound* figure with four faces, and כרובים in the plur. for ſeveral ſuch *compounds* (ſee Exod. xxv. 18, 19. xxxvii. 8. 1 K. vi. 23—26.), ſo is כרוב applied to one of the *Cherubic animals*, as to the *ox*, Ezek. x. 14; (comp ch. i. 10.) to the *coupled Cherub*, or *Lion-Man*, Ezek. xli. 18; and כרובים to ſeveral of the *Cherubic animals*, as to ſeveral *oxen*, 1 K. vii. 36. (comp. ver. 29.) to ſeveral *coupled Cherubs*, Exod. xxvi. 1. 1 K. vi. 32, 35. & al. I proceed to ſhew

II. Of what the *Cherubs* were emblems, and with what propriety.

That the *Cherubic* figures were *emblems* or *repreſentatives* of ſomething beyond themſelves is, I think, agreed by all, both Jews and Chriſtians. But the queſtion is, of what they were emblematical? To which I anſwer in a word, *Thoſe in the Holy of Holies were* emblematical *of the Ever-bleſſed Trinity in covenant to redeem man, by uniting the human nature to the Second Perſon*, which union was ſignified by the union of the faces of the *Lion* and of the *Man* in the *Cherubic* exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. *The Cherubs in the Holy of Holies* were certainly intended to repreſent *ſome Beings in Heaven*, becauſe St. *Paul* has expreſsly and infallibly determined, that the *Holy of Holies* was a figure or type of *Heaven*, even of that *Heaven*, where is the *peculiar reſidence of God*. Heb. ix. 24. And therefore theſe *Cherubs* repreſented either *the Ever bleſſed Trinity with the Man taken into the Eſſence*, or *created ſpiritual Angels*. The following reaſons will, I hope, clearly prove them to be emblematical of the *former*, not of the *latter*.

1ſt. Not of Angels; becauſe (not now to inſiſt on other circumſtances in the *cherubic form*) no tolerable reaſon can be aſſigned why *angels* ſhould be exhibited with *four faces* apiece.

2dly. Becauſe *the Cherubs in the Holy of Holies* of the Tabernacle were, by Jehovah's order, *made out of the matter of the mercy-ſeat*, or *beaten out of the ſame piece of gold as that was*, Exod. xxv. 18, 19. xxxvii. 9. Now the mercy-ſeat made of *gold* and *crowned*, was an emblem of the *Divinity* of Chriſt (See Rom. iii. 25, and כפרת under כפר X.) The *Cherubs* therefore repreſented not the *Angelic*, but the *Divine* Nature.

3dly. The typical blood of Chriſt was ſprinkled before them on the Great day of Atonement. (Comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot *in any ſenſe* be referred to created Angels, but muſt be referred to *Jehovah* only; becauſe

4thly. The High Prieſt's entering into the *Holy of Holies* on that day, repreſented Chriſt's entering with his own blood into heaven *to appear in the preſence* OF GOD *for us*, Heb. ix. 7, 24. And

5thly. When God *raiſed Chriſt* (the humanity) *from the dead, he ſet him at his own right hand in the heavenly places*, **FAR ABOVE*, ʽΥΠΕΡΑΝΩ, *all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come*, (Eph. i. 21.) Angels *and authorities and powers being* made ſubject *unto him*. (1 Pet. iii. 22.)

6thly. The prophet Ezekiel ſaith, ch. x. 20. *This is the living creature*, החיה (which muſt mean *one* compound figure, comp. ver. 14.) *that I ſaw* תחת inſtead of, a ſubſtitute of, *the Aleim of Iſrael*. תחת, it is granted, may refer either to *ſituation* or *ſubſtitution*, (ſee Gen. xxx. 2. l. 19.) as the ſenſe requires. Here, notwithſtanding what is ſaid ver. 19, the latter ſenſe is preferable; becauſe it was the *Glory of the God of Iſrael*, i. e. the God-man in Glory, (comp. ch. i. 26.)

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* When the High Prieſt entered into the Holy of Holies and ſprinkled the ſacrifical blood on and before the mercy-ſeat, he was *below* or *under* the Cherubs; and therefore, if the *Cherubs* were emblematical of *Angels*, he could not then repreſent Chriſt aſcended into heaven, *far above* all *Angels*; as St. Paul however aſſures us he did. See Mr. *Bate*'s Enquiry into the Similitudes, p. 104.

not the *Aleim* (the Trinity) of *Iſrael* that were *over* the *Cherubim*; and the text ſays, not, *Theſe* were the living *creatures*, but, *This* was the living *creature*, which I ſaw תחת אלהי ישראל. Now the *Glory* was over *both* the *cherubim*, ver. 19, but [*]*one* compound *cherub only* was a ſubſtitute of the *Aleim*.[†]

The *coupled Cherub*, or *Lion-Man*, on the vail and curtains of the outer Tabernacle, and on the vail, doors and walls of the Temple, accompanied with the emblematic [‡]*Palm tree* is ſuch a ſtriking emblem of the *Lion of the tribe of Judah* (Rev. v. 5.) *united* to the *Man* Chriſt Jeſus, as is eaſy to be perceived, but hard to be evaded. Theſe *coupled Cherubs* appropriate the Tabernacle or Temple and their vails, as emblems of Chriſt, and expreſs in viſible ſymbols what he and his apoſtles do in words. See John ii. 19, 21. Heb. viii. 2. ix. 11. x. 20. comp. Matt. xxvii. 51. And as the texts juſt cited from the New Teſtament afford us divine authority for aſſerting that the *outer Tabernacle* or *Temple* *was a type of the body of Chriſt*, ſo they furniſh us with an irrefragable argument to prove that the *Cherubs* on their curtains or walls could not repreſent *Angels*. For did *Angels* dwell in Chriſt's body? No ſurely. But *in Him dwelt all the Fulneſs of the* GODHEAD *bodily*. Col. ii. 9.

I go on to conſider the *propriety* of the animals in the *Cherubic* Exhibition repreſenting the Three Perſons of the Ever-bleſſed Trinity. And here to obviate any undue prejudice which may have been conceived againſt the *Divine Perſons* being *ſymbolically* repreſented under any *animal forms* whatever, let it be remarked that [*]*Jehovah* appeared as *Three Men* to Abraham, Gen. xviii; that the *Serpent* of braſs ſet up by God's command in the wilderneſs was a type or emblem of *Chriſt*, *God-Man*, lifted up on the croſs; (Comp. Num. xxxi. 1—9, with John iii. 14, 15.) that at Jeſus' Baptiſm [†]*the Holy Spirit* deſcended *in a bodily ſhape*, *like a dove*, upon him, Luk. iii. 21, 22; that *Chriſt* as above intimated is expreſly called the *Lion of the Tribe of Judah*, Rev. v. 5; and continually in that *ſymbolical* book ſet before us under the ſimilitude of a *Lamb*. All theſe are plain ſcriptural repreſentations, each of them admirably ſuited, as the attentive reader will eaſily obſerve, to the particular circumſtances or ſpecific deſign of the exhibition.

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[*] If it ſhould be here aſked why then were there *two* compound *cherubs*, in the Holy of Holies? I anſwer, Had there not in this place been *two* compound cherubs, it would have been naturally impoſſible for them to repreſent what was there deſigned; for otherwiſe, all the faces could not have looked *inwards* toward each other, and down upon the Mercy-ſeat, and on the interceding high prieſt ſprinkling the typical blood of Chriſt, (See Exod. xxxvii. 9.) and at the ſame time have looked *outward* toward the Temple, לבית, (Vulg. ad domum exteriorem, *to the outer houſe*,) 2 Chron iii. 13. Or in other words, the Divine Perſons could not have been repreſented as witneſſing to each other's voluntary engagements for man's redemption, as beholding the ſacrifice of Chriſt's death, typified in the *Jewiſh* Church, and at the ſame time as extending their gracious regards to the whole world. See Iſa. liv. 5. and *Spearman*'s Enquiry, p. 382. Edit. *Edinburgh*.

[†] Tho' the *Cherubim*, are never, ſo far as I can find, either by believers, or by the inſpired writers ſpeaking in their own perſons, called *Aleim*, (unleſs perhaps in Ezek. xliv. 2. comp. ch. xliii. 2, 3.) yet the Philiſtines who certainly well knew what the Hebrews intended by them, ſtyle them אלהים *Aleim*, and אלהים אדירים *mighty Aleim*, 1 Sam. iv. 7, 8. (Comp. ch. vi. 20.) and the *Teraphim*, a ſmaller ſort of *Cherubim*, are called אלהים Gen. xxxi. 30, 32. Comp. ver. 34. and ch. xxxv. 4.

[‡] Comp. under תמר.

[*] This is evident from the firſt and ſecond verſes of that Chapter. Jehovah *appeared unto him in the plains of Mamre*—and *he lifted up his eyes and looked, and lo* Three Men *ſtood by him*. And accordingly in the courſe of the Chapter they are ſpoken of ſometimes in the *ſingular*, ſometimes in the *plural*; and the more attentively any one conſiders the whole Chapter, the more clearly he will perceive that the *Three Men* there mentioned were no other than an appearance of *Jehovah ſubſiſting in Three Perſons*, and converſing with Abraham as their *friend*. And to aſſiſt the Reader's meditations on this important ſubject, I would beg leave to recommend to his attentive peruſal the late learned Mr. *George Watſon*'s Diſcourſe on Gen. xviii. and Mr. *Bate*'s Enquiry into the Similitudes, p. 11, &c.

[†] See ſome excellent Remarks on this Appearance of the Holy Spirit, in the *Gentleman*'s *Magazine* for Nov. 1750. Vol. XX. p. 511.

Why then ſhould it appear a thing incredible, yea why not highly probable that Jehovah Aleim ſhould under the *typical* ſtate order *his own Perſons* and *the Union of the Manhood with the Eſſence* to be repreſented by *animal forms* in the *Cherubim of Glory?* Eſpecially if it be conſidered that the *three animal forms*, excluſive of the *man* (who ſtood for the *very human nature* itſelf) are the *chief* of their reſpective genera; the *ox* or *bull*, of the tame or graminivorous; the *lion*, of the wild or carnivorous; and the *eagle*, of the winged kind.—But this is by no means all. For as the *great agents* in nature, which carry on *all* it's operations, certainly are the fluid of the heavens, or in other words, the *fire* at the orb of the ſun, the *light* iſſuing from it, and the *ſpirit* or *groſs air* conſtantly ſupporting, and concurring to the actions and effects of the other two; ſo we are told Pſ. xix. 1, that השמים מספרים כבוד אל *the Heavens (are) the means of declaring*, *recounting*, or *particularly exhibiting the Glory of God*, even *his eternal Power and Godhead*, as St. Paul ſpeaks, Rom. i. 20. And accordingly Jehovah himſelf is ſometimes, though rarely (I preſume for fear of miſtakes) called by the very name שמים or שמיא *Heavens* in the Old Teſtament, See 2 Chron. xxxii. 20. (comp. 2 K. xix. 14. Iſa. xxxvii. 15.) Dan. iv. 23, or 26; as he is more frequently expreſſed by Ουρανος *Heaven* in the New. See Mat. xxi. 25. Mark xi. 30, 31. Luk. xv. 18, 21. xx. 4, 5. Joh. iii. 27.* Yea not only ſo, but we find in the Scriptures both of the Old and New Teſtament, that the Perſons of the eternal Three and their economical operations in the ſpiritual are repreſented by the three conditions of the celeſtial fluid and their operations in the material world. Thus the peculiar emblem of the *Word* or *ſecond Perſon* is *the* שמש or *Light*, and He is and does that to the ſouls or ſpirits of men which the material or natural Light is and does to their bodies. See inter al. 2 Sam. xxiii. 4. Iſa. xlix. 6. lx. 1. Mal. iv. 2, or iii. 20. Luk. i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46. The *third Perſon* has *no other diſtinctive name* in Scripture, but רוח in Hebrew, and Πνευμα in Greek, (both which words in their primary ſenſe denote the *material ſpirit* or *air in motion)*, to which appellation the epithet קדש, ἁγιον, *holy*, or one of the names of God is uſually added: and the actions of the *Holy Spirit* in the ſpiritual ſyſtem are deſcribed by thoſe of the *air* in the natural. See Joh. iii. 8. xx. 22. Acts ii. 2. Thus then the *Second* and *Third Perſons* of the Ever-bleſſed Trinity are plainly repreſented in ſcripture by the *material light* and *air*. But it is further written, *Jehovah thy Aleim is* a conſuming Fire. Deut. iv. 24. Comp. Deut. ix. 23. Heb. xii. 29. Pſ. xxi. 10. lxxviii. 21. Nah. i. 2. And by *fire*, derived either immediately or mediately from heaven, were the typical ſacrifices conſumed, under the Old Diſpenſation. Since then *Jehovah* is in ſcripture repreſented by the *material Heavens*, and even called by their name, and eſpecially by that of *fire*, and ſince the *Second* and *Third Perſons* are exhibited reſpectively by the two conditions of *light* and *ſpirit*, and ſince *fire* is really a condition of the heavenly fluid as much diſtinct from the other two as they are from each other, it remains that the peculiar emblem of the *Firſt Perſon* (as we uſually ſpeak) of the Eternal Trinity conſidered with reſpect to the other two, be the *fire*.

Bearing then in mind, that the *Perſonality in Jehovah* is in Scripture repreſented by the *material Trinity of Nature*; which alſo, like their divine Antitype, are of one *ſubſtance*, that the primary ſcriptural *type* of the *Father* is *Fire*; of the *Word*, *Light*; and of the *Holy Ghoſt*, *Spirit*, or *Air in motion*; we ſhall eaſily perceive the *Propriety* of the *Cherubic* emblems. For the *Ox* or *Bull*, on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, (See Pſ. xxii. 13.) is a very proper animal emblem of *Fire*; as the *Lion* from his uſual tawney gold-like colour, his flowing mane, his ſhining eyes, his great vigilancy and prodigious ſtrength, is of the *Light*; and thus likewiſe the *Eagle* is of the *Spirit*, or *Air in action*, from his being *chief among fowls, from his impetuous motion, (ſee 2 Sam. i. 23. Job ix. 26. Jer. iv. 13. Lam. iv. 19.) and from his towering and ſurprizing flights in the air (ſee Job xxxix. 27. Prov. xxiii. 5. xxx. 19. Iſa. xl. 31. and *Bochart*, Vol. III. p. 173.) And the heathen uſed theſe emblematic animals, or the like, ſometimes ſeparate, ſometimes joined, in various manners, as *repreſentatives of the material Trinity of Nature*, which they adored. Theſe particulars Mr. *Hutchinſon* has proved with a variety of uſeful learning, Vol. VII. p. 381. & ſeq. and any perſon who is tolerably acquainted with the heathen Mythology will be able to increaſe his valuable collection with many inſtances of the ſame kind from modern as well as ancient accounts of the pagan religions. And this I ſhall endeavour in ſome meaſure to do below under my Vth Head.

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* Comp. *Greek* and *Eng.* Lexicon under Ουρανος III.

Thus then the faces of the *Ox*, the *Lion*, and the *Eagle*, repreſenting at *ſecond hand* the Three Perſons of *Jehovah*, the *Father*, the *Word*, and the *Holy Spirit*; and the Union of the divine *Light* with Man being plainly pointed out by the *Union* of the faces of the *Lion* and the *Man* (See Ezek. i. 10. xli. 18.) we may ſafely aſſert, that the *Cherubim of Glory* (Heb. ix. 5.) in the Holy of Holies were divinely inſtituted and proper *Emblems of the Three Eternal Perſons in covenant to redeem man, and of the Union of the Divine and Human Natures in the perſon of Chriſt*. And we find Gen. iii. 24, that immediately on *Adam*'s expulſion from Paradiſe, and the ceſſation of the firſt or Paradiſiacal diſpenſation of Religion, Jehovah Aleim himſelf *ſet up* theſe emblems, together with *the burning flame* המתהפכת *rolling upon itſelf, to keep the way to the Tree of Life*; undoubtedly, conſidering the ſervices performed before them, not to hinder, but to enable man, to paſs through it. I come

III. To enquire into the *ideal meaning* of the word כרוב. And here it is to be obſerved, that כרב never occurs as a Verb in the Hebrew language, nor is ever applied to any thing from whence we can collect its ideal meaning, as an *uncompounded* word. We have already ſeen that the *ſacred imagery*, to which it is moſt uſually applied, was emblematical of *the Great God, and our Saviour Jeſus Chriſt*. Tit. ii. 13. Accordingly the Hebrew רב is one of the higheſt epithets known in that language, and ſignifies *great* in power, wiſdom and glory, or whatever can be termed perfection. "*Nomen formale* magnificentiæ & dominii. It is the formal name of *Magnificence*, or *Majeſty* and *Dominion*," ſays *Calaſio*; doubtleſs, therefore, it is applicable to the true God; and we find it in fact ſo applied in the Heb. Scriptures. Pſ. xlviii. 3. (Comp. Prov. xxvi. 10.) and in the Chaldee, Ezra v. 8. Dan. ii. 45.

כ is indiſputably a Particle of *likeneſs* or *ſimilitude*; and we have ſhewn that each compound *Cherub* in the Holy of Holies was a *ſimilitude*, or *ſubſtitute*, of *the Majeſty on High*, or *in the (Heavens)* as St. *Paul* ſpeaks, Heb. i. 3. viii. 1. But what is more rational than to ſuppoſe that in a language ſo inimitably deſcriptive as the Hebrew, כרוב ſhould alſo be deſcriptive of the emblems to which it is applied? And if we conſider it as a word compounded of כ *Like*, and רוב *the Majeſty*, what can be more ſo? For then it will literally ſignify *an Emblem* or *Repreſentation of the Majeſty*. And notwithſtanding what ſome have aſſerted, the Hebrew Bible abounds in ſuch compound words, as Mr. *Bate* has fully proved, and the attentive reader may eaſily obſerve. When

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* ΑΡΧΟΣ ΟΙΩΝΩΝ, as *Pindar* calls him. Pyth. I. lin. 12, and ΟΙΩΝΩΝ ΒΑΣΙΛΗΑ *King of Birds*. Olymp. XIII. lin. 30.

כרוב is applied to *one* of the *animal* forms in the Cherubim, it may literally be rendered *an emblem of a great one*; for in both the material and eternal Trinity, *none is* greater *or* leſs *than another*, *but the whole three Conditions* or *Perſons are* coagent *together*, *and* coequal. And this may lead us

IV. To explain ſome other ſcriptural application of the words ברוב and כרבים.

For we read Pſ. xviii. 11. 2 Sam. xxii. 11. *And he (Jehovah) rode upon* כרוב a Cherub *and did fly, yea he did fly* (Sam. *was ſeen*) *upon the wings of* רוח the Spirit. ver. 12. *He made darkneſs his ſecret place*, &c.—Where, nothing can be plainer than that *one* of the conditions of the *material Heavens*, namely the רוח or *Spirit* is itſelf called כרוב *a Cherub* or *Emblem of a great one*, i. e. *of the immaterial Spirit*. The Targum explains רוח in this paſſage of the Pſalms by זעפא *the whirlwind*.

And in a like view, as denoting the *celeſtial*, not the artificial *Cherubs*, we are I apprehend to underſtand the term כרבים where Jehovah is deſcribed as יושב הכרבים or ישב, which ſhould have been rendered not *dwelling* between *the Cherubim* or *Cherubs*, (for the Hebrew has nothing for *between*) but *dwelling in the Cherubs*; ſo יושב אהל denotes *one dwelling* in *a tent*. Gen. iv. 20; יושב הארץ *inhabiting a land*, Num. xiv. 14; ישבי ההר *inhabiting the mountain*, Joſh. x. 6; and the phraſe in queſtion is equivalent to יוֹשֵׁב בשמים *Dwelling* in the heavens, Pſ. ii. 4. cxxiii. 1; or *having his throne* in heaven, as Pſ. xi. 4. Iſa. lxvi. 1. Mat. v. 34. xxiii. 22. Act. vii. 49. See eſpecially 2 K. xix. 15. Pſ. xcix. 1. Iſa. xxxvii. 16.

There is ſtill another application of the term כרוב which ſeems to require particular notice, namely when it is ſaid of the King of Tyre, Ezek. xxviii. 14, את כרוב ממשח הסוכך ונתתיך *Thou (art) the anointed* Cherub *that covereth: and I have ſet thee (ſo)* Eng. Tranſl. Theſe words I think, relate to that Prince in his *political* capacity. For it ſeems evident from ver. 15, that the King of Tyre, though now a blaſphemous apoſtate, ver. 2, 9, was once a believer, and a worſhipper of the true God, as his predeceſſor Hiram alſo appears to have been, from 1 K. v. 1—7. 2 Chron. ii. 1—12; that he had a holy mountain and holy place dedicated to God's ſervice, ver. 14, 18; and that at leaſt the principal Sanctuary or Temple was like that of Solomon (2 Chron. iii. 6.) adorned with precious ſtones, ver. 13, 14; and that *here it was that this impious Prince, after his apoſtaſy, ſet himſelf *in the ſeat of God* to receive divine honours, ver. 2, 16. But ſtill the title of *the anointed Cherub that covereth*, ver. 14, is mentioned, not as what he had impiouſly aſſumed to himſelf, but as a character with which God had inveſted him, whilſt a believer. He was *ſet up* as a King by God, (ונתתיך, ſaith Jehovah) and, as ſuch, he was a *type of Chriſt* in his *regal* office; ſo he was a *Cherub*, an *Emblem* or *Repreſentative of a Great One*; *anointed* as Kings in general were, and †ſtill are to this day with the *typical* oil; and in virtue of his royal character, *a coverer* or *protector*, as all Kings are or ought to be to their ſubjects. Comp. Lam. iv. 20. Ezek. xxxi. 16, 17. Dan. iv. 9, 18, 19. or xii. 21, 22.

This interpretation of the paſſage is confirmed by the Targum thereon, which runs thus את מלך מרבא למלכו ויהבית לך רבותא— *Thou (art)* a King made great or exalted *to a Kingdom, and I have given to thee* Greatneſs; where not only the Heb. כרוב is explained by מלך *a King*, but there ſeems moreover in the words מרבא and רבותא an alluſion to the ſame term כרוב conſidered as a compound of כ *like*, and רב *a Great one*. But however this be, yet if the expoſition above given of Ezek. xxviii. 14, be juſt, that text will of itſelf ſhew that the ideal import of כרוב was well underſtood in the time of the prophet Ezekiel, not only by the Jews but by their Gentile neighbours. I am now in the

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* See a Citation from *Philoſtratus* relative to the King of *Babylon* below under ספר II.

† See (inter al) *The Ceremonies and Prayers at* anointing *the Kings of England*.

V. Place to produce ſome of the *heathen imitations* of the ſacred *Cherubic Emblems.*

But here it ſhould be carefully remembered that the inſtitution of the *Cherubim*, was, as above intimated under the Iſt. and IId. general head, far prior to the giving of the law by Moſes, and was even coeval with the ceſſation of the firſt or Adamical Diſpenſation of Religion, and with the removal of Man from Paradiſe; for we read Gen. iii. 24, *So he drove out the man,* וישכן *and placed (in a* [*]*Tabernacle)* את הכרבים THE Cherubim or Cherubs (ſo Targ. *Onkelos* ית כרוביא and LXX. ΤΑ χερουβιμ) *and the flame of fire, turning* or *rolling upon itſelf* (called אש מתלקחת *the fire catching* or *infolding itſelf*, Ezek. i. 4.) *to keep the way to the tree of life.* Now what in reaſon can be meant by *THE Cherubim* here mentioned, but ſuch as were well known to the Iſraelites by that name at the time of Moſes' writing? And what theſe were we have ſeen under the Iſt. head. It is true indeed that the Jews in general have in this text, though without any authority from Scripture, made the *Cherubim*, *Angels*; but that ſome of the Jews, even [†] ſince the time of Chriſt, underſtood them here to mean *two Cherubs* ſimilar to thoſe in the Moſaic Tabernacle, is evident from the Targums of *Jeruſalem*, and of *Jonathan Ben Uziel* on the place. The former runs thus, "And he thruſt out the man, and cauſed the glory of his preſence to dwell of old at the eaſt of the garden of Eden above תרין כרוביא *the two Cherubim.*" The latter thus, "And he drove and thruſt out the man; from which time he cauſed the glory of his preſence to dwell of old between תרין כרוביא *the two Cherubim.* And ſince the deſign of the *Cherubs* thus ſet up by Jehovah Aleim, and of the ſervices to be performed before them was no leſs than *to preſerve the way to the* true *Tree of Life*, (comp. Rev. ii. 7. xxii. 14.) and ſince they are indeed mentioned (Gen. iii. 24.) as the *ſum* and *ſubſtance* of the ſecond or patriarchal diſpenſation, as the [*]*Jews* truly confeſs *the ark with the mercy-ſeat and cherubim* to have been of the whole Levitical ſervice; there can be no doubt but theſe ſacred emblems were carefully preſerved by Adam, and his believing poſterity to the time of Noah, and [†] from him to Moſes. After the flood indeed, the worſhip of the *Heavens* gradually ſpread and prevailed among mankind: but as it is certain from hiſtory ſacred and profane that the apoſtates to this worſhip obſerved in effect the ſame ceremonies, and performed the ſame ſervices (though in proceſs of time miſerably corrupted) to their falſe Gods, as had been by divine inſtitution performed to Jehovah, ſo we meet with very many and remarkable traces of the *Cherubic* exhibition, among the Gentiles throughout the world. Some of theſe I now proceed to lay before the Reader. The order I ſhall obſerve is, to place thoſe firſt wherein the greateſt number of animal forms appear.

1. CHEMENS or ZEMES, or as [‡] *Morinus* calls them, CHEMIM, or CEMIM. Theſe were *Weſt-Indian* idols. Their name is plainly taken with little variation from שמים or שמי *The heavens.* Some of their worſhippers are ſaid to have regarded them much in the ſame manner as *Maimonides* (De Idololatriâ) ſays the firſt idolaters did the *heavenly bodies*; namely, as the meſſengers, agents, or mediators of a ſupreme, ſole, eternal, infinite, almighty, inviſible Being, called, by them *Jocanna.* (יהוה כנא *Jehovah the Machinator.* Q? See

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[*] See Note under שכן I.

[†] See *Walton* Prolegom. XII. 11. 13.

[*] See below at the end of כרב.

[†] See Note under שכן above referred to.

[‡] De Ling. Primæv. pag. 133.

the texts cited under כן I. and כנן.) In *Picart*'s Ceremonies and Religious Cuſtoms, &c. Vol. III. p. 142. is a remarkable figure of one of theſe *Chemens* or *Zemes*, having the body of a *man* with a *ſerpent* wreathed about his legs, and the head of ſome bird at his middle, and having *five heads*, thoſe of a *lion*, of an *eagle*, of a *ſtag*, of a *dog*, and of a *ſerpent*, and in his right hand a *trident*.

2. SERAPIS, an *Egyptian* idol. His name may be derived from the Heb. שרף *to burn*, or compounded of שרף and אש *Fire*, or יש *Subſtance*, and ſo denote the *burning fire*, or *ſubſtance*. The *Egyptians*, or rather the *Greeks* from them in their confuſed way, have ſaid, that *Serapis* was the ſame as *Oſiris*, or the *Sun*; but it ſeems more probable that under this name they worſhipped the whole expanſe of the heavens, or according to *Ennius*'s deſcription,

*Hoc ſublime* candens, *quem invocant omnes* Jovem,
This *glowing* height which all invoke as *Jove*.

And no doubt by *Serapis* was ſignified *more than one* of the natural, even as by the שרפים Iſa. ch. vi. were typified *more than one* of the divine, agents. For this *idol was "repreſented under the form of a *man*, with a kind of *irradiation*, (or as ſome ſay, a † *baſket*, denoting *plenty*,) upon his head, near whom lay a creature with *three heads*, a *dog*'s on the right ſide, a *wolf*'s on the left, and a *lion*'s head in the middle: A *ſnake*, with his fold, encompaſſed them, whoſe head hung down into the god's right hand, with which he bridled the terrible monſter." And thus monſtrouſly, though at the ſame time evidently, did the *Egyptian* idolaters corrupt the divinely-inſtituted *Seraphic*, or which are the ſame, *Cherubic* emblems. (See Lexicon under שרף III.) And here we have again *five heads*, and the *human form* ſeparated from the others.

3. The *Egyptians* are ſaid to have given their ſupreme God four aſſiſtants; 1ſt. *Horus*, under the form of a *boy*; 2dly, One diſtinguiſhed by a *dog*'s face; 3dly, One under the form of a *hawk*, whom they call *Thauſtus*, (from the Heb. רא Q.) and ſignalized with *Hammon*'s *horn*; 4thly, A formidable *lion*.*

4. "In an iſland near *Bombay*, (belonging to the *Portugueſe*, and called *Elephanto*, from a huge artificial *elephant* of ſtone, bearing a young one upon it's back) is an idolatrous temple of a prodigious bigneſs, cut out of a firm rock. It is ſupported by forty-two pillars, and open on all ſides except the eaſt, where ſtands an image with *three heads*, (the *Complete Syſtem of Geography*, Vol. II. p. 336. ſays, with *four heads joined*, and their faces looking from each other) adorned with ſtrange hieroglyphics, and the walls are ſet round with monſtrous giants, whereof ſome have no leſs than *eight heads*."†

Here the *ſpecies* of heads are not determined, which is the leſs to be wondered at, ſince, as the *Complete Syſtem of Geography* informs us, the *Portugueſe* have purpoſely defaced theſe figures, but from the ſacredneſs of the *cherubic animals* in the *Eaſt*, (of which below) it is probable the heads were of the *cherubic*, or of ſimilar kinds.‡

5. *Orpheus*, who was the great introducer of the rites of the heathen worſhip among the *Greeks*, being charged with having invented the very names of the Gods, and declaring their generation and their ſe-

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* See *Macrobii* Saturnal. Lib. 1. *Pierii* Hieroglyph. Lib. 32. and *Took*'s Pantheon. In the laſt of theſe is a good print of *Serapis*.

† See *Montfaucon* Antiquité Expliquée, Vol. IV. p. 297, and *Shaw*'s Travels, p. 358.

* See *Witſii* Ægyptiaca, Lib. 1. cap. 9. § 1. and *Hutchinſon*'s Works, Vol. VII. p. 385.

† *Gordon*'s Geographical Grammar, p. 261. 12th edit.

‡ Sir *John Maundeville* who travelled into the Eaſt in the 14th century, ſpeaking of the *Eaſt-Indians*, ſays, "Sume worſchippen-Ydoles—made of lewed Wille of Man, that Man may not fynden among kyndely thinges; as an Ymage that hath *four hedes*, on of a *Man*, another of an *Hors*, or of an *Ox*, or of ſum other *Beſt* that no Man hath ſeyn aftre kyndely diſpoſicioun." Voiage and Travaile. p. 198. Edit. 1725.

veral actions, wherein he was for the moſt part followed by *Homer*, is yet ſaid to have been totally ſilent in his Theology, as to any thing intellectual, as unſpeakable and unknown, and to have made one of his principles to be a *dragon*, having the *heads* both of a *bull* and of a *lion*, and in the midſt the *face* of a *dog*, with *golden wings* on his ſhoulders.—*Timotheus* adds, that the ſame *Orpheus* alſo wrote that all things were made by *one Godhead, with three names*, and that this *God is all things*.[*]

6. DIANA, a *Roman* idol. The name ſeems to be derived from the Heb. די *ſufficient* and און *labour*, *activity*, and primarily to denote the *expanſion* or *heavens*, from their *inceſſant labour*. (Comp. under און II.) This idol "was called Triformis and Tergemina, i. e. *Threeformed* and *Triple*, and was repreſented with *three heads*; [†] the head of a *horſe* on the right ſide, of a *dog* on the left, and a *human head* in the midſt; whence ſome call her [‡] *three headed* and *three-faced*.[||] Others aſcribe to her the likeneſs of a *dog*, a *bull*, and a *lion*. [**] *Virgil* and [§] *Claudian* alſo mention her *three countenances*." *Took*'s Pantheon. In *Montfaucon*'s Antiquité Expliquée Tom. I. p. 150. Plate 90. ſhe is repreſented by three women joined at their backs.

7. PROSERPINE, another *Roman* idol, or, as they called her, Goddeſs. The name is from the *Greek* Περσεφονη, which ſeems a plain compound of the Heb. פרס *to break in pieces*, or פרש *to diſperſe*, and פני *the forms*. Accordingly ſhe was reckoned one of the *infernal* Goddeſſes; but *Orpheus*, (Hymn. Εις Περσεφονην) ſtyles her Ζωη και Θανατος, *both Life and Death*, and ſays of her,

> ——φερεις γαρ αιει, και παντα φονευεις,
> Thou both *produceſt* and *deſtroyeſt* all things.

which like a true Greek he aſſigns as the reaſon of her name Φερσεφονεια.

He prays,

> ——καρπους δ' αναπεμπ' απο γαιης.
> From earth *ſend forth* the fruits.

He alſo calls her, κεροεσσα *horned*, and ευφεγγης *ſplendid*.

Some have ſaid *Proſerpine* was the ſame as the laſt mentioned *Hecate* or *Diana*, and indeed ſhe ſeems to have originally denoted the whole *celeſtial fluid*, which, in it's *different conditions* and by it's *active impulſes*, (denoted by *horns*, comp. under עז IV. and קרן II.) doth indeed *produce* and *deſtroy* all things. To this alſo agreeth [*]the account produced by *Porphyry* and *Euſebius*, which this Goddeſs is ſaid to have given of herſelf. "I am called, ſays ſhe, of a *threefold* nature, and alſo *three headed*. Many and various are my forms, and *three* my ſymbols; I bear *three* ſimilitudes or images, of the *earth*, the *air*, the *fire*."

Here then are a *threefold* image and *three heads*, which as they were to repreſent the *earth*, *air*, and *fire*, probably were, one a *human*, another a *bird*'s, perhaps an *eagle*'s, and the third a *bull*'s, or ſome *horned* animal's.

8. TRIGLAF. "The *Vandals* had a God called *Triglaf*; one of theſe was found at *Herlungerberg*, near *Brandenburg*. He was

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[*] *Univerſal Hiſt*. Vol. I. p. 32, 33.

[†] See *Pierii* Hieroglyph. Fol. p. 48. and *Orpheus* in Argonaut.

[‡] Τρισοκεφαλον & τριπροσωπον. *Cornut*. & *Artemidor*. 2 Oneiroc.

[||] *Porph*. ap. Ger.

[**] Tergeminamque Hecaten, Tria Viginis Ora Dianæ.

[§] *Ecce procul* ternis Hecate *variata figuris*.

[*] Thus rendered into Latin by *Gyraldus*, De Diis Gentium Syntag. vi.

> *Naturæ* triplicis *dicor*, *Lucina*, *puella*
> *Taurica*; *itemque* triceps *miſſa e cælo aurea Phœbe*,
> *Quam multæ variant formæ*, *quam* trinaque *ſigna*,
> *Quæ* terna & *ſimulachra fero*, terræ, aeris, ignis,
> *Quippe meis atris terrarum eſt cura moloſſis*.

repreſented with *three heads.*—This was apparently the [*] *Trinity of Paganiſm.*" [†]

The *ſpecies* of heads here are not mentioned, but if they were not all [‡] *human*, may we not, from the ſacredneſs of the *cherubic animals*, particularly of the *lion* and the *eagle* among the northern nations, preſume that theſe made part of this compound idol?

9. " RODIGAST, an ancient *German* idol, bears an *ox's head* upon the breaſt, an *eagle* upon it's *head*, and holds a *pike* in it's left hand." [‖]

Here were *three* of the *Cherubic* heads, the *ox*'s or *bull*'s, the *eagle*'s, and the *man*'s, with the reſt of the figure, *human*.

The name *Rodigaſt* may be a compound of the Heb. רער *to tremble*, and נעש *to ſhake*, and ſo denote the *tremulous motion* of the שחקים or *conflicting airs*, which was alſo intimated by the *pike* in the idol's left hand.

10. [**] One of the idols of *Tabaſco* in *Mexico*, was a ſtrange figure, with the *head* and *body* of a *man*, the legs and feet of a *goat*, and *three dog's heads* about his middle. Comp. below 14. and 24.

11. [*] DOLICHENIUS, is thought by ſome to be the ſame as the *ſun*. The name is perhaps derived from the Heb. דלה *to draw forth*, i. e. *the light*, and כן *to machinate*. But by this idol muſt have been denoted, a *plurality* of agents or conditions. For in digging the port of *Marſeilles* was found a *groupe* of marble eleven or twelve feet high, repreſenting the God *Dolichenius*, (in a [†] human form I ſuppoſe, as nothing is ſaid to the contrary) ſtanding upon a *bull*, below which was an *eagle* diſplayed.

Here we have plainly *three* of the *cherubic* forms.

12. MITHRA or MITHRAS, according to Dr. *Hyde* Relig. Vet. Perſ. cap. 4. denoted the *ſun* or *ſolar light*, and was [‡] repreſented by a *man*, ſometimes *winged*, in the habit of the Perſian Kings, kneeling or ſtanding on a *bull*, which he is repreſented as holding by the horns or ſtabbing. This Dr. *Hyde* explains of the *ſun* now about to leave behind him the ſign Taurus or the *Bull*, *half dead* as it were, and at this ſeaſon of the year (namely in April) fertilizing the earth, and cauſing the whole vegetable world to ſpring and flouriſh. And probably this might be what the latter Perſians meant by this hieroglyphical figure, but might not the more ancient ones rather intend to exhibit therein the *Mediator-Light kindly* interpoſing and ſtopping the *Fire*'s rage denoted by the *Bull*. For the Perſian name [‖] *Mihr*, which the Greeks corrupted into Μιθρα *Mithra*, ſignifies *love*, *compaſſion*, *mercy*, and *Mithras* is ſometimes ſtyled Μεσιτης or *the Mediator*. And perhaps the *human form* was anciently deſigned

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[*] TRIUM DEAT, or *Lord in Trinity*, was worſhipped in a moſt magnificent Temple at *Upſal* in *Sweden* with human ſacrifices (only indeed on extraordinary occaſions) and was in general acknowledged by all the northern heathen, from whom we ourſelves are deſcended. See *Mortraye*'s Travels, Vol. II. p. 357. London edit. 1723.

[†] Memoires de Brandebourg, by the King of *Pruſſia*, p. 255. ſmall French Edit. 1751.

[‡] As thoſe were of the *Chineſe* idol *San Pao*, concerning which *Navarette*, in his account of China, B. 2. ch. 10. and B. 6. ch. 11. has the following remarkable teſtimony, remarkable, I mean; as coming from a Popiſh miſſionary; " This ſame ſect (of *Foe*,) has another idol they call SAN PAO. It conſiſts of *Three* equal in all reſpects. This which has been repreſented as *an image of the moſt bleſſed Trinity* is exactly the ſame with that which is on the high altar of the monaſtery of the Trinitarians at *Madrid*. If any *Chineſe* whatſoever ſaw it, he would ſay the SAN PAO of his country was worſhipped in theſe parts."—O ſhame to Popery! Comp. *Baudier*'s Hiſt. of the Court of the King of China in Lord Oxford's Collection of Voyages, Fol. Vol. II. Capt. *Hamilton* in his *New Account of the Eaſt-Indies*, Vol. II. p. 307. ſpeaking of the idols of *Japan* ſays, " One has *three* faces, and he is the father of the ſun, moon, and ſtars."

[‖] *Banier*'s Mythology, Vol. III. p. 381. Comp. *Montfaucon*, Antiq. Expliq. Vol. IV. p. 410.

[**] *Ceremonies and Religious Cuſtoms*, Vol. III. p. 167.

[*] See *Banier*'s Mythol. Vol. III. p. 275.

[†] The ſtatue was like that of a *Roman* warriour. *Univerſal Hiſt.* Vol. XVII. p. 578, Note. See the Figure in *Montfaucon*, Tom. I. p. 5. Plate 18.

[‡] See the Plate in *Hyde*, cap. 4. and *Montfaucon* Planche 215, 216, 217.

[‖] *Hyde* Relig. Vet. Perſ. cap. 4. ad Init.

to intimate the *incarnate Saviour* who was more or leſs the expectation and *deſire of all nations*. But however this be, in the above exhibitions of *Mithras*, we have at leaſt *two* of the *cherubic* emblems, and if we conſider the *wings* with which he was ſometimes furniſhed as borrowed from the *Eagle*, *three* of them; and *Mithras* was ſometimes called Τριπλασιος or *Triple*.

* *Montſaucon* gives us two figures of *Mithras* each of which has a *human* body, a *lion*'s head, and four *wings* on the ſhoulders, two extending towards heaven, and two deſcending towards the earth. (Comp. Ezek. i. 11.) In both theſe a *ſerpent* alſo makes part of the imagery.

13. GRYPHIN, perhaps from Heb. גרף *to gripe*. † *Apollo*, or *the Sun*, repreſented in a *human* ſhape with rays about his head, was ſometimes attended by *gryphins*, which have the head of an *eagle*, and the reſt of their form like a *lion*, and *wings* of a monſtrous ſize. The god himſelf was ſometimes called *Gryphenius*. ‡ *Gryphins* were among the *Indians* ſacred to the *ſun*, and it ſeems from a paſſage in *Plutarch*'s Sympoſium, and by a medal of *Gallienus*, as if the *Egyptians* paid them ſymbolical worſhip on that account. *Gryphins*, ſays *Pierius*, of many and various forms, appear not only in *Egypt*, but in || *Greece* and in all *Italy*, and to the utmoſt bounds of the *Roman* empire.

And to this head may, I think, be referred the *Chineſe dragon*, (compounded of a *bird*, a *wild beaſt*, and a *ſerpent*) "to which the Emperour and his Mandarins pay a deep worſhip, by proſtrating themſelves to it often with their faces quite to the ground, and burning incenſe and other rich perfumes upon it's altars."*

14. CHIMÆRA. *Heſiod*, in his Theogonia, or *Generation of the Gods*, among the reſt reckons *Chimæra*, the daughter of *Echidna*, who was a monſter, unlike to all, both gods and men, reſembling in her upper parts, *a black-ey'd nymph*, in her lower, *a dreadful ſerpent*. This ſeems a fanciful deſcription of the *primeval darkneſs*, when firſt mixed with the *light*. See Gen. i. 2, 3. "This *Echidna*, ſays the † poet, brought forth *Chimæra*, breathing *terrible fire*, horrible, great, ſwift, and ſtrong. (See Gen. iii. 24. Ezek. i. 4. 13.) She had *three heads*, one of a *bright-eyed lion*, the ſecond of a *goat*, the third of a ſtrong ſerpentine *dragon*; before, a *lion*; behind, a *dragon*; in the middle, a *goat*." ‡

15. SPHINX, an idolatrous emblem, well known, not only to the || Egyptians, but alſo to the Greeks. § The *Sphinx* was repreſented

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* *Antiquité Expliquée*, Tom. 2. p. 368, 9. Planche 215.

† *Pierii* Hieroglyph. Fol. edit. p. 216.

‡ *Voſſ.* De Orig. et Prog. Idol. Lib. 3. cap. 100.

|| We are informed by *Dionyſius*, Perieges. that there was the image of a *dragon* in *Apollo*'s temple at *Delphi*.

— ἡχι Δρακοντος
Δελφινης τριποδισσι Θεου παρακεκλιται ὁλκος.
Lin. 284, 5. edit. *Wells*.

* *Complete Syſtem of Geogrophy*, Vol. II. pag. 234.

† Η δε χιμαιραν ετικτε, πνεουσαν αμαιμακετον πυρ,
Δεινην τε, μεγαλην τε, ποδωκεα τε, κρατερην τε.
Της δ' ην τρεις κεφαλαι· μια μεν, χαροποιο λεοντος,
Ἡ δε, χιμαιρης, ἡδ', οφιος κρατεροιο δρακοντος.
Προσθε λεων, οπιθεν δε δρακων, μεσση δε χιμαιρα,
Δεινον αποπνειουσα πυρος μενος αιθομενοιο.
Θεογον Lin. 319, &c.

Comp. *Homer*, Il. VI. lin. 181, &c.

‡ Though the *Greeks*, who were remarkably fond of reducing every thing to their own country and language have made χιμαιρα ſignify a *ſhe-goat*, as if from χιμαρος *a goat*; yet perhaps that ſenſe of the word is rather to be deduced from the figure of the *Chimæra*, which was in part *goat-like*; and it ſeems probable, that the true derivation of Χιμαιρα, *Chimæra*, is, as Mr. *Bate*, Enquiry into the Similitudes, p. 186. has remarked, from היה *the creature*, and מראה *the repreſentation*, (See Ezek. i. 1.) and ſo it denotes *the repreſentative creature*; to wit, of the שמים, or *heavens*, (ſprung in ſome ſenſe from the *mixture* of *primeval darkneſs* with the *light*. See Gen. i. 6—8) and of their *light*, *activity*, and *vivifying power*, intimated by the *lion*, *goat*, and *ſerpent* reſpectively.

|| See *Bochart*, Vol. I 143.

§ See *Tooke*'s Pantheon, and *Pierii* Hieroglyph. p. 14. *Auſonius* thus deſcribes the *Sphinx*.

*Terruit Aonium* Volucris, Leo, Virgo, triformis
Sphinx, Volucris Pennis, pedibus Fera, fronte Puella:

And in a reverſe of *Marcus Aurelius* we ſee *Minerva* mounted on a *Sphinx* which exactly anſwers this deſcription.

preſented with the *head* and *breaſts of a woman*, the *wings of a bird*, the claws of a *lion*, and the reſt of the body like a *dog*, or, as ſome ſay, a *lion*. *Heſiod* makes her the daughter of *Chimæra*, probably becauſe ſhe ſucceeded that idol in the Pagan worſhip; whence in fact we find that among the *Egyptians* and *Greeks*, images *compounded of ſeveral forms* grew much more common than thoſe *with ſeveral heads*.

Is not the name *Sphinx* derived from the Heb. שפע *Abundance* and עז *Strength*, ſo denoting either the *abundant ſtrength* of the *heavens*, or rather that *ſtrength* of their's which affords *abundance* to man, which is alſo intimated by the *female breaſts* in the figure? Comp. under שר VI. Theſe *Sphinxes*, ſays * *Pierius*, you may ſee every where placed before the temples. Comp. *Spearman*'s Letters on the Septuagint, p. 124.

16. To the above *particulars* may be added the *general* teſtimony of *Tacitus* in relation to the *Egyptians*. † "They worſhip, ſays he, moſt kinds of *animals* and *compound figures*." As an excellent comment on which words, I cite the following paſſage from the late learned Lord Preſident ‡ *Forbes*; "Many *Egyptian* monuments ſhew *two*, ſometimes *three heads* of different creatures to *one body*; in vaſt numbers of gems, particularly thoſe called ‖ *Abraxas*, *human bodies*, have the *heads* ſometimes of *dogs*, ſometimes of *lions*, ſometimes of *eagles* or *hawks*, &c. and no one can doubt that each of theſe repreſentations was *ſymbolical*."

Come we now to ſuch emblematic idols among the heathen, wherein, at leaſt *two* of the *Cherubic*, or ſimilar forms, appear.

17. * In the *Sanctuary* of the temple of the *Syrian* Goddeſs at *Hierapolis* were the ſtatues of (*Jupiter* and *Juno*) Ζευς and Ηρα, as the Greeks were pleaſed to call them, though *Lucian* aſſures us the inhabitants had other names for them. Theſe ſtatues were of *gold*, in a *human* form. *Juno* ſat upon *lions*, and *Jupiter* was ſupported by *Bulls*.

18. ASTARTE, (in Heb. עשתרת which ſee in the Lexicon,) *a Syrian* idol was † repreſented as a *woman*, with *a bull's head* or *horns*, as we learn from *Sanchoniathon*.

19. ISIS, an Egyptian female idol, was in like manner figured with ‡ *bull*'s horns, and her ‖ head was moreover adorned with the feathers of a *vulture*, which is nearly allied to the *eagle*. Comp. below 52.

20. MOLECH, the abomination of the *Moabites* and *Ammonites*, had the head of a *calf* or *ſteer*, and the body and arms of a *man*. Comp. under מלך II.

21. ** APIS, of the *Egyptians*, was a *bull*, with *horns* like the moon on it's increaſe. In his forehead he had a *white* ſquare *ſhining* figure, and the effigies of an *eagle* on his back. The name *Apis* may be a derivative from the Heb. אף *Heat* or אפה *to heat*, and אש *fire* or יש *ſubſtance*. He was ſacred both to the *ſun* and *moon*. §

22. APIS, or SERAPIS, who was not only *† worſhipped by the *Egyptians*, but in *Greece*, eſpecially at *Athens*, and alſo at *Rome*, is repreſented on a Roman medal having this inſcription, SECURITAS REIPUB. *The Security of the Commonwealth*,

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ſcription. (See *Addiſon* on Medals, Dial. 2. Series 2d. Fig. 22.) Was not this a manifeſt perverſion of the appearance of the *God man* above the *Cherubim*; Ezek. i. 26?

* Hieroglyph. p. 14.

† *Ægyptii pleraque* animalia, effigieſque compoſitas *venerantur*. Hiſt. Lib. 5. cap. 5. Comp. *Porphyr*. De Abſtin. Lib. 4. cap. 9.

‡ Tracts, Vol. I. p. 197. Edit. *Edinburgh*.

‖ See *Montfaucon*, Tom. iv. Liv. 3. *Moſhem*. Inſtitut. Hiſt. Eccleſ. p. 101. Not. (*u*) Edit. *Helmſtad*, 1755. *Shaw*'s Travels, p. 355. &c.

* See *Lucian* De Deâ Syra. Tom. II. p. 901, 2. Edit. *Bened.* and *Univ. Hiſt.* Vol. II. p. 284.

† See *Voſſ.* De Orig. & Prog. Idol. Lib. 2. cap. 21.

‡ See *Herodotus*, Lib. 2. cap. 41. & *Voſſ.* Lib. 9. cap. 12.

‖ See *Tooke*'s Pantheon, pag. 336, 7.

** See *Herodot*. Lib. 3. cap. 28. and *Tooke*'s Pantheon.

§ See *Jablonſki* Pantheon Ægyptiacum. Lib. 4. cap. 2. p. 181, 2.

*† *Tooke*'s Pantheon, p. 336, 7.

in the form of a *bull*, having two *ſtars* over his head and back, with an *eagle* and two garlands, one of which it ſeems to preſent to the *bull*.

23. JUPITER AMMUN, or the *Sun*, was figured by ſome of the *Egyptians* and by the *Ammonians* with a * *ram*'s (inſtead of a *bull*'s) *face*. Comp. under כר II.

24. MENDES of the *Egyptians*, and PAN of the *Greeks* had the † *face* and legs of a *goat*, and the body of a *man*. Comp. above 10. 14, and under עז IV.

25. ‡ The *Egyptians* placed under the *throne* of the *Sun lions* with their manes dreadfully briſtling, in imitation of the ſolar rays.

26. DIANA; of whom above, 6. ‖ In her temple of *Olympia* was ſeen a *winged* figure, with the right ſide like a *panther*, the left like a *lion*.

27. ** HERCULES, by whom, as we learn from the *Orphic* hymn, was anciently meant the *Sun*, or rather, *the ſolar Light*, was commonly repreſented in a *human* form, cloathed with a *lion*'s ſkin. The § *human* form, as uſual, intimating the expected Saviour. Comp. under עז IV.

28. ADAD. The *ſun*, whom the *Aſſyrians* called *Adad*, that is, ſays my author, *One*, (perhaps from the Chaldee חד *one*, by reduplication חדחד *one alone, eminently one*,) is by them ſometimes figured as a *man*, riding upon a *lion*, and ſurrounded with rays.*†

29. †† The *Hieropolitans*, who are deſcended from the *Aſſyrians*, place ſeveral *flying eagles* near the image of *Apollo*, or the *Sun*, whom they repreſent in a *human form*.

30. JUPITER among both the *Greeks* and *Romans* was generally attended by an *eagle*, ſometimes placed on the top of his ſceptre, ſometimes bringing him thunder-bolts, and on, which he ſometimes rode. Hence the *eagle* is continually called by the poets, the *bird* and *miniſter of Jove*.

I ſhall now produce ſome of the principal proofs of the ſacredneſs of each *Cherubic* animal, when *ſeparate*.

31. MNEVIS. * Beſides *Apis*, (mentioned above, 22.) who was kept at *Memphis*, the *Egyptians* of *Heliopolis*, or *the city of the ſun*, called by Jer. ch. xliii. 13, בית שמש, worſhipped another *bull*, conſecrated to the *ſun*, and called *Mnevis*, Μνευις. The name may be a derivative from the Heb. מנה *to diſtribute*, and אש *fire*; and ſo denote the *fire* either as *diſtributing* light throughout the whole material ſyſtem, or rather perhaps as *diſtributing*, (by the joint aſſiſtance of the *light* and *ſpirit*) things into their reſpective places and orders, &c. and ſecondarily *diſpenſing* food and other natural bleſſings to man. Comp. under מנה IX.

32. PACIS. † At the city of *Hermunthus* likewiſe, in the magnificent temple of *Apollo*, the *Egyptians* worſhipped a *bull*, conſecrated to the *Sun*. *Pacis* ſeems a plain compound of the Heb. פך *to diſſolve*, and אש *fire*, or יש *ſubſtance*, ſo imports the *diſſolving fire* or *ſubſtance*.

33. BAAL. The *Sun* was by this name worſhipped under the form of an animal of the *ox* or *beeve* kind, by the idolaters of ſeveral other nations as well as by the *Egyptians*. So we expreſly read of the ‡ *Heifer Baal*, Tobit i. 5. Comp. Rom. xi. 4. and the LXX. in Hoſea ii. 8.

34. "The ‖ Gauls worſhipped a brazen *bull*."

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* Κριοπροσωπον, *Herodotus* Lib. 2. cap. 42.

† Αιγοπροσωπον, *Herodotus* Lib. 2. cap. 46. Comp. under עז IV.

‡ *Pierii* Hieroglyph. p. 1.

‖ *Pierii* Hieroglyph. p. 11.

** See *Tooke*'s Pantheon, and comp. *Pierii* Hieroglyph. pag. 10.

§ See *Spearman*'s Letters on the Septuagint, p. 88, &c.

*† See more in *Macrobii* Saturnal. Lib. 1. cap. 23.

†† *Macrobii* Saturnal. Lib. 1. cap. 17.

* *Strabo*, Lib. 17. p. 1158. Edit. *Amſtel.* *Voſſ.* Lib. 3. cap 74.

† *Macrobii* Saturnal. Lib. 1. cap. 21. Comp. *Strabo*, Lib. 17. p. 1171. Edit. *Amſtel.*

‡ *Joſephus* De Bel. Lib. iv. cap. i. § 1. mentions a place in *Galilee* (where the ſountains of *Daphne* or *Dane* ran into the leſſer *Jordan*) called της χρυσης βοος νεων, the temple of the *golden heifer*.

‖ *Univerſ. Hiſt.* Vol. XVIII. p. 351.

35. *Of all living animals the Pagan *Eaſt-Indians* have the greateſt veneration for a *cow*, to whom they pay a ſolemn addreſs every morning, and at a certain time of the year they drink the ſtale of that worſhipful animal, believing it hath a ſingular quality to *purify all their defilements*." "Theſe people believe there is ſomething ſo *divine* in a *cow*, that happy is the man who can get himſelf ſprinkled with the aſhes of a cow, burnt by a *Bramin*, or the man who happens to lay hold of a *cow*'s tail in the agonies of death." †

"‡ The *Eaſt-Indians* likewiſe ſet on a pillar a little *cow* of wood or ſtone in a great many places."

36. ‖ "As formerly the *Egyptians*, ſo now the *Indians*, who inhabit the kingdom of *Cuchin*, worſhip an *ox* in a peculiar manner for God, and call him *Tamberan*." May not this name be from תם *perfect*, and ברא *to create*, ſo denote the *perfection of the creation*; or is it not rather from תם and בר *to purify*, and ſignifying the *perfection of the purity*, i. e. *the celeſtial fluid* in the higheſt degree of *purity*, and from which they expected *purification* from ſin? Comp. 35. and under בר VIII, and ſee Job xxvii. 11. Cant. vi. 9.

37. § "On the frontiers of *Bengal* is an *ox* of a prodigious ſize, which ſtands on the high road, and has two rubies for it's eyes. The *Indians* of that country ſeldom ſet out upon a journey, without firſt invoking that animal. Thoſe of the kingdom of *Var* anoint or daub their horſes with the fat of a new ſlain *ox*. Thoſe of *Melipaur* carry ſome *bull*'s hair along with them, and tie it to the necks of their horſes, thinking it to be an *excellent preſervative*. Others who alſo worſhip *oxen*, firſt kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themſelves withal, as *Marcus Paulus* aſſures us."

38. *JAGARYNATS temple in the *Eaſt-Indies* has in the *middle* of it an *ox*, cut in one entire ſtone bigger than the life.

39. The *lion* was dedicated to the *Sun*, as *Pierius* Hieroglyph. in *Leo*, continually teaches us: †*Macrobius*, to much the ſame purpoſe ſays, that the Mother of the Gods, that is, the Earth, in the form of a *woman*, was repreſented as carried by *lions*, animals endued with great *ſtrength* and *heat*, which, adds he, is the nature of the *heavens*, in whoſe circumference is contained the air which carries the earth. So the *Orphic* Hymn to the Mother of the Gods,

Ταυροφονων ζευξασα ταχυδρομον Ἁρμα λεοντων.
The bull-deſtroying *lions* to thy car
Thou joineſt.——

40. ‡ *Cræſus* dedicated a *golden lion* to *Apollo* at *Delphi*.

41. ‖ *Arnobius* upbraids the heathen, ſaying, "We ſee among your gods § *lions*, with a ſtern countenance, daubed over with vermillion, and called frugiferi i. e. *corn-producers*." This the *ſolar light* eminently is in a phyſical ſenſe.

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[*] *Gordon*'s Geograph. Gram. p. 259.

[†] *Complete Syſt. of Geography*, Vol. II. p. 304.

[‡] *Conformity of the Eaſt-Indians with the Jews*, &c. ch. 9.

[‖] *Cæſar Scaliger* in *Voſſ.* Lib 9. cap. 14.

[§] *Conformity of the Eaſt-Indians with the Jews*, &c. ch. 9.

[*] *Complete Syſt. of Geography*, Vol. II. pag. 324. "The figure of this idol is only an irregular *pyramidical black ſtone*, of about four or five hundred weight, with two rich diamonds near the top to repreſent eyes, and the noſe and mouth painted with vermillion." Is not the name *Jagarynat* originally derived from יגר (Chald.) *a heap*, and ענת *to return*? And is not the *black pyramidical pillar* an emblem of the *ſpirit* or *groſs air*, *returning* from the circumference to the *ſolar fire*, intimated by the *ox* in the *middle* of the temple? The *Canaanites* appear to have had ſeveral ביתs, or temples to the *ſpirit* under this attribute of ענת *The returner*. See Joſh. xv. 59. xix. 38. Jud. i. 33. And it is obſervable that in the two latter texts בית ענת is immediately joined with בית שמש *The temple of the Sun* or *Solar Light*. Comp. מצבה II. under יצב I.

[†] Saturnal, Lib. 1. cap. 21.

[‡] *Herodotus*, Lib. 1. cap. 50.

[‖] Adverſus Gentes. Lib. 6.

[§] By the bye, in the print of the *Britiſh* king *Caractacus*, brought before the Emperor *Claudius*, there is an idol of the *Britons*, with a *lion*'s head. Qu. Upon what authority?

42. [*] The *Egyptians* conſecrated to *Vulcan* a *lion*, becauſe he is a *fiery* animal.

43. [†] The *Leopolitans* in *Egypt* worſhipped a *lion*, as an emblem of the *ſun*.

44. [‡] At *Dandera*, anciently *Tentyra*, in *Egypt*, is ſtanding part of a temple or palace of ſurpriſing dimenſions. Two *lions* of white marble, as big as horſes, ſtand about half the length of their bodies out of the wall. The ſide is above 300 paces long, *filled alſo with ſculptures of the ſame kind*, and has three *lions* jutting out, of the ſame ſize with the former.—The columns—— have each on their cornice a capital, compoſed of *four women's heads*, with their head dreſs, ſet back to back, and appearing like the faces of a double *Janus*.—The tradition of the country is, that this was a temple of *Serapis*, which ſeems to be confirmed by a Greek inſcription, wherein the name of that deity appears. Comp. above 2.

45. [||] One of the idols of *Tabaſco*, in *Mexico*, was a *lion*.

46. [§] YAGHUTH and NASR, whom the *Arabians* pretend to be *Antediluvian* idols, (as, conſidering that the *cherubic* emblems were ſet up from the Fall of Man, they might not improbably be) were worſhipped by them under the forms of a *lion* and of an *eagle*.

47. *The Eagle*. Let a man, ſays [**] *Pierius*, peruſe the hiſtories of the *Aſſyrians*, *Medes*, or *Perſians*, or the records and glorious atchievements of the *Greeks* and *Macedonians*, or of the *Romans*, who afterwards eclipſed them all,—What will he meet with among theſe more frequently than the *eagle*, what more honoured, what more *ſacred?*—To this bird alone, by the conſent of all ages and augurs, is the honour given of always portending proſperous events.

48. [*] The *Perſians*, long before the *Romans* conſecrated an *eagle* with the wings extended.

49. *Martinius* (Lexicon Etymol. in *Aquila*,) propoſes the derivation of the *Greek* name of an *eagle*, [†] *αετος*, from *αω to breathe*, (from which verb, ſays he, *αηρ the air* is derived,) becauſe it is ſacred to *Jupiter*, who is allegorically *the air*.

50. [‡] The *Hawk*, under which genus was alſo comprehended the *eagle*, was among the *Egyptians* ſacred, and, from it's ſwift flight, the emblem of *wind*, or of the *air in motion*.

51. [||] *Diodorus Siculus*, Lib. 1. informs us, that the inhabitants of *Thebes*, in *Egypt*, worſhipped an *eagle*, becauſe, ſays he, they thought it a *royal* bird, and worthy *Jove*.

52. [§] JUNO, that is, *the air*, was anciently worſhipped with human ſacrifices, at a city of *Upper Thebais* in *Egypt*, under the form of a *Vulture*, a ſpecies of bird (as obſerved above, 19.) nearly allied to the *eagle*.

53. [††] Many *Vultures* ſat in the temple of the *Genius* of the *Roman* people, and that of *Concord*.

54. [**] At the famous temple of *Apollo*, at *Delphi*, were two *golden eagles*, for which the Greeks, and from them the Romans, being ignorant of the true, have aſſigned a ridiculous reaſon.

55. [‡‡] The rotunda before the temple (ſuppoſed to have been the *Sun*'s) at *Balbec*, appears to have been covered and embelliſhed with the figures of *eagles*.—You are no ſooner under the portal, but looking up you ſee the bottom of the lintel enriched with a piece of ſculpture hardly to be equal-

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[*] *Voſſ.* Lib. 3. cap. 53.

[†] *Ælian* De Animal. Lib. 12. cap. 7. *Voſſ.* Lib. 3. cap. 74.

[‡] *Univerſ. Hiſt.* Vol. I. p 453, 4.

[||] *Ceremonies and Religious Cuſtoms*, &c. Vol. III. p. 167.

[§] *Hyde* Relig. Vet. Perſ. cap. 5. p. 132, 3. See *Univerſ. Hiſt.* Vol. XVIII. p. 384, 5.

[**] Hieroglyph. Lib. 19. 175. Comp. *Joſeph.* De Bel. Lib. 3. cap. 6. § 2.

[*] *Pierii* Hieroglyph. Lib. 19. p. 175. Comp. *Voſſ.* Lib. 3. cap. 76. and *Xenophon* Cyropæd. Lib. 7. ad init.

[†] So *Voſſ.* Lib 9. cap. 17.

[‡] See *Voſſ.* Lib. 9. cap. 11. and Lib. 3. cap. 87. and *Strabo*, Lib. 17. p. 1167. Edit. *Amſtel.*

[||] See *Voſſ.* Lib. 3. cap. 100.

[§] See *Univ. Hiſt.* Vol. I. p. 483. Qu. Is not the Roman name *Juno* from the *Heb.* יונה, the *compreſſor*, on account of the *air's compreſſing* force?

[††] *Voſſ.* Lib. 9. cap. 28. from *Dio*.

[**] See *Pierii* Hieroglyph. Lib. 19.

[‡‡] See *Univerſ. Hiſt.* Vol. II. p. 266, 268.

led. It is a vaſt *eagle* in bas-relief, and carrying a [*] *Caduceus* in his pounces.

56. [†]Over the door of the temple of the *Sun*, at *Palmyra*, you can juſt trace out a ſpread *eagle*, as at *Balbec*, with *ſome angels* or *cupids accompanying it on the ſame ſtone*; and ſeveral *eagles* are ſeen upon ſtones that are fallen down.

57. [‡]Among the *Tenſas*, a people of *Miſſiſippi*, two *eagles*, with extended wings, hang in the cloſet or tabernacle of the temple of the *Sun*, and look towards him.

58. [||] In the Apotheoſis of the *Roman* Emperours, as ſoon as fire was put to the funeral pile, an *eagle* was let looſe, which ſeemed to carry the Emperour's ſoul into *heaven*.

59. "Within the incloſures of the temple of the *Syrian* Goddeſs (See above 17.) they kept *oxen*, *horſes*, *lions*, *bears*, *eagles*, all which were no way noxious to men, but all *ſacred* and tame."[§]

60. As to the *human* form in the *Cherubim*, it ſeems quite needleſs to produce inſtances of that being idolized among the heathen; ſince it appears in far the greater part of their idols throughout the world.

I come now in the

VI, and LAST PLACE, To anſwer ſome objections which may be made to the explanation of the *Cherubic* emblems above propoſed.

But as ſeveral of theſe have been already obviated, I ſhall have the fewer to conſider under this head.

1ſt. Then it may be ſuggeſted that the above explanation of the *Cherubim* favours that *Idolatry* or *Image-worſhip*, which is ſo expreſly forbidden in the ſecond commandment, and in many other paſſages of ſcripture. In anſwer to this objection I would obſerve firſt, that if it have any force at all, it holds as ſtrongly, at leaſt, againſt the ſuppoſition of the *Cherubim*'s repreſenting *Created Spirits*, as it does againſt the doctrine which teaches that they were emblematical of *the Three Divine Perſons with the Man in union.* For that they were exhibited with *faces* and *wings* we learn from Exod. xxv. 20, & al. and that they had *the likeneſs of a compound animal Ezekiel* expreſly declares.

But indeed the objection drawn from the ſecond commandment immediately vaniſhes on attentively reading the words of it; Exod. xx. 4, *Thou ſhalt not make* [*] לך to thyſelf *any graven image*, &c. ver. 5. *Thou ſhalt not* bow down *to them*, &c. Now the *Cherubim*, whatever they repreſented, were not made by the people *to themſelves*, i. e. out of their own head or imagination, and for their own *uninſtituted* uſe; but were formed by God's expreſs command, according to a divine pattern, by men divinely inſpired for that purpoſe. See Exod. xxv. 18, &c. xxxi. 1—11. xxv. 9, 40. Comp. 1 Chron. xxviii. 6, 11—19. And as to the *uſe* made of them, the people were ſo far from *bowing down to*, or *ſerving* the *four-faced Cherubs*, placed in the Holy of Holies, that they could not even ſee them, becauſe they were always ſeparated from the outer tabernacle or temple by a thick [†]vail; (ſee Exod. xxvi. 31, &c. 1 Chron. iii. 14.) and no one but the *High Prieſt*, and he only *once a year*, was permitted to enter the Holy of Holies; (ſee Lev. ch. xvi.) and when he did enter therein, according to God's appointment, and in order to ſprinkle the typical blood upon the mercy-ſeat before the *Cherubim*, it was expreſly ordained Lev. xvi. 17, that *no man* (not even a Levite or a Prieſt) *ſhould*

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[*] That is, two *ſerpents* entwined about a rod, which *ſerpents* thus ſupported by the *eagle*, were probably emblems of the *light* and *fire*, ſupported by the *ſpirit*. See *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, &c. p. 56. 2d Edit.

[†] *Univerſ. Hiſt.* Vol. II. p. 275. Comp. *Wells's* Sacred Geography, Vol. III. p. 128.

[‡] *Ceremonies and Religious Cuſtoms*, Vol. III. p. 86.

[||] *Herodian*, Lib. 4. § 3. cited *Pierii* Hieroglyph. Lib. 19. and *Voſſ.* Lib 3. cap. 76.

[§] *Univerſ. Hiſt.* Vol. II. p. 286.

[*] So לכם *to yourſelves.* Deut. iv. 16. Exod. xxx. 37. Comp. Exod. xxxii. 8. Amos v. 26.

[†] See under פרך.

*be in the tabernacle of* מועד i. e. in the outer tabernacle or holy place. Nor

2dly. Will the *Cherubim*, ſet up by God's expreſs *appointment*, and the ſervice he *ordained* to be performed before them, give the leaſt countenance to the Image-worſhip common among the Papiſts. Till they can produce a *poſitive* and *clear command* from God to *erect*, *bow down to*, and *ſerve* the *images* of Chriſt, the Bleſſed Virgin Mary, and other Saints, the ſecond commandment remains in full force againſt them: They do make *to themſelves graven images*, or *likeneſſes*, and worſhip them, and therefore notwithſtanding all their well-known evaſions and diſtinctions on this ſubject, are but too juſtly charged with being *idolaters*.

A 3d. objection may be taken from the hymn of the *Seraphim*, (which is another name for the *Cherubim*, ſee under שרף III.) in Iſa. vi. 3; and from the like hymn of the *Cherubic* animals, Rev. iv. 8. In Iſaiah they cry one to another, *Holy, holy, holy, (is) Jehovah of hoſts; the whole earth is full of his glory.* In Rev. *They reſt not day and night ſaying*, * *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* But ſurely the anſwer to this objection is as ſatisfactory as it is ſhort, namely, that the *Emblems* are in theſe paſſages repreſented as confeſſing to the *Realities*, and proclaiming the glory of that *Holy, holy, holy Lord, Three Perſons* or *Aleim, and One Jehovah*, in the knowledge of whoſe *Power*, *Unity*, *Perſonality*, and *Union with Man*, they were intended in the moſt ſtriking and convincing manner to inſtruct mankind.

4thly. It may be further objected that the *four animals* as well as the four and twenty Elders *fell down before the Lamb*, Rev. v. 8, *and worſhipped God*, προσεκυνησαν τω Θεω, Rev. xix. 4. "Now it is ſcarce to be conceived, if theſe four beaſts were repreſentatives of the Divine Perſons that they could with any propriety, or without the greateſt ſoleciſm, be ſaid and deſcribed to *fall down before* and *worſhip* other emblematical repreſentations of the ſame Divine Nature and Perfections. And therefore whatever theſe beaſts were emblems of, they could not be *Cherubim* in Mr. *H*'s ſenſe of that word: it being as contrary to the rational explanation of a viſion to ſay that one emblem of the Divinity ſhould worſhip another emblem of it, as it is contrary to the reaſon of mankind, and to all our notions either of the Godhead or of Worſhip, to ſay that the Trinity worſhipped the Trinity; or any one Perſon in the Trinity." Thus have I given the objection it's full force, by ſtating it in the ſtrong and *well choſen* words of Dr. *Sharp.* (On Cherubim p. 305.) And very plauſible indeed it muſt appear to thoſe who have not been accuſtomed to conſider the emblematic repreſentations with which both the Law and the Prophets as well as this Book of Revelation abound. But let it be carefully obſerved that theſe repreſentations in Rev. ch. v. and xix. are not only viſional but *hieroglyphical*, and therefore muſt be explained according to the analogy of ſuch *emblematical* exhibitions; and as at ver. 6, *the Lamb, as it had been ſlain, having ſeven horns and ſeven eyes, ſtanding in the midſt of the throne, and of the four animals, and of the four and twenty Elders*, is evidently *ſymbolical* of the *Lamb of God* now raiſed from the dead, and inveſted with all *knowledge* and *power* both in heaven and in earth; ſo *the four animals falling down before him*, ver. 8, and, as it is expreſſed ch. xix. 4, *worſhipping God who ſat upon the throne*, muſt, in all reaſon, be explained *ſymbolically* likewiſe; not from any *abſtract* or *metaphyſical notions* we may have framed to ourſelves of *worſhip in general*, but from the *ſpecific* and *peculiar circumſtances* of the caſe before us. Thus likewiſe, when in 1 Chron. xxix. 20, *All the congregation* worſhipped *Jehovah and the King*, namely *David*, the *worſhip* to both is expreſſed by the ſame ſtrong phraſe—ישתחוו ל *proſtrated themſelves to*, LXX. προσεκυνησαν; yet ſurely no one will ſay that the people meant to *worſhip* David as *God*, but only to acknowledge him as *King*. So *Adonijah*, who had conteſted the crown with Solomon, *came*, וישתחו and worſhipped *King Solomon*, (1 K. i. 53.) not as *God* doubtleſs, but as *King*, thereby *ſurrendering his own claim to the throne*. However "contrary therefore it may be to the reaſon of mankind, and to all *our* notions either of the Godhead or of Worſhip, to ſay that the Trinity worſhipped the Trinity, or any one Perſon of the Trinity," i. e. with divine worſhip as a creature worſhips his creator; yet it is by no means contrary to the rational and ſcriptural explanation of an *emblematic* viſion, to ſay that the *hieroglyphical emblems of the whole ever-bleſſed Trinity, fell down and worſhipped the hieroglyphical emblem of the God-man*, or *God who ſat upon the throne*. Since ſuch *falling down, proſtration*, or *worſhipping* was the uſual *ſymbolical* act, as it ſtill is in the eaſt, not only of divine worſhip, but of *acknowledging the regal power* to be in the perſon ſo worſhipped; and theſe acts of the *cherubic* animals in Rev. v. 6. xix. 4, meant nothing more than either a ceſſion of the adminiſtration of all *divine power* to *Chriſt God-man*, or a declaration of the divine Perſons, by their *hieroglyphical repreſentatives*, that *He* muſt *reign*, till all his enemies were made his footſtool. Comp. Mat. xxviii. 18. 1 Cor. xv. 25. But

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* Or rather, *Holy, holy, holy,* is *the Lord God Almighty.* Ἁγιος, ἁγιος, ἁγιος, Κυριος ὁ Θεος ὁ παντοκρατωρ.

5thly and Laſtly, As a ſequel and confirmation of the preceding objection, it may be urged that in Rev. v. 8, 9, *the four animals*, as well as the four and twenty Elders, confeſs to the lamb ſaying, *Thou haſt* redeemed us *to God by thy blood*; but [*] this can relate only to ſome members of the Church of God *in this world*. It can refer only to MEN.—Now let us for a moment admit the validity of this objection, and ſee the conſequences of it. For if this be ſo, then I ſay that the *four Cherubic animals* mentioned in the IVth Chapter, which are evidently the ſame as thoſe in the Vth, muſt alſo repreſent *Men*; and as the emblematic exhibition of the throne, and of the four animals in the IVth Chapter is plainly ſimilar to that in the firſt and tenth of Ezekiel, it follows that the animals in Ezekiel's viſion likewiſe repreſented *Men*. But the Prophet (ch. x. 1—20.) *knew theſe to be Cherubim*, i. e. ſuch *four-faced Cherubs* as were in the Holy of Holies, (as above proved under my Iſt Head.) From the interpretation of Rev. v. 8, 9, above laid down then, the concluſion will be, that the *Cherubim of Glory* in the Holy of Holies repreſented MEN; which for the reaſons given under my IId general head againſt their repreſenting *Angels*, is *abſurd* and *impoſſible*.

Let us now return to Rev. v. 8, 9, and remark with a late learned [*] writer, that "if the Grammar of the 8th verſe be ſtrictly examined, the text ſays, *every one of them had* harps and golden phials, where the words in the Greek are εχοντες ἑκαϛος, in the maſculine gender, referring to Πρεσβυτεροι *the Elders*, the more immediate antecedent; and not to ζωα or the *four beaſts*, which is the neuter gender. And ſo the words *thou haſt redeemed us* (ver. 9.) are the words of *the Elders*, and not of the *beaſts*, who only ratify all, and give their aſſent by ſaying *Amen*." [†] ver. 14.

Thus have I endeavoured, in as narrow a compaſs as I could, to preſent the reader with what appears to me the true, becauſe the *only conſiſtent*, explanation of the *Cherubic* emblems, which the [*] *Jews* truly confeſs to be the *Foundation, Root, Heart and Marrow of the whole Tabernacle, and ſo of the whole Levitical Service.* I pretend not however to have gone through every particular relative to this glorious and extenſive ſubject. This would require a conſiderable volume. And for further ſatisfaction I muſt beg leave to refer the truly candid and *ſerious* to the ſixth and ſeventh Volumes of Mr. *Hutchinſon*'s Works, to Lord Preſident *Forbes*'s *Thoughts concerning Religion*, in his Tracts, Vol. I. p. 190. Edit. *Edinburgh*, to the learned Mr. *Spearman*'s *Enquiry after Philoſophy and Theology*, Chap. 6. and eſpecially to an excellent Treatiſe of the late Reverend Mr. *Julius Bate* entitled [†] *An Enquiry into the occaſional and ſtanding Similitudes of the Lord God*, &c. The learned Reader may alſo meet with ſome pertinent obſervations in *Noldius*'s Particles, Annot. 322.

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[*] See *Taylor*'s Hebrew Concordance under כרב.

[*] Mr. *Spearman* in his *Enquiry after Philoſophy and Theology*, p. 381. Edit. *Edinburgh*.

[†] The learned *Herman Witſius* in his *Egyptiaca*, Lib. 2. cap. 13 § 35. ſhews, even without inſiſting on the ſtrict grammatical conſtruction, that εχοντες ἑκαϛος &c. may relate to the *Elders only*, and produces Neh. xiii. 1, 2. (compared with Num. xxii. 3.) and Jer. xxi. 7. (compared with Jer. lii. 11.) as ſimilar inſtances from the Old Teſtament.

## כרה

With a radical, but mutable or omiſſible, ה. *To cut, cut up, penetrate.*

I. *To dig, cut out*, with a ſpade or other inſtrument, as a well, a pit, a ſepulchre. See Gen. xxvi. 25. l. 5. Exod. xxi. 33. As a N. fem. כרת *A digging.* נות כרת literally, *Folds* or *cotes of digging* ſeem to mean ſuch *holes* or *caves* as the ſhepherds *dug* in the rocks or mountains to ſhelter their flocks from the weather, eſpecially from the extreme heat. occ. Zeph. ii. 6. Comp. Cant. i. 7. As a N. מכרה *A pit.* occ. Zeph. ii. 9. As a N. fem. in Reg. מכורת Plur. in Reg. מכרתי, and מכרותי *A being digged out*, as it were, i. e. *produced*. occ. Ezek. xvi. 3. (where it is joined with מלדתך *thy nativity)* xxi. 30. (where *the land* מכרותיך is equivalent to the *place where* thou waſt created) xxix. 14. (where the Vulg. explains מכורתם by nativitatis ſuæ *of their nativity*, and the LXX. by οθεν εληφθησαν *whence they were taken).*

II. Spoken of Water. *To dig for.* occ. Deut. ii. 6.

III. Becauſe this V. is often applied to *digging a pit* or *pitfall*, as Pſ. vii. 16. lvii. 7. xciv. 13. cxix. 80. Prov. xxvi. 28, hence, the word for a *pit* being underſtood, it denotes *To dig a pit* or *pitfall*, i. e. *to deviſe ſecret miſchief.* occ. Job vi. 27. Prov. xvi. 27.

IV. Spoken of the ears, by David in the perſon of the Meſſiah. occ. Pſ. xl. 7. אזנים כרית לי, literally, *Ears haſt thou* digged *for me.* Many interpreters have ſuppoſed in theſe words an allusion to the law, Exod. xxi. 5, 6. Deut. xv. 17, where the ſervant who loved his maſter and was not diſpoſed to leave him, was to have his ear *bored through* with an awl and fixed to the door or door-poſt, and ſerve him till the Jubilee. But obſerve that in the text of the Pſalm, and in the application of it by St. Paul, Heb. x. 5, Chriſt is introduced in the Character not of a *Servant* but of a *Prieſt*, and further that in the caſe of the ſervant, Exod. xxi. 6, not his *ears*, but only *one ear* was to be bored, and that this boring is expreſſed not by כרה but by רצע. The expreſſion in Iſa. l. 5, *The Lord Jehovah* פתח לי אזן hath opened my ear, *and I was not rebellious* (comp. Iſa. xlviii. 8.) ſeems to come nearer to that in the Pſalm ; but then it muſt be allowed that the Pſalmiſt's is the ſtronger expreſſion, and that in this view *digging the ears* muſt mean removing wax or other obſtructions to hearing ; but as ſuch obſtructions cannot in a ſpiritual ſenſe be aſcribed to Chriſt, it ſhould ſeem that כרה *digging* the ears, (like נטע *planting* them, Pſ. xciv. 9.) refers to their *original conformation* ; and that the former of theſe phraſes further imports the *original aptitude* to hear and do God's will, in which the Humanity of Chriſt was formed. And the expreſſion according to this interpretation will in ſenſe coincide with the Septuagint's explanation of it, *Σωμα δε κατηρτισω μοι—A body haſt thou prepared* or *adjuſted for me*, which is accordingly adopted by the Apoſtle, Heb. x. 5.*

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[*] " *Quemadmodum etiam* ipſi Hebræi fatentur,—*quod* Fundamentum, Radix, Cor & Medulla totius Tabernaculi, atque adeo totius Cultus Levitici fuerit Arca cum Propitiatorio & Cherubinis *(ut* Coſri *ſcribit* Par. 2. Sect. 28. & ibi R. *Jehudah Muſcatus)*—& ad eam referebantur & reſpiciebant." *Buxtorf* Hiſt. Arcæ Fœderis, p. 151.

[†] Printed for *Withers* (now *Folingſby*) at the *Seven Stars*, near *Temple Bar, Fleet Street, London,*

V. *To cut up*, i. e. meat for a banquet. occ. 2 K. vi. 23. Job xl. 25, or xli. 6; where the Vulg. concîdent *ſhall cut in pieces*; but comp. under כר: As a N. כרה *A cutting up*. occ. 2 K. vi. 23.

VI. It ſeems once to ſignify *knowing carnally*, as a woman. Hoſ. iii. 2. So Vulg. Fodi. Comp. Iſa. li. 1.

VII. As a N. with a formative א, אכר *A huſbandman, one who cultivates* the ground *by digging, ploughing*, or otherwiſe *cutting* and *dividing* the ſoil. 2 Chron. xxvi. 10. Jer. li. 23. & al.

VIII. Chald. In Ith. *To be pierced, wounded, grieved*. occ. Dan. vii. 15.

### כרז

Chald. In Aph. *To cry aloud, proclaim*. occ. Dan. v. 29. As a N. כרוז *A crier, an herald*. occ. Dan. iii. 4. The Targums uſe this word in the ſame ſenſe. Hence the Greek *κραζω to cry*, and *κηρυσσω to proclaim*; by which latter V. *Theodotion* renders כרז Dan. v. 29, as he does the N. כרוז by Κηρυξ, Dan. iii. 4.

### כרך

Occurs not as a Verb in the Hebrew Bible, but in Chaldee and Syriac ſignifies, *To involve, wrap up*. Hence as a N. תכריך *An outer garment, a robe*. occ. Eſth. viii. 15.

Der. *R* being changed into *L*, *Cloak*. Q?

### כרם

Occurs not as a Verb in Hebrew, but in Syriac denotes, *To prune, cut off*. Hence as a N. כרם *A vine*, or *vineyard*, which is *cultivated* in that manner. Gen. ix. 20. Exod. xxiii. 11. 1 K. xxi. 18. In plur. כרמים *Pruners, vine-dreſſers*. 2 K. xxv. 12. & al.

Der. Lat. *Carmen*, verſe (where ſuperfluous ſyllables are *cut off*, comp. under זמר III.) whence Eng. *Charm, charmer*, &c. Alſo, *crum* or *crumb*. Q?

### כרס

As a N. כרסא See among the *Pluriliterals*.

### כרע

I. *To bow, ſink down*, as the knees. 1 K. xix. 18.

II. *To bow, ſink down*, as a man upon his knees. Jud. vii. 5, 6. 1 K. viii. 54. 2 K. i. 13.

III. *To couch*, as a lion by *bowing* his legs under him. Gen. xlix. 9. Num. xxiv. 9.

IV. *To bow* or *ſink down* the head with the bulk of the body, in token of reſpect. Eſth. iii. 2, 5. 2 Chron. vii. 3. xxix. 29.

V. *To bow* or *ſink down*, as females in bringing forth. 1 Sam. iv. 19. Job xxxix. 3.

VI. *To bow* or *ſink down*, as a perſon ſlain or wounded. Jud. v. 27. 2 K. ix. 24. In Hiph. *To make to ſink down* thus. Pſ. xvii. 13. xviii. 40. Comp. Pſ. lxxviii. 31.

VII. In Hiph. *To bow* or *bring down*, in a figurative ſenſe, *to afflict, humble*. Jud. xi. 35.

VIII. As a N. maſc. plur. כרעים *The legs* of animals from their *bowing* or *bending* at the knees or other joints. Exod. xii. 9. Lev. i. 9. & al. Lev. xi. 21. אשר לו כרעים ממעל לרגליו *Which have* benders or crouching joints *above their feet* or *lower part of their legs, to leap withal upon the earth*: Such as our common graſshopper, and ſuch as the locuſts, enumerated in the next verſe, have in their two hinder legs with which they leap. (See *Scheuchzer* Phyſica Sacra on the Place). And this ſhews that the marginal and *Complutenſian* reading לו, which alſo agrees with the LXX. and

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* See more in the Appendix to Mr. *Merrick*'s Annotations on the Pſalms, N°. 3.

Vulg. tranſlation, is the true one. Comp. *Shaw*'s Travels, p. 420.

**Der.** *To cowre* or *cower* (immediately perhaps from the Welſh *cwrrian* the ſame) properly to ſink by bending the knees. Alſo *crouch*, *crooked.* Lat. *curvus*, whence Eng. *curve*, *incurvate*, *incurvation.* Lat *Crus*, *cruris* the leg, whence *Crural.* Alſo ע in כרע having it's naſal ſound, *cringe*, *crank*, (bending) whence *crankle.*

## כרש

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To contract*, *gather together.* As a N. כרש *The belly*, *abdomen*, where the inteſtines are *contracted* or *convolved.* So the LXX. κοιλιαν, and Vulg. ventrem. occ. Jer. li. 34. The Chaldee Targums uſe כרס in the ſame ſenſe.

## כרת

I. *To cut off*, as a branch. Iſa. xviii. 5. *To cut up*, as a tree. Deut. xx. 19, 20. 2 Chron. ii. 8, 16. comp. Exod. viii. 25. As a N. fem. plur. כרתות *Beams cut out.* 1 K. vi. 26. vii. 2. As a N. maſc. plur. in Regim. מכרתי *Inſtruments of cutting*, *ſwords.* So Eng. Marg. occ. Gen. xlix. 5.

II. *To cut off*, by death, ceſſation, or the like. Gen. ix. 11. xvii. 14. 1 Sam. xx. 15. Pſ. xxxiv. 17. & al. freq.

III. As a N. fem. כריתת or כריתות *A cutting off*, as of a woman from her huſband by *divorce*, *a divorce.* Deut. xxiv. 1, 3. Iſa. l. 1. And though the V. כרת occurs not in this ſenſe in the Bible, yet there is no reaſon to doubt but it was uſed in the Hebrew of the Son of Sirach, Eccluſ. xxv. 26, or 36. *If ſhe (thy wife) go not as thou wouldſt have her*, cut *her* off (Gr. αποτεμε) *from thy fleſh.*

IV. *To chew* meat, *cut* it *in pieces with the teeth.* Num. xi. 33.

V. *To cut in pieces*, applied to ſacrifices. Jer. xxxiv. 18. *The men who have not performed* דברי ברית *the terms of the purification-ſacrifice*, *which* כרתו they cut in pieces *before me*, העגל *the calf which* כרתו בשנים they cut *in two.* Here the calf is plainly called ברית *the purifier* or *purification-ſacrifice.* So Pſ. l. 5. כרתי בריתי עלי זבח *who have* cut in pieces *my purifier* or *purification-victim in ſacrifice.* This cuſtom of כרת ברית *cutting in pieces* a purification ſacrifice was uſed both by believers and *heathen, at their ſolemn leagues; at firſt doubtleſs with a view to the great ſacrifice, who was to *purge our ſins in his own blood*; and the offering of theſe ſacrifices, and paſſing through the parts of the divided victim was ſymbolically ſtaking their hopes of *purification* and ſalvation on their performance of the conditions on which the ברית was offered. Hence the phraſe כרת ברית implies the *making of a league* or *covenant*; and doubtleſs a ſacrifice was *generally* offered on theſe occaſions. And from this cuſtom the expreſſion is ſometimes figuratively applied, where we cannot ſuppoſe there was any actual ſacrifice; as Job xxxi. 1.*

If the reader is deſirous to ſee this important phraſe כרת ברית thoroughly explained, and cleared from objections, he will do well to conſult Mr. *Bate*'s Scripture Meaning of *Aleim* and *Berith*, Part II. (with the *Reply* in defenſe of it againſt Dr. *Sharp*) and Mr. *Moody*'s Evidence for Chriſtianity contained in the words *Aleim* and *Berit*, &c. Part IId. I ſhall however obſerve here that *Homer*'s phraſe *ὁρκια τεμνειν to cut off*, or *in pieces*, *the oath-offerings*, which he expreſsly ſays, Il. III. lin. 245, 246. (comp. lin. 269.) were Αρνε δυω *two Lambs*, wonderfully agrees with the Heb. כרת ברית, *cutting off a purification-ſacrifice*; and that if it be objected that כרת is in Deut. xxix. 11, or 12, joined with אלה *an oath* as well as with ברית, it may be replied, that there are other inſtances both in the Old and

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* See *Homer*'s Il. II. lin. 124. III. lin. 103, 104, 105, 107, 245. & ſeq. *Virgil* Æn. VIII. lin. 641. XII. lin. 169. & ſeq. *Dionyſius Halicarn*, Lib. 5. ad init. *Livy* Lib. 1. cap. 24. and *Hooke*'s Roman Hiſtory, Book I. p. 67. to which by all means add the learned *Bochart*, Vol. II. 325, *&c.*

New Teſtament of two Nouns being joined with one Verb, which is ſtrictly and properly applicable only to one of them, (ſee Exod. xx. 18. Deut. xxxii. 14. 2 Sam. xxi. 18. Job iv. 10. Luk. i. 64. xii. 54, 55.) that the ſame mode of expreſſion is not uncommon in the * Greek and Roman writers, and that with regard to the particular phraſe in queſtion, *Homer* likewiſe Il. III. lin. 73, 94, 256, in the ſame ſentence applies ταμοντες *cutting off*, and ταμωμεν *let us cut off*, to φιλοτητα *friendſhip*, as well as to ὁρκια *the oath-offerings*, to which latter alone it is properly applicable. As for the expreſſion כרתים אמנה Neh. ix. 38, I think with Mr. *Moody*, p. 140, that it ſtrictly imports *cutting off a faith-offering* or *confirmation-ſacrifice*, (Comp. Exod. xxiv. 4—8.) and ſo correſponds with the Ὁρκια ΠΙΣΤΑ *faithful* oath-offerings of *Homer*. Comp. *Greek* and *Eng*. Lexicon in ΑΜΝΟΣ.

Der. Lat. *Curtus*, whence French *court*, Eng. *curt*, *curtation*, *decurtation*, *curtail*, *curtlaſs*. Alſo with ש prefixed, the Daniſh *ſkorter*, and Engliſh *ſhort*, *&c*. Q?

### כשב

As a N. *A ſheep*. Gen. xxx. 32. Lev. iii. 7. & al. Fem. כשבה *An ewe*. occ. Lev. v. 6. The word occurs not as a Verb, and the ideal meaning is uncertain.

Der. Germ. *Schaf*, Sax. ꞅceap, Eng. *Sheep*.

### כשה

Nearly the ſame as כסה, *To cover*, *to be covered*. or *incloſed*. Once Deut. xxxii. 15. Comp. Job xv. 27.

### כשל

I. *To ſtumble*, as againſt an obſtacle. Lev. xxvi. 37. Jer. xlvi. 12. Nahum iii. 3; or through weakneſs or faintneſs. Pſ. cix. 24. Comp. 1 Sam. ii. 4. 2 Chron. xxviii. 15. Iſa. xxxv. 3. As Ns. כשלון *A ſtumble* or *fall*, Prov. xvi. 18. מכשל and מכשול *A ſtumbling block* Lev. xix. 14. Comp. Ezek. xiv. 3, 4, 7. It is applied ſpiritually to the heart or conſcience. 1 Sam. xxv. 31. Comp. Act. xxiv. 16, and *Greek* and *Eng*. Lexicon under Απροσκοπος.

II. As a N. כשיל Some inſtrument of *throwing down* buildings or their parts, *an ax*, *pick-ax*, *crow*, or the like. occ. Pſ. lxxiv. 6.

Der. *To joſtle* or *juſtle*. Q?

### כשף

In Arabic the Verb ſignifies, *To diſcover*, *diſcloſe*, *reveal*, and is always in the Hebrew Bible applied to ſome ſpecies of *conjuring*, ſo may be thought to have particular reference to the pretended *diſcovery* of things hidden or future, by *magical* means. The LXX. conſtantly tranſlate it by φαρμακον *a drug*, or ſome of it's derivatives; It may therefore be rendered

As a V. in Kal, *To uſe pharmaceutic inchantments*, or *to apply drugs*, whether vegetable, mineral, or animal, *to magical purpoſes*. occ. 2 Chron. xxxvi. 6.* As a N. maſc. plur. כשפים *Pharmaceutic inchantments*, *ſorceries*. 2 K. ix. 22. Iſa. xlvii. 9. & al. Alſo, *Inchanters* (Q?) Jer. xxvii. 8. As a N. מכשף *An inchanter*, *ſorcerer*, Deut. xviii. 10. & al. Fem. מכשפה *An inchantreſs*, *ſorcereſs*. Exod. xxii. 18.

### כשר

The idea of the word ſeems to be *Straight*, *direct*, *right*, as oppoſed to *crooked*, *erroneous* or *wrong*.

I. As a V. in Kal, *To proceed rightly*. So the LXX. ϛοικεω *to proſper well*. occ. Eccleſ. xi. 11. In Hiph. *To direct*. occ. Eccleſ. x. 10. ויתרון הכשיר חכמה *And the excel-*

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* See *Davies*'s Note 5. on *Cicero* De Nat. Deor. Lib. 1. cap. 17.

* The reader may find ſome account of theſe abominable proceſſes, as practiſed by the heathen, in *Potter*'s Antiquities of *Greece*, Book II. ch. 18. in *Horace*, Epod. V. and the Notes of the *Delphin* Edition. *Ovid* Metam. Lib. 7. Fab. 2. & *Lucan* Lib. 6.

*lency of* directing, i. e. the moſt excellent *directreſs (is) wiſdom.*

II. As a N. כישור *A ſpindle* or *turning pin*, by which the motion of the thread is *directed* off the diſtaff. occ. Prov. xxxi. 19; where פלך muſt be the *diſtaff*, and therefore כישור is ſome other part of the machine; but what, cannot be poſitively aſcertained without knowing the ſtructure of the ancient ſpinning inſtruments.

III. As Ns. כשר *Right*, *agreeable*. occ. Eſth. viii. 5. כשרון *Righteouſneſs*, *agreeableneſs*. occ. Eccleſ. iv. 4. v. 10, or 11. בכושרות Pſ. lxviii. 7, may be rendered either *In righteouſneſs*, (ſo *Theodotion* εν ευθυτητιν) or, as the Syriac Verſion, בכשירותא *In* or *With proſperity*. Comp. Eccleſ. xi. 6.

## כת

I. In Kal, *To pound*, *beat*, or *wear to pieces*. occ. Deut. ix. 21. Job iv. 21. In Niph. *To be* thus *pounded* or *beaten*. Iſa. xxiv. 12. Micah i. 7.

II. As a N. fem. נכתה *A beating* or *pounding*. occ. 2 K. xx. 13. Iſa. xxxix. 2; in which paſſages בית נכתה may mean *the houſe* not only where the ſpices were *pounded* for ſacred and civil uſes, but alſo where the gold and ſilver were *beat* or *ſtamped* for coin. Comp. under כתם. The Targum in both texts renders נכתה by גנזוהי *his treaſures*.

III. In Kal, *To beat* or *deſtroy*, as an army, Deut. i. 44. In Niph. *To be* thus *beaten* or *deſtroyed*. Jer. xlvi. 5.

כתת Denotes the *repetition* or intenſeneſs of the above action,

I. *To beat*, *pound over* and *over again*, or *into ſmall pieces*. 2 K. xviii. 4. 2 Chron. xxxiv. 7. Iſa. ii. 4. As a N. כתית is ſpoken of oil *obtained by expreſſion* or *pounding*. Exod. xxvii. 20. 1 K. v. 11. & al.

II. Figuratively, *To beat in pieces*, *deſtroy by repeated beatings*. 2 Chron. xv. 6. Pſ. lxxxix. 24.

Der. *Cut.*

## כתב

*To mark*, *engrave*, *draw*, or *form a repreſentation of any thing*; generally uſed for *drawing letters*, or *literal* characters, i. e. *writing*, as Exod. xxiv. 4. xxxi. 18. xxxii. 15. Deut. xvii. 18. & al. freq. but ſometimes applied to other *marks*, as Exod. xvii. 14. (comp. under כסה IV.) Lev. xix. 28. In Joſh. xviii. 6, 8, 9, it is uſed for *delineating a country* or *drawing geographical maps*; (ſee *Scheuchzer*'s Phyſica Sacra on the Place.) in Ezek. xliii. 11, for *drawing the plan* of a houſe.

## כתל

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To confine*, *reſtrain*, and in Heb. and Chaldee as a N. כתל *A wall.* So all the interpreters. occ. Cant. ii. 9. Ezra v. 8. Dan. v. 5. The Chaldee Targums uſe the word in the ſame ſenſe.

Mr. *Harmer* in his excellent *Outlines of a New Commentary on Solomon*'s *Song*, thinks that in Cant. ii. 9, כתל means the *green wall*, as it were, of a *Chioſk* or Eaſtern arbour; which is thus deſcribed by * Lady *M. W. Montague*, " In the midſt of the garden (ſays ſhe) is the *chioſk*, that is, a *large room* commonly beautified with a fine fountain in the midſt of it. It is raiſed nine or ten ſteps and *incloſed with gilded lattices*, round which vines, jeſſamines and honey-ſuckles make *a ſort of green wall.* Large trees are planted round this place, which is the *ſcene of their greateſt pleaſures.*"—See more in *Outlines*, &c. Obſerv. X. p. 140, &c.

## כתם

I. *To mark with an engraving*, *impreſſion*, *ſtamp*, or the like. It occurs in Niph. Jer. ii. 22. *Thy iniquity* נכתם is marked (ſo *Montanus*, *ſignata eſt*) *before me*; which the Syriac Verſion explains by כתמו להון בכי חטהיכי קדמי, thus rendered in *Walton*'s Polyglott, " Cicatrices *tamen* impreſſerunt in

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* Vol. II. Letter XXXII. p. 58. Comp. Vol. III. Letter XLIII. p. 6.

*te peccata tua coram me*, Yet thy ſins *have made ſcars* upon thee before me." And this Syriac application of the Verb may ſerve to confirm the true ſenſe of the Hebrew. Comp. *Greek* and *Eng*. Lexicon in Καυτηριαζω.

II. As a participial N. כתם *Stamped*, ſignatum, *gold* namely *marked with a ſtamp* to ſhew it's genuineneſs and purity. Job xxviii. 16. Pſ. xlv. 10. Prov. xxv. 12. Cant. v. 11; in which laſt paſſage there ſeems an alluſion to the *golden crown* worn by Solomon. Comp. ch. iii. 11.

III. As a Participle or participial N. מכתם occurs in the titles of Pſ. xvi. lvi. lvii. lviii. lix. lx; and is always either preceded or followed by לדוד *of* or *for David*, ſo may imply either that theſe Pſalms were *written* by the typical *David*, or that they were deſigned to be eſpecially *remarked* by the real David or Beloved one, the Son and Lord of the King of Iſrael. See *Bate*'s Crit. Heb.

## כתן

Occurs not as a V. in Heb. but in Arabic ſignifies, *To adhere*, *ſtick cloſely*; and this ſeems nearly the idea of the Heb. for hence, As a N. fem. כתנת plur. כתנות and כתנת *A ſtrait coat*, *an inner garment* or *tunic*; ſo all the Greek Verſions χιτων and *Aquila*, *Symmachus*, and *Theodotion* in Lev. viii. 13, ὑποδυτης; *an under* or *inner garment*, freq. occ. It is particularly applied to the High Prieſt's *coat* or *tunic* that *ſat cloſe* to his body, which the מעיל or *robe* did not. Exod. xxviii. 4, 39. & al. So *Joſephus* (Ant. Lib. 3. cap. 7. § 2) deſcribes this כתנת as χιτων περιγεγραμμενος τῳ σωματι, και τας χειριδας περι τοις Βραχιοσι κατεσφιſμενος, *a tunic circumſcribing* or *cloſely encompaſſing* (arctè ambiens, *Hudſon*) the body, and *having tight ſleeves* for the arms."

Hence plainly the Greek χιτων and perhaps by abbreviation the Eng. *Coat*.

## כתף

Occurs not as a V. in Heb. but in Ethiopic and Arabic ſignifies, *To bind together*, *to bind hard*, *tightly*, or *compactly together*. Hence

As a N. כתף plur. כתפים or כתפות

I. *The ſhoulder*; but it ſeems ſtrictly to denote *the head of the* Os Humeri, or *of the upper bone of the arm*, with regard to which bone an eminent * Anatomiſt obſerves that "at the upper end it has a *large round head*, which is covered with a very ſmooth cartilage, which is received into the cavity of the *Scapula* (or ſhoulder blade) and makes a juncture *per Arthrodiam*. This head of the bone being much larger than the ſocket into which it is received, the part extant is *ſtrictly embraced* by a ligament, one edge of which is faſtened to the margin of the cartilagenious ſocket of the *Scapula*, the other to the lower part of the head of this bone, thereby *uniting* them *firmly together*." —If *binding ſtrongly together* then be the ideal meaning of the Heb. כתף, we ſee why the *head of the* Os Humeri was called by this name, and may now underſtand Job xxxi. 21, 22, which is thus excellently paraphraſed by Mr. *Scott*;

> "If at an Orphan's head I ſhook my hand,
> Secure the Hall of Judgement to command;
> That hand be ſhattered, let my *ſhoulder's ball*
> Disjointed from it's guilty *mortiſe* fall."

For as כתף in this paſſage denotes *the head of the* Os Humeri (LXX. † ωμος) שכמה muſt ſignify the *ſhoulder-blade* into which it is *inſerted*, and with which it is *firmly connected*. In a more general view we may ſay that כתף denotes *the upper and fore part of the ſhoulder*, as שכם *the hinder* or *back part*. See Exod. xxviii. 12. Iſa. xlvi. 7. xlix. 22. Ezek. xii. 6.

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* Dr. *Drake*, Anatomy, p. 408.

† See *Hederic*'s Lexicon.

II. *The ſhoulder of a beaſt.* Iſa. xxx. 6.

III. Of buildings or the like, *A ſide* or *part reſembling a ſhoulder.* See Exod. xxvii. 14, 15. xxxviii. 14. 1 K. vii. 39. Ezek. xl. 40, 41, 44.

IV. Of countries, *A ſide* or *border.* See Num. xxxiv. 11. Joſh. xv. 8, 10, 11. Iſa. xi. 14.

V. As a N. plur. כתפות Spoken of the High Prieſt's dreſs, *Shoulders* or *ſhoulder-pieces.* Exod. xxviii. 7, 12. & al.

VI. As a N. fem. plur. כתפות or כתפת *The ſhoulders* or *underſetters* in the frame of the lavers. occ. 1 K. vii. 30, 34.

## כתר

I. In Kal, *To encloſe, encompaſs, ſurround.* occ. Jud. xx. 43. Pſ. xxii. 13. cxlii. 8. Job xxxvi. 2. כתר לי, *Montanus*, Sta circa me, *Stand round me*, i. e. Stay near me. In Hiph. Nearly the ſame, *To encompaſs.* occ. Hab. i. 4.

II. As a N. כתר *A royal crown* or *diadem.* occ. Eſth. i. 11. ii. 17. vi. 8. Hence as a V. in Hiph. *To make a crown* or *be crowned.* occ. Prov. xiv. 18. *The prudent* ſhall make *(to themſelves)* a crown *of*, or be crowned *with, knowledge.* So *Theodotion* *ϛεφθησονται γνωσιν.*

Hence Greek Κιδαρις *a diadem.*

III. As a N. fem. כתרת is applied to each of the *chapiters* or *circular crowns* which were placed on the top of the two columns or pillars in the porch of Solomon's Temple. It ſometimes denotes theſe *chapiters in general*, See 1 K. vii. 16, 17, 18. Jer. lii. 22; ſometimes only the *diadem* or *hoop part*, as diſtinguiſhed from the *croſſing part* which formed the top. 2 K. xxv. 17. Comp. גלות under גל IX.

Mr. *Hutchinſon* in his Treatiſe on *The Columns*, Vol. XI. has ſhewn in general that theſe *chapiters* were a kind of *orreries* or *repreſentations* of the material ſyſtem with the planets, fixed ſtars, &c. And in the explanation of the ſeveral Heb. words relative to theſe כתרות I propoſe to illuſtrate and confirm the ſame truth; to them therefore I muſt refer the reader; obſerving in the mean time that it is certain the ancients had machines ſimilar to our *orreries.* Thus *Cicero*, Tuſculan. Diſput. Lib. 1. cap. 25, ſays * "When Archimedes *compriſed the motions of the moon, of the ſun, and of the five planets in a ſphere*, he contrived it ſo that a ſingle converſion of it regulated ſeveral motions which were very different in point of celerity;" and in his De Nat. Deor. Lib. 2. cap. 34, or 35, he introduces the Stoic *Blabus* ſpeaking of † a *ſphere*, which his friend *Poſidonius* had then lately made, each converſion of which *did the ſame with regard to the ſun, the moon, and the five planets, as is done in the heavens every day and night.*" "But there is an ‡ *orrery* deſcribed by *Valerius Flaccus*, that ſeems far to have exceeded either of the former; if that poet borrowed his thought from any work of this kind, that he had ſeen. He makes it ſerve for a luſtre in the Temple of Phœbus. In the midſt of the Temple, he ſays, there ſtood a vaſt ſtatue of Atlas: which ſtatue ſupported *a ſphere of the heavens. The planets and conſtellations were repreſented on it, all in their proper courſes, to enlighten the dome.* Surely there never was a Temple more properly, or more nobly, illuminated!" Thus the elegant and learned Mr. *Spence*, (in his

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* "*Cum Archimedes* lunæ, ſolis, quinque errantium motus in ſphæram inligavit, *effecit——ut tarditate & celeritate diſſimillimos motus una regeret Converſio.*"

† "Sphæram,—*quam nuper familiaris noſter effecit Poſidonius, cujus ſingulæ Converſiones* idem efficiunt in Sole, & in Lunâ, & in quinque Stellis errantibus, quod efficitur in Cœlo ſingulis diebus & noctibus." See alſo Dr. *Davies*'s Note on this paſſage.

‡ ——*Illi properè monſtrata capeſſunt*
*Limina; non aliter quàm ſi radiantis adirent*
*Ora Dei, veraſque æterni luminis Arces:*
*Tale jubar per tecta micat. Stat. ferreus Atlas*
*Oceano; genibuſque tumens infringitur Unda:*
At medii per terga ſenis, rapit ipſe nitentes
Altus equos, curvoque diem ſubtexit Olympo.
Pone, rotâ breviore ſoror, denſæque ſequuntur
Pleiades, & madidis rorant è Crinibus ignes.
Arg. V. lin. 416, &c.

*Polymetis* Dial. XI. p. 180, where ſee more) but we perceive he had ſome doubt whether the Poet drew his deſcription from a real Temple of Apollo. He probably would have entertained leſs ſcruple of this kind had he been aware that the *chapiters* on the pillars before Solomon's Temple were likewiſe *orreries*.

### כתש

*To bray, pound, beat to pieces*. occ. Prov. xxvii. 22. As a N. מכתש *A mortar*. occ. Prov. xxvii. 22. Alſo, *A mortar-hole, a hole like a mortar*. occ. Jud. xv. 19. *And Jehovah Aleim clave* את המכתש אשר בלחי the mortar hole which (is) in Lehi (comp. ver. 14, 17.) *and there came water out of it; and when he had drunk, his ſpirit came again, and he revived; wherefore he called the name thereof* עין הקורא i. e. *the Fountain of him that called, which (is)* בלחי in Lehi *to this day*. So מכתש does not refer to the *jaw-bone of the aſs*, but to the *place* thence called *Lehi*.

## PLURILITERALS in כ.

### כדכר See under כר

### כלכל See under כלה

### כנמא

Chald. As a particle, *Of this ſort, in this manner*. The derivation of the word is uncertain; but it ſeems to be compounded of כן *thus*, and מא *what*. occ. Ezra iv. 8. v. 4, 11.

### כפתר

From כפה *to bend*, and תר *to turn*.

I. As a N. כפתר *A round* or *ſpherical knob* in the golden candleſtick. Exod. xxv. 31, 33. & al. So LXX. Σφαιρωτηρ, and Vulg. Sphærula.

II. As a N. כפתור plur. in Reg. כפתרי, *An hemiſperical* or *roundiſh porch over a door*, as of the Temple. occ. Amos ix. 1.—or of a houſe. occ. Zeph. ii. 14.

### כרכר See under כר

### כרבל

Chald. *To clothe, inveſt*. occ. 1 Chron. xv. 27. As a N. fem. plur. כרבלת *Veſts, Tunics*. occ. Dan. iii. 21. Comp. under סרבל.

### כרכב

As a N. from כ *like* and רכב *a carriage*, ſaith *Mercer*. (So כרוב from כ *like*, and רב *great*.) It means I apprehend *an inbenching* in the inſide of the altar, which ſerved *as a reſt* to *ſupport* any thing which the prieſts in miniſtering at the altar had occaſion to place there. occ. Exod. xxvii. 5. xxxviii. 4. The LXX. tranſlation of this word, by εσχαραν, and eſpecially that of the Vulg. by Arulam *an hearth*, plainly favour the interpretation here given.

### כרכם

As a N. (from כר *to cut, penetrate*, and כמה *to be hot, warm*). *The crocus* or *ſaffron*. " It is, ſays Dr. *Quincy*, one of the greateſt *cordials* of any ſimple the whole *Materia Medica* ſupplies, and as effectually promotes a *Diaphoreſis*." And the ingenious authors of the *New and Complete Dictionary of Arts and Sciences* ſay, " It is a *high cordial*, and a very powerful *aperient, deterſive* and *reſolvent*." This account fully juſtifies the compoſition here given of it's Hebrew name, and ſhews the propriety and deſcriptiveneſs thereof. It is once uſed in ſetting forth the charms of Solomon's royal bride, Cant. iv. 14; where LXX. Κροκος and Vulg. Crocus.

### כרמל

Perhaps from כרה or כרם *to cut off*, and מל for מלא *to fill*, as in Job xxxii. 18. Ezek. xxviii. 16.

I. As a N. *A full ear of corn*, (or collectively *full ears of corn) cut* from the ſtalk. Lev. ii. 14. xxiii. 14. 2 K. iv. 42.

II. *A fruitful field* or *country*. Iſa. xvi. 10. Jer. xlviii. 33. & al.

III. *Carmel.* It is the name of two places, One "a city in the Tribe of *Judah*, ſituated on a mountain of the ſame name, in the ſouthern part of *Paleſtine*, Joſh. xv. 55. & al." The other "a mountain to the ſouth of *Ptolemais*, and the north of *Dora*, upon the *Mediterranean*, It belonged (probably) to the Tribe of *Manaſſeh*, Joſh. xix. 26." *Calmet.* No doubt both theſe places had their names from the *fruitfulneſs* of their ſoil. See 1 Sam. xxv. 2. Jer. l. 19. Amos i. 2. Micah vii. 14, and *Bochart*, Vol. II. 532, 533.

IV. As a N. כרמיל A kind of *purpura* or *purple fiſh*, which uſed to be taken near the laſt mentioned mount *Carmel.* Hence it is uſed for *purple* or *crimſon*, 2 Chron. ii. 7, 14. iii. 14. See *Bochart*, Vol. III. 725.

## כרסא

Chald. As a N. *A throne*, from the Heb. כסא the ſame, ר being inſerted, as in the Chald. פרנק from Heb. פנק, in Chald. שרביט from Heb. שבט. It occurs not in the abſolute or emphatic form ſingular, but in the conſtruct, and in the plur. כרסון. occ. Dan. vii. 9.

## כרסמן

Perhaps from כרה *to cut* or *dig*, and סמן *to mark*, *impreſs*. *To root up*, *to eradicate*, as the wild boar doth a vine. occ. Pſ. lxxx. 14. So the Targum יכוברנה *hath dug* or *routed up*, and Vulg. exterminavit.

## כרפס

As a N. Once Eſth. i. 6; where the LXX. render it by a word derived from the Hebrew καρπασινοις, and Vulg. carbaſini. But what did the tranſlators intend by theſe words? *Scheuchzer* in his *Phyſica Sacra* conjectures that the Heb. כרפס may mean *cloth made of the Aſbeſtos* or *Amiantus*. That this extraordinary mineral and it's uſe were well known to the ancients is evident from the following paſſage cited from *Dioſcorides*, Lib. 5 cap. 156. *Λιθος αμιαντος γενναται μεν εν Κυπρῳ, στυπτηρια σχιστῃ εοικως· ὃν εργαζομενοι ὑφασματα ποιουσιν εξ αυτου, οντος ἱμαντωδους, προς Θεαν, ἁ Βληθεντα εις πυρ φλογουνται μεν, λαμπροτερα δε εξερχονται μη κατακαιομενα.* The *mineral* called *amiantus* is produced in Cyprus, and reſembles the ſciſſile or plumoſe alum; and as it is flexible, they manufacture and make it into cloth, as an object of curioſity; for *if one throws this cloth into the fire, it burns indeed, but without being conſumed, and comes out more beautiful.*" *Pliny*, Nat. Hiſt. Lib. 19. cap. 1. ſpeaking of the ſame, ſays, "Inventum eſt *etiam* quod ignibus non abſumeretur. Vivum *id vocant*, ardenteſque in focis conviviorum ex eo vidimus mappas, ſordibus exuſtis ſplendeſcentes igni magis, quàm poſſent aquis. *Regum inde funebres tunicæ, corporis favillam ab reliquo ſeparant cinere. Naſcitur in desertis aduſtiſque Sole Indiæ, ubi non cadunt imbres, inter diras Serpentes; aſſueſſcitque vivere ardendo, rarum inventu*, difficile textu propter brevitatem. *Rufus de cætero Color* ſplendeſcit *igni*. Cum inventum eſt æquat Pretia excellentium Margaritarum.—Huic Lino principatus in toto Orbe. *We meet* alſo *with a kind of linen which is not conſumable by fire.* They call it *living* (or *immortal*); *and I have at feaſts ſeen towels made of it, burning in the fire, and by this means more thoroughly cleanſed than they could have been by water.* Of this are made the funereal veſts of Kings to preſerve the aſhes of their bodies ſeparate from the reſt. It is produced in the deſert and parched regions of India, where no rain falls, and horrid ſerpents abound; and is uſed to thrive by heat, is rarely to be found, and hard to weave by reaſon of it's ſhortneſs. Moreover it's red colour, grows bright by fire. *When found it is in price equal to the beſt pearls—This is the moſt valuable kind of linen in the whole world.*" And therefore ſuppoſing it known at that time was the more proper to adorn the royal banquetting place of Ahaſuerus. I ſhall only add further to this (I confeſs) conjectural explanation of כרפס, that the Heb. word may in this view be derived from כרה *to dig*, and פס *ſmall*, *ſlender*, on account of the *ſlender filaments* of this wonderful *mineral.* *

### ל

A Particle. It ſeems to be derived or abridged from אל, and before Nouns has nearly the ſame uſes as that Particle.

1. *To*, *unto*. Gen. xxiv. 54. & al. freq.
2. With a V. of the infinitive, *To*, *for to*. Gen. i. 14. & al. freq.
3. *Into*. Lev. viii. 20. Cant. iv. 16.
4. *Towards*. Iſa. li. 6. Ezek. v. 10. Jon. ii. 17. With a V. infinitive, *Towards*, *about*. Gen. xii. 15.
5. *For*, *becauſe of*, *on account of*. Num. vi. 9. 1 K. xx. 7. Pſ. cxix. 20.
6. *After*. Gen. vii. 10.
7. With an infinitive V. *After that*. Exod. xix. 1.
8. *According to*. Gen. i. 11. & al.
9. *Of*, *concerning*, *touching*. Gen. xx. 13.
10. *As to*, *as for*, *κατα*. Lev. xi. 26. Eccleſ. ix. 4.
11. *In reſpect of*, *for*. Gen. iv. 1, 9.
12. *For*, *inſtead of*. Gen. xi. 3.
13. *As it were*. Joſh. vii. 5. Lam. i. 17.
14. *For*, *for the uſe of*. Gen. xlvii. 12.
15. Of time, *At*, *about*. Gen. viii. 11. Joſh. x. 27.
16. Of place, it denotes nearneſs, *At*, *about*, *before*, *with*. Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7. & al.
17. It denotes poſſeſſion or property, Gen. xlviii. 5. לי הם Mihi *ſunt*, They are *to me*, *i. e.* they are *mine*. & al. freq. Comp. Exod. ix. 4.
18. *With*, *together with*. Gen. xlvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. *Of*, *out of*, Lat. E. Iſa. liv. 12. Pſ. xii. 7. Exod. xxxv. 34. Lev. vii. 26.
20. When ל is prefixed to the infinitive mood, the expreſſion is often elliptical, and muſt be ſupplied by ſuch words as *began*, Ezra iii. 12. 1 Sam. xiv. 21;—*could*, Jud. i. 19;—*can*, Eccleſ. iii. 14;—*might*, *ought*, or *muſt*, Eſth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Eſth. i. 15. vi. 6. 2 K. iv. 13, 14—*is*, *are*, or *were wont*, *uſe* or *uſed*. Iſa. xxi. 1. Prov. xvi. 30. Jer. xliv. 19.
21. Redundant. 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16.

### לאב

Occurs not as a V. in Heb. but in Arabic לאב or לוב ſignifies, *To be thirſty*. As a N. fem. plur. תלאובת *Droughts*. occ. Hoſ. xiii. 5. To confirm this expoſition the learned *Bochart* has obſerved, that from this root לאב or לוב, a part of *Africa*, was anciently called *Libya*, from it's *parched thirſty* ſoil, according to that of *Lucan*, Lib. 1.

> ———*per* calidas *Libyæ* ſitientis *Arenas*,
> ———Thro' *thirſty* Libya'*s burning* ſands.

The לובים or *Libyans* are mentioned in Scripture, 2 Chron. xii. 3. xvi. 8. Dan. xi. 43. Nah. iii. 9.

### לאה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Niph. *To be weary*, *tired*, *wearied* or *tired out*, *to faint* or *ſail*, *as from wearineſs*. See Gen. xix. 11. Exod. vii. 18. Iſa. i. 14. Job iv. 2. ה־ Wilt thou *not*, (annon ?) *(if) we attempt to ſpeak to thee*, תלאה be weary or unable to bear it? Comp. ver. 5. In Hiph. *To make weary* or *ſaint*. Job xvi. 7. *And now it (my grief* ver. 6.) hath made *me* weary. Iſa. vii. 13. Mica vi. 3. As a N. fem. תלאה *Weari-neſs*, *travel*. occ. Exod. xviii. 8. Num. xx. 14. Lam. ii. 5. Neh. ix. 32. So with מ for מה *what?* prefixed, (as in מזה Exod.

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* See more in *New and Complete Dictionary of Arts* under Asbestus and Amianthus, and in *Brookes*'s Natural Hiſtory, Vol. V. Chap. IX. p. 35, &c.

iv. 2, מלכם Iſa. iii. 15. Comp. under מ II.) מתלאה *What wearineſs?* occ. Mal. i. 13. As a N. maſc. plur. in Reg. תלואי occ. Hoſ. xi. 7. *And (as for) my people* תלואים their fatigues or evils *(are)* למשובתי *from my turning (againſt them). Bate.* For Deut. xxviii. 66, ſee under תלא.

II. As a Particle denoting *defect* or *negation*, לא, as אין *Not*, from אן, and בל *Not*, from בלה *to wear, waſte away*, which ſee,

1. *Not.* Gen. iii. 1. & al. freq. It is written with a ו inſerted, לוא Jer. xlix. 20, & al.
2. *Nay, no.* 1 Sam. viii. 19.
3. Joined to Nouns, *Without.* 2 Sam. xxiii. 4. 1 Chron. ii. 30.
4. It is frequently *interrogative*, (and ſo *affirms* in the ſtrongeſt manner) even though no ſign of interrogation be added, as 2 K. v. 26. Jon. iv. 11. Hoſ. ii. 2. & al.
5. It is once uſed like a N. Job vi. 21. *For now* הייתם לא *ye are become* a not, a nothing, *το μηδεν.* Comp. under אל VI. 1.

III. לא, compounded with ב *in, with, into,*
בלא or בלוא

1. Of time, *In not*—i. e. *before.* Job xv. 32.
2. *Beyond, beſides.* Lev. xv. 25.
3. *With not*—i. e. *without.* Num. xxxv. 23. Iſa. lv. 1.
4. *By not*—Deut. xxxii. 21. Jer. v. 7.
5. *In not—in defect of, for want of.* Prov. xiii. 23.
6. *Into (what) not*—Jer. ii. 11.
7. *For (what) not*—Iſa. lv. 2.
8. *Not according to, otherwiſe than.* 2 Chron. xxx. 18.
9. *Not by, not by means of, without.* Job xxx. 28.

IV. לא, compounded with ל *with, to, of, by, for, on account of,*
ללא

1. *With not*—i. e. *without.* 2 Chron. xv. 3.
2. *To (who) not*—Hoſ. ii. 23, or 25. Job xxvi. 2.
3. *Of* or *by (who) not*—Iſa. lxv. 1.
4. *For not, on account of not*—Amos vi. 13.
5. *For not—as it were not.* Job xxxix. 16.

V. As a Particle לוא expreſſing *wearineſs* or *foiling* of mind from *longing deſire.*—*O that! Would to God that!* occ. Iſa. xlviii. 18. lxiv. 1. 1 Sam. xiv. 30. In this laſt cited text the expreſſion is irregular and unconnected, but beautifully pathetic. For ſimilar inſtances ſee Exod. xvi. 8. 1 Sam. xxv. 22.

## לאט

I. *To hide, involve* in a covering. occ. 2 Sam. xix. 4, or 5. But *the King* לאט את פניו covered *his face.* So the LXX. *εκρυψε το προσωπον ἀυτȣ.* Comp. under חפה I. In an intranſitive ſenſe, *To be hidden, to lie hid.* occ. Job xv. 11. As a N. לאט *Concealment, ſecrecy.* occ. Jud. iv. 21, בלאט *In ſecret, ſecretly.*

II. לאט *Stooping.* See under אט.

Der. Greek *Ληθω* (2d Fut. *Λαθω*) and the Latin *lateo* to lie hid, whence Eng. *latent.*

## לאך

Occurs not as a V. in Heb. but in Ethiopic and Arabic ſignifies *to ſend*, and in the Hith. or paſſive conjugation of the former language *to ſerve, miniſter unto.* From theſe uſes of the oriental root, and from the applications of the following Heb. Nouns, I apprehend, the Eng. Verb *To employ*, meaning either others or oneſelf, will very nearly expreſs the idea of the Heb. לאך.

I. As a N. with a formative מ, מלאך *One ſent* or *employed* by another, *a meſſenger, a legate, an agent.* As St. *Auſtin* ſays of Αγγελος in Greek, (by which the LXX. generally render this N.) ſo we may truly ſay of מלאך in Heb. "*Nomen non Naturæ, ſed* Officii, It is a name not of Nature but of *Office.*" It is applied

1. To *a human, agent, meſſenger* or *embaſſador.* 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.
2. In Plur. To *ſoldiers*, or rather perhaps *generals* or *lieutenants*, legati. occ. 2 Sam. xi. 1; on which text ſee Mr. *Bate*'s Note in his *New and Literal Tranſlation.*
3. To *a prophet.* Hag. i. 13.
4. To *a prieſt.* Mal. ii. 7.

5. To the *created agents of nature* or *powers of the heavens*, as being Jehovah's *agents* or *miniſters*. See Pſ. ciii. 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18. Comp. Pſ. lxxviii. 49.

6. We often read of the מלאך *Angel* (and ſometimes *angels*) of Jehovah or of the Aleim; that is, his *agent*, *perſonator*, *mean of viſibility* or *action*; what *was employed* by God to render himſelf viſible and approachable by fleſh and blood. This מלאך or *angel* was evidently *a human* form ſurrounded or accompanied by *light* or *glory*, with or in which Jehovah was preſent. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. And on this ſubject of *angels* the reader will do well to conſult Mr. *Bate*'s Critica Hebræa under מלאך, and his excellent *Enquiry into the Similitudes*, p. 30, &c.

II. As a N. fem. מלאכה plur. מלאכות *An embaſſy* or *meſſage*. occ. Hag. i. 13.

III. As a N. fem. מלאכה *Employment*, *work*, *workmanſhip*, *buſineſs*, *affair*. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 24. xxxix. 11.

Der. Lat. *Lego* to ſend as a deputy, whence compound *delego*, and Eng. *Legate*, *delegate*. Alſo French *Laquais*, Spaniſh *Lacayo*, Daniſh *Lackei*, and Eng. *Lackey*.

## לאם

Occurs not as a Verb in Hebrew, but Verbs, which ſeem derived from this Root, in Arabic ſignify, *To meet together*, *to coaleſce*, *agree*, or the like. See *Caſtell*. As a N. לאם *A people*, or *nation*, *a number of men conſociated together*, *and compoſing a community*. Gen. xxv. 23. & al. freq.

Der. *Loam* tenacious earth, Alſo, *a loom*. Q?

## לב

Occurs not as a Verb in the ſimple form, (ſee below לבב) but the idea appears to be, *To vibrate*, *librate*, *move to and fro*, or *up and down*. Hence

I. As a N. לב *The heart*, from its *vibratory motion*, *pulſation* or *beating*. "This motion of the heart is wonderful; it continues to the utmoſt period of life, day and night, without a ſingle moment's interruption, or intermiſſion, and is performed more than an hundred thouſand times every day." *New and complete Dictionary of Arts and Sciences.* Gen. xlv. 26. & al. freq. "The Scripture, ſaith *Cocceius*, attributes to the heart thoughts, reaſonings, underſtanding, will, judgement, deſigns, affections, love, hatred, fear, joy, ſorrow, anger, becauſe when theſe things are in a man, a motion is perceived about the heart." This confirms the obſervation that the Hebrew language deſcribes the motions or paſſions of the mind by the effects they have on the body. Comp. under אפה V. See Gen. vi. 5, 6. Exod. iv. 14. & al. freq.

לב ולב *A heart and a heart*, i. e. a double heart, or, as it were, two *different* hearts. Pſ. xii. 3. 1 Chron. xii. 33. Comp. Deut. xxv. 13.

דבר על לב *To ſpeak according to* the heart, is, to ſpeak what is *pleaſing* or *comfortable*. See Gen. xxxiv. 3. Ruth ii. 13. 2 Sam. xix. 7. 2 Chron. xxxii. 6. Iſa. xl. 2.

שים לב אל, or ל—*To put* the heart *to*, is *to attend to*, *regard*, *mind* or *conſider*. See 1 Sam. xxv. 25. 2 Sam. xviii. 3. Job i. 8. So השית לב ל־ 2 Sam. xiii. 20. Comp. Pſ. lxii. 11.

שום אל לב *To lay* or *take to heart*. 2 Sam. xix. 19.

Plur. לבות and לבת *Hearts*. Pſ. vii. 10. Iſa. xliv. 18.

II. *The middle* or *inner part* of any thing, as the heart is of the body. Exod. xv. 8. Deut. iv. 11. 2 Sam. xviii. 14. Jon. ii. 4. & al.

III. As a N. fem. in Reg. לבת *The heart*, or *midſt*. occ. Ezek. xvi. 30. Exod. iii. 2. But in the laſt quoted paſſage may it not ſignify the *brandiſhing flame* from it's *vibratory motion?* So the Targum explains it by שלהובית, the LXX. (M. S. Alexand.) by φλογι, and the Vulg. by flamma, *flame*.

לבב I. *To move*, or *toſs up and down*. It is ſpoken of cakes fried in a pan, or of pancakes.

cakes. occ. 2 Sam. xiii. 6, 8. *And ſhe took the dough,* ותלוש *and kneaded,* ותלבב and toſſed (it) *in his ſight,* ותבשל *and dreſſed the cakes.* In this paſſage it is to be obſerved, that לבב is diſtinguiſhed both from לש *to knead,* and from בשל *to cook* or *bake,* which agrees with the interpretation of the word here given. As a N. fem. plur. לבבות *Cakes toſſed* and fried in a pan, *pancakes.* (So *Pagninus*) occ. 2 Sam. xiii. 6, 8, 10.

Or elſe perhaps the V. לבב in the above paſſages may refer to the *turning* of the cakes while baking, and ſo לבבות denote *cakes frequently turned.* Thus * *Rauwolf* ſpeaking of his entertainment in a tent on the other ſide of the Euphrates, ſays "The *woman* was not idle neither, but brought us milk and eggs to eat, ſo that we wanted for nothing: *ſhe made* alſo *ſome dough for cakes*—ſhe laid them on hot ſtones and *kept them turning,* and at length ſhe flung the aſhes and embers over them, and ſo *baked them thoroughly.* They were very good to eat, and very ſavoury." Do not theſe circumſtances ſeem to agree with thoſe of *Thamar*'s cookery?

II. As a N. לבב *The heart.* Gen. xx. 5, 6. & al. freq. (ſee above לב I.) Hence as a V. in Niph. *To be endued with heart,* i. e. with wiſdom or underſtanding. occ. Job xi. 12. comp. Exod. xxxv. 25, 26. Prov. ii. 2. viii. 5. Iſa. vi. 10. xxxii. 4. xliv. 18. Dan. x. 12. John xii. 40. Luke xxiv. 25. Alſo in a privative ſenſe as עצם, שרש, &c. in Kal, *To take away, raviſh the heart.* occ. Cant. iv. 9. twice.

**Der.** Lat. *libro,* whence Eng. *librate, libration.* Alſo Eng. *leap.* Lat. *Liber* free, whence *liberty, liberal.* Lat. *lubet libet,* and *Libido,* denoting inclination or deſire. whence Eng. *libidinous.* Alſo *love.* Saxon libban, and lyꝼian, whence Eng. *live.* Saxon leoꝼ, beloved, agreeable, whence Eng. *lief* or *lieve,* and old Eng. *lever* or *liver* rather.

## לבא

Occurs not as a V. in Heb. but in Arabic ſignifies in the firſt conjugation *to milk* or *ſtroke out the beeſtings* or *firſt milk,* and in the fourth *to ſuckle with the firſt milk,* and hence, ſays *Bochart,* the name of the *lioneſs, whoſe milk is thick like beeſtings.* (Comp. *Caſtell*). As a N. then לביא *A lioneſs,* properly *when giving ſuck,* ἡ τȣς σκυμνȣς θηλαζȣσα. Thus Ezek. xix. 2. *What is thy mother?* לביא a lioneſs: רבצה ſhe *lay down among lions,* רבתה גוריה ſhe *brought up* her *whelps among young lions.* *Bochart* farther remarks that לביא notwithſtanding it's termination may as well be feminine, as רמך *a mare,* עז *a ſhe-goat,* אתון *a ſhe-aſs,* and others, and that it has two plurals, one לבאים (as he writes it, by miſtake I ſuppoſe, for לבאם) Pſ. lvii. 5, ending like a maſculine Noun (as עזים *ſhe goats* רחלם *ewes,* &c.) and the other plainly feminine לבאת Nah. ii. 13. Nor need we wonder, adds he, that the לביא or *lioneſs* is reckoned among the fierceſt lions; as in Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. Deut. xxxiii. 20. Job iv. 11. xxxviii. 39, or xxxix. 1. Pſ. lvii. 5. Iſa. v. 29. xxx. 6. Hoſ. xiii. 8. Nah. ii. 11, 12. or 12, 13; for the *lioneſs* equals, or even exceeds the lion in ſtrength and fierceneſs, as he proves from the teſtimonies of ancient writers, which ſee, in his Vol. II. 719, 720. The above cited are all the paſſages, (except Joel i. 6.) where the word occurs. Nor do I ſee any text where it may not ſignify *a lioneſs* or *lioneſſes actually giving ſuck,* at which time no doubt they are peculiarly fierce and dangerous.

## לבד See under בד

## לבט

*To fall, tumble.* occ. Prov. x. 8, 10. Hoſ. iv. 14. The LXX. in Prov. x. 8, render it by ὑποσκελισθησεται *ſhall be ſupplanted, tripped up.*

**Der.** Lat. *Labor, lapſum,* whence Eng. *lapſe, collapſe, elapſe,* &c.

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* Cited in *Obſervations on divers Paſſages of Scripture,* p. 135.

## לבן

I. In Kal, *To whiten, make white.* occ. Dan. xi. 35. In Hiph. *To be white.* occ. Pſ. li. 9. Iſa. i. 18. Joel i. 7. In Hith. *To be made white.* Dan. xii. 10. As a N. לבן *Whiteneſs, white.* Gen. xxx. 35, 37. & al. freq.

II. As a N. fem. לבנה, plur. לבנים, *A brick* from it's *whiteneſs*, for in the eaſt their * *bricks* are of this colour. Hence as a V. *To make bricks.* Gen. xi. 3. & al. It is evident from the text juſt cited that the Tower of Babel was built of *burnt bricks and aſphaltus.* So according to *Beroſus*, cited by *Joſephus* (Cont. Apion. Lib. 1. cap. 19, 20.) both *Nebuchadnezzar* and *Nabonnedus* built the walls of Babylon *εξ οπτης πλινθȣ και ασφαλτȣ of burnt brick and aſphaltus.*

מעשה לבנת *A paved work*, or pavement (as) of *bricks* or *tiles*; ſo LXX. *Εργον πλινθȣ a tiled work*, and French Tranſlation Un ouvrage de quarreaux. Exod. xxiv. 10. "The expreſſion—ſeems to point to that ſort of pavement which is formed of *painted tiles* (or *bricks*) and is common to this day in the eaſt, according to Dr. *Shaw*, p. 209." *Obſervations on divers Paſſages of Scripture*, p. 100. where ſee more.

As a N. מלבן occ. Jer. xliii. 9. It is rendered *brick-kiln*, but ſurely this would hardly be placed at the entrance of Pharaoh's palace. The word more probably means *an area paved with brick* or *tile, a bricked area.* So the Hexaplar Verſions *εν τω πλινθιῳ.*

Alſo *An inſtrument for making bricks, a rectangular mould* or *frame in which bricks are ſhaped out of the clay, a brick-frame*, "Forma quâ ducuntur Lateres." *Cocceius.* occ. Nah. iii. 14. *Go into the clay, tread the mortar*, החזיקי מלבן, *take hold on* the brick-frame. "When the clay was well trod, tempered and mixed, the next thing was to *form it into bricks.*" †

III. As a N. fem. לבנה *The white of the moon, the white illuminated lunar diſc.* It anſwers to חמה the *ſolar flame*, with which it is joined in the only three paſſages where the word occurs in this ſenſe. Cant. vi. 9. Iſa. xxiv. 23. xxx. 26.*

IV. As a N. לבנה A ſpecies of *tree, the white poplar*, ſo called from the *whiteneſs* of it's leaves, bark and wood. occ. Gen. xxx. 37. Hoſ. iv. 13. In both paſſages the Vulg. interprets it *poplar*, in the latter the LXX. and *Aquila* render it λευκης *white* (i. e. *poplar*). So *Virgil*, Ecl. 9. lin. 41, 42.

——*Hic* candida *populus antro*
*Imminet.*
——Here o'er the grot
Hangs the *white* poplar——

And *Horace*, Lib. 2. Ode 3. lin. 9.

——Albaque *Populus.*

V. As a N. fem. לבונה and לבנה *Frankincenſe*, a reſinous ſubſtance, produced from a ſhrub growing in the Eaſt, particularly in Arabia. It is of a *whitiſh* colour, and the beſt is nearly tranſparent. Exod. xxx. 34. 1 Chron. ix. 29. & al. freq. See *Bochart*, Vol. I. 103.

Hence Greek Λιϐανος, Λιϐανωτος, and the barbarous Lat. *Olibanum.*

VI. As a N. לבנון *Lebanon* or *Libanus*, "a famous mountain (or ridge of mountains) which ſeparates Syria from Paleſtine. This name was given it in all probability by reaſon of the *ſnow*, with which it is always covered in many places. Jeremiah ſpeaks of the *ſnow* of *Libanus*, ch. xviii. 14. And *Tacitus* Hiſt. Lib. 5. cap. 6. *Præcipuum montium* Libanum *erigit, mirum dictu, tantos inter ardores* opacum fidumque nivibus. Of the mountains (of *Judea*) Libanus is the chief; and, what is ſurprizing, notwithſtanding the extreme heat of the climate, is *perpetually covered with ſnow.*" *Calmet.*

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* See *Obſervations on divers Paſſages of Scripture*, p. 96.

† See Dr. *Chandler*'s Life of David, Vol. II. p. 229, Note.

* See *Hutchinſon*'s Moſes Princip. Part 2. p. 463, &c. and *Pike*'s Philoſophia Sacra. p. 56, 57.

Whether this of *Tacitus* be ſtrictly true, may be doubted. The authors of the *Univerſal Hiſtory* inform us, in a Note on Vol. II. p. 263. that "*Rauwolf*, who viſited the cedars [of *Libanus*] about *midſummer*, complains of the rigour of the cold and *ſnows* here. *Radzeville*, who was here in *June*, about five years after him, talks of the *ſnow that never melts* away from the mountains. Other travellers ſpeak to the ſame purpoſe; among whom our *Maundrell* repreſents the cedars as ſtanding in the midſt of *ſnow*; but he was there in the month of *May*. From all this we might have formed a Judgement that the cedars ſtand *always* in the midſt of the *ſnow*; but we are aſſured of the contrary by another traveller, (*La Roque*, Voyage de Syrie, Tom. I. p. 89.) according to whom the *ſnows* here begin to melt in *April*, and are no more to be ſeen after *July*; nor is, ſays he, any at all left but in ſuch clifts of the mountains, as the ſun cannot come at; that the *ſnow* begins not to fall again 'till *December*, and that he himſelf, when he was there ſaw *no ſnow at all*; and it is probable he ſpeaks nothing but the truth." However the *ſnow*'s lying on this mountain for ſeven or eight months in the year, according to *La Roque*'s account, is ſufficient to ſhew the propriety of it's being called in Hebrew לבנון *white*. Thus perhaps the *Alps* were denominated from אלבן or הלבן (the ן being dropped) by reaſon of the *ſnows* with which they are always covered. See *Bochart*, Vol. I. 678. In like manner the *Britiſh* Iſle, on account of it's *white* rocks on the ſouthern coaſt, might have it's ancient name *Albion* from the ſame *Phœnician* word אלבן or הלבן *to be white*.

## לבש

I. In Kal, *To put on, clothe.* Gen. xxvii. 15. xxxviii. 19. & al. freq. In Hiph. *To cauſe to put on, to clothe.* Gen. xxvii. 16. Exod. xxviii. 41. & al freq. As a N. לבוש and לבש *A veſture, garment.* 2 K. x. 22. Gen. xlix. 11. & al freq. Sometimes the word לבש is applied to *Jehovah*, who is ſaid to be *clothed* with majeſty, ſtrength, honour, or the like. (See Pſ. xciii. 1. civ. 1. Job xl. 5. & al.) To underſtand which expreſſions we muſt recollect the glorious manner in which he vouchſafed to appear to his people in fire, light and clouds. See inter al. Exod. xix. 16, 17. Ezek. ch. i.

II. It is particularly applied to *putting on* defenſive armour. See 1 Sam. xvii. 5, 38. Hence as a N. Job xli. 4 or 13, *Who hath opened* פני לבושו *the face of his* morion, i. e. *his* morioned *face?* For inſtances of a ſimilar Hebrew phraleology ſee Deut. i. 41. Prov. xxiv. 31. Iſa. ii. 20. Ezek. xxvi. 16.

III. In a figurative ſenſe. *To put on, be inveſted*, as with Salvation, 2 Chron. vi. 41. Iſa. lxi. 10;—with righteouſneſs, Job xxix. 14;—with beauty, Iſa. lii. 1. Theſe and the like expreſſions plainly refer to that additional *clothing* which was inſtituted by God, and was emblematical of the clothing of Chriſt, his graces and righteouſneſs, and of thoſe glorified bodies with which true believers ſhall be *clothed* at the reſurrection. (comp. Rom. xiii. 14. Gal. iii. 27. Eph. iv. 24. Rev. iii. 18. vii. 9, 13, 14. xix. 8. 1 Cor. xv. 53, 54. 2 Cor. v. 2—4.) So the oppoſite phraſe of being *clothed* with ſhame, Pſ. xxxv. 26. & al. refers to the nakedneſs of the natural man, (comp. Gen. ii. 25. iii. 7, 8, 9, 10, 21.) and his expoſure to the divine vengeance.

IV. It is applied to the Spirit of God coming upon, and *inveſting* a Man, Jud. vi. 34. 1 Chron. xii. 18. 2 Chron. xxiv. 20; and admirably expreſſes not only the *ſuperadded* aſſiſtance of the Holy Ghoſt, but the *ſufficiency* and *continuance* thereof. In the ſame manner St. *Luke*, in the New Teſtament, recording a ſpeech of our bleſſed Lord, applies the word ενδυω *endue, inveſt*, to the Holy Spirit, Luke xxiv. 49.

*Tarry in the city of* Jeruſalem *until* ye be endued, inveſted (ενδυσησθε) *with power from on high*. And by a like phraſe the ſpirit is ſaid to *reſt upon* Chriſt and his diſciples, Iſa. xi. 2. 1 Pet. iv. 14.

## לג

As a N. *A Log*, the *ſmalleſt meaſure of capacity* for liquids among the Hebrews. It contained about three quarters of a pint Lev. xiv. 10, 12. & al. It occurs not as a V. and the ideal meaning is uncertain. But have we not the traces of this Root in the Greek ληγω *to ceaſe*, in the Swediſh *lagg* extremity, in the Teutonic *laecken* to be diminiſhed, and in the Eng. *lag*, *lack* and *leak?* See *Junius'* Etymolog. Anglic. in LACK, LAG and LEAK.

## לה

I. *To faint*, *fail*. So the Targum אשתלהי, and the LXX. εξελιπε. occ. Gen. xlvii. 13.

II. As a negative Particle, *Not*, as לא from לאה *to fail*. Once with ה interog. prefixed, הלה Annon? Deut. iii. 11. So Targ. הלא. Comp. under לולי among the *Pluriliterals*.

להלה In Hith. *To make oneſelf very faint*, *to tire oneſelf very much*. occ. Prov. xxvi. 18. כמתלהלה *As* he who tireth himſelf *in throwing*, &c.

Some deduce this word, as likewiſe תלה Gen. xlvii. 13. from הלל *to be mad*, and render them accordingly. It is not denied but this Interpretation would make good ſenſe; but I do not find ſuch a formation of words ſufficiently authorized by ſimilar inſtances, and the genius and uſe of the Hebrew language. *Cocceius* renders כמתלהלה by *ut* furioſus, as *a madman*, and adds that it probably means ſuch *a madman*, as *greatly fatigues* himſelf, "*qui* ſe multum fatigat." Qu? therefore if it might not beſt be rendered *a raving madman?*

## להב

Occurs not as a V. in Hebrew, but in the dialectical languages ſignifies as a Verb, *To flame*, *burn*, *inflame*, *kindle*, *ſet on fire*.

I. As a N. להב and להבה *A flame of fire*. Jud. xiii. 20. Pſ. lxxxiii. 15. & al.

II. *The blade* of a ſword, or *iron head* of a ſpear, from their *fleſhing* or *gliſtering*. Jud. iii. 22 1 Sam. xvii. 7.

III. As a N. fem. שלהבת *A raging flame*. ſee among the *Pluriliterals in* ש.

## להג

As a N. *Meditation*, *ſtudy*. Once Eccleſ. xii. 12. So the LXX. μελετη, and Vulg. Meditatio. It may be doubted whether the ל in this word be radical, and whether הג may not be conſidered as a N. from the Verb הגה *to meditate*, and ſo the paſſage in Eccleſ. rendered ולהג *And to much* ſtudy (*is* or *is annexed*) *wearineſs of the fleſh*.

If the ל in להג be radical, we may thence derive the Greek λεγω to ſpeak, λογος a word or ſpeech, whence *Logic*, *logician*, and Latin *lego* to read; whence *lecture*, *lection*, &c.

## להט

I. *To burn up*, *ſet on fire*, *kindle*. Deut. xxxii. 22. Pſ. cvi. 18. Job xli. 12 or 21. Iſa. xlii. 25. Mal. iv. 1. As a N. להט *Flame*, *ignited matter*. Gen. iii. 24. Comp. Pſ. civ. 4. Ezek. i. 4.

II. As a N. maſc. plur. in Reg. להטי. occ. Exod. vii. 11. The LXX. and *Theodotion* render it by φαρμακειαι *enchantments by drugs*. And I once thought the word might properly refer to the *burning* or *heating* of their magical drugs, which frequently made a part of their incantations, and no doubt was originally deſigned to do honour to, and procure the aſſiſtance of their phyſical gods, the *fire* and *air*.

Thus the ſorcereſs *Canidia* in *Horace*, Epod. V. lin. 24. orders her abominable ingredients

Flammis aduri *Colchicis*.
To be *burnt* in magic *flames*.

*Ovid* in like manner deſcribes another enchantreſs, Metam. Lib. 7. Fab. 2. lin. 258, &c.

—— —— *Paſſis* Medea *capillis*
*Bacchantum ritu* flagrantes *circuit Aras*,
*Multifidaſque* faces *in foſſâ ſanguinis atrâ*
*Tingit*, & *intinctas geminis* accendit *in aris*.
*Terque ſenem* flammâ, *ter aquâ*, *ter ſulphure luſtrat*.
*Interea validum poſito* Medicamen Aëno
Fervet & exultat, ſpumiſque tumentibus albet.
Furious *Medea*, with her hair unbound,
About the *flagrant* altars trots around.
The *brands* dips in the ditches black with blood;
And at the altars *fires* th' infected wood:
Thrice purges * him with waters, thrice with *flames*,
And thrice with ſulphur, mutt'ring horrid names.
Mean while in hollow braſs the *med'cine boils*,
*And ſwelling high, in foaming bubbles toils.*
SANDYS.

And ſomewhat in this view I ſay I was formerly inclined to explain the להטי of the Egyptian conjurers, but am now convinced that Mr. *Bate*'s interpretation of it by *flames* is both more ſimple and more juſt; and with him I would refer it to thoſe *artificial flames* by means of which thoſe *jugglers deceived the ſight*, and ſubſtituted ſerpents for ſtaves. See his Note on Exod. vii. 11. in *New and Literal Tranſlation*, &c. Comp. Wiſd. xvii. 7.

III. As a participial N. maſc. plur. להטים *Perſons ſet on fire*, i. e. with rage and malice, or perhaps *ſetters on fire, kindlers of miſchief, incendiaries*. occ. Pſ. lvii. 5. Comp. Jam. iii. 6.

DER. *Light*, in the ſenſe perhaps both of illumination and of levity.

## להם

In Hith. *To be ſoft, mild, gentle*. occ. Prov. xviii. 8. xxvi. 22. The LXX. render it in the latter paſſage by μαλακοι *ſoft*, and the Vulg. in both places, by quaſi ſimplicia *as it were ſimple, undeſigning*. Comp. Pſ. lv. 22. Prov. xx 27, 30.

Hence perhaps Eng. *A lamb*.

*Schultens* however on Prov. xviii. 8, obſerves that in Arabic להם ſignifies *to ſwallow down quickly* or *greedily* "inglutire celeriter, avidè," and hence he explains כמתלהמים in Prov. by *like* things or dainties *eagerly ſwallowed*. And it muſt be owned that this explication gives a very good ſenſe, and is much favoured by the latter hemiſtich in both paſſages, והם &c. *for they alſo* (i. e. like things thus greedily ſwallowed) *deſcend into the inner parts of the belly*. Comp Prov. xx. 27, 30.

## להן

Chald. As a particle,

1. The ſame as the Heb. לכן, *Therefore*. Dan. ii. 6, 9.
2. *Beſides, except*, Dan. ii. 11. iii. 28.
3. *But*. Ezra v. 12. Comp. Dan. ii. 30.

## להק

Occurs not as a V. in Hebrew, but is retained as a V. in the Ethiopic, in the ſenſe of *growing, encreaſing, augmenting*. As a N. fem. להקת *A large company* or *Aſſembly*. So the LXX. Εκκλησιαν, *Aquila* Ὁμιλον, and *Symmachus* Συϛροφην. Once 1 Sam. xix. 20.

## לוה

I. *To join, add, adjoin, couple, aſſociate*. Gen. xxix. 34. Num. xviii. 2. Eſth. ix. 27. Pſ. lxxxiii. 9. Iſa. xiv. 1. Jer. l. 5. & al. As a N. לוית *An addition*, ſo *Aquila*, προσθηκη, or rather (according to the LXX. who render it ϛεφανος *a crown*) *A wreath, a diadem*. occ. Prov. i. 9. iv. 9. Comp. Ecclеſ. viii. 15.

II. It is applied to *binding* or *obliging* oneſelf to a perſon by *borrowing* money or goods of him. In Kal, *To borrow*. In Hiph. *To let another borrow* of oneſelf, *to lend*. Deut. xxviii. 12, will afford an inſtance of both applications הלוית גוים רבים ואתה לא תלוה *And thou ſhalt* cauſe to borrow (lend to) *many*

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* Old *Æſon*, whom, by her enchantments, ſhe was to make young again.

*many nations, and (as for) thyſelf thou ſhalt not* borrow, i. e. Thou ſhalt thus make many nations *be bound* to thee, but thou ſhalt not *bind thyſelf*, or *be bound* to them. So Iſa. xxiv. 2, כמלוה כלוה *As the* lender, *ſo the* borrower, or *as the* obligeor, *ſo the* obligee. Sometimes the word כסף *ſilver*, or *money* is added to לוה in this ſenſe, as Exod. xxii. 25, אם כסף תלוה את עמי, *If thou ſhalt* lend *money* (*to*) *my people*, or more literally, *If*, (in or by) *money thou ſhalt* bind *my people*, i. e. to thyſelf, the particle ב being underſtood (as in many other inſtances) before כסף. So Neh. v. 4. לוינו כסף We have bound (*for*) *money*—*our lands and vineyards.*

III. As a N. fem. plur. לוית *Coupled figures.* occ. 1 K. vii. 29, 36. From a compariſon of the former part of ver. 29th, with the latter, and with ver. 36, it appears that

*Lions*, *Oxen* and *Cherubs*, anſwer to
*Lions*, *Oxen* and לוית *coupled figures*, and to
*Cherubims*, *Lions*, and לוית *coupled figures.*

Theſe לוית then were *cherubs*, and doubtleſs thoſe of the *coupled kind*, mentioned by Ezek. ch. xli. 18, 19, and having *two* faces, thoſe of a *lion* and of a *man* in union. Comp. Ezek. i. 10. and ſee under כרב I. This is further confirmed by their being attended in 1 K. vii. 36, as in Ezek. xli. 18, by the emblematic *palm-tree.* See more in Mr. *Bate*'s learned *Enquiry into the Similitudes*, &c. p. 132—35.

IV. לו A Particle expreſſing the *adheſion*, *attention*, or *cleaving* of the mind *to* any object.

1. Of wiſhing, *Would to God! O that!* Gen. xvii. 18. & al.

2. Of contemplating the object as preſent, Gen. l. 15. לו ישטמנו יוסף *Aſſuredly* Joſeph *will hate us.* Alſo, *If*, *ſuppoſing ſuch a thing actually to happen.* Ezek. xiv. 15. Micah ii. 11.

V. As a N. fem. אליה *The large tail* of one ſpecies of the Eaſtern ſheep. It ſeems to be ſo called from being, as it were, a kind of *appendage* or *addition* to the animal. occ. Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19. *Bochart*, Vol. II. 494, &c. cites many writers both ancient and modern who have mentioned this kind of ſheep, and proves from their teſtimonies, that in ſome their *tails* equal ten or twelve, and in others exceed even forty pounds. See alſo *Scheuchzer*'s Phyſica Sacra, on Exod. xxix. 22. I ſhall here add the curious account of theſe *large tailed* ſheep given by Dr. *Ruſſel*, Nat. Hiſt. of *Aleppo*, p. 51, where after obſerving that they are in that country much more numerous then thoſe with ſmaller tails, he adds, "This tail is very broad and large, terminating in a ſmall appendix that turns back upon it. It is of a ſubſtance between *fat* and *marrow*;" (which, by the way, ſhews the reaſon why in the Levitical ſacrifices it was always ordered to be conſumed by fire) "and is not eaten ſeparately but mixed with the lean meat in many of their diſhes, and alſo often uſed inſtead of butter. A common ſheep of this ſort, without the head, feet, ſkin and entrails, weighs about twelve or fourteen *Aleppo* * Rotoloes, of which the *tail* is uſually *three Rotoloes* or upwards; but ſuch as are of the largeſt breed and have been fattened will ſometimes weigh above thirty Rotoloes, *and the tails of theſe, ten*; a thing to ſome ſcarce credible. Theſe very large ſheep being about *Aleppo* kept up in yards are in no danger of injuring their tails; but in ſome other places where they feed in the fields, the ſhepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent it's being torn by buſhes, thiſtles, &c. as it is not covered underneath with thick wool like the upper part; and ſome have ſmall wheels to facilitate the dragging of this board after them; whence, with a little exaggeration the ſtory of having carts to carry their tails." And this contrivance, we may add, is at leaſt as old as *Herodotus*, who expreſsly mentions it, Lib. 3. cap. 115, where ſpeaking of the *Arabian* ſhepherds management to prevent this kind of ſheep from having their *tails* rubbed and ulcerated, he ſays Αμαξιδας γαρ ποιευντες, ὑποδευσι αυτας τησι ουρησι, ἑνος ἑκαστου κτηνεος την ουρην επι αμαξιδα ἑκαστην καταδεοντες. They make little *cars* and faſten one of theſe under the *tail* of each ſheep."

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* "A Rotoloe of *Aleppo* is five pounds."

VI. As a N. לויתן, See among the *Pluriliterals*.

### לות

Chald. As a particle, *With*. It occurs ſingle in the Targum, in this ſenſe, but in the Bible only with מן preceding, מן לות, *From*, q. d. *From with*, as the French ſay, *D'avec*. occ. Ezra iv. 12.

### לז

I. In Kal and Hiph. *To turn aſide*, *decline*, *depart*. occ. Prov. iii. 21. iv. 21. In Niph. as a Participle נלוז *Perverſe*, *that hath turned aſide* or *declined* from the right way. occ. Prov. ii. 15. iii. 32. xiv. 2. In Iſa. xxx. 12. נלוז is rendered *perverſeneſs*, but may mean what *is turned aſide* or *divested* from the right owner. As a N. לזות *Perverſion*. occ. Prov. iv. 24.

II. As a N. לוז *The hazle* or *nut-tree*, (ſo LXX. καρυϊνην) probably ſo called from its *flexibity* or *readily turning* any way. occ. Gen. xxx. 37.

III. As a Pron. לז, with ה emphatic prefixed, *This*, *this here*, ſpoken of an object to which *one turns*, as if it were preſent. It is either maſc. 1 Sam. xvii. 26. Zech. ii. 4 or 8. & al. or fem. 2 K. iv. 25. לזה The ſame, maſc. occ. Gen. xxiv. 65. xxxvii. 19. So לזו fem. occ. Ezek. xxxvi. 35.

Der. *Loſe*, old Eng. *leeſe*.

### לחה

The idea of the word ſeems to be *ſmoothneſs* or the like. It occurs not as a V. but

I. As a N. לוח plur. לחות and לוחות and once (Ezek. xxvii. 5.) לחתים (formed as שפתים from שפה) *A ſmooth table* or *plank* of wood or ſtone. Exod. xxiv. 12. Deut. ix. 9, 10. Prov. iii. 3. Cant. viii. 9. & al.

II. It is ſpoken of the *viridity* of *vegetables*, or *floridity* of *animals*. Every one knows the *ſmooth*, *bland* and agreeable feel with which theſe are attended.

Of vegetables, As a N. לח *Smooth*, *freſh*, *green*, *not withered*. Gen. xxx. 37. & al. It is oppoſed to יבש *dry*, *withered*. Num. vi. 3. Ezek. xvii. 24. xx. 47.

Of a man, As a N. לח or לחה *Floridity*, *ſmoothneſs* of complexion, as oppoſed to the wrinkles, dryneſs and harſhneſs of the ſkin in old perſons. occ. Deut. xxxiv. 7. Comp. under כלח.

III. As a N. לחי *The* Maxilla inferior, or *lower jaw-bone* of an animal, from its *ſmoothneſs*. Jud. xv. 15, 16; where it is ſpoken of the *jaw-bone* of the aſs with which Sampſon ſlew the Philiſtines, from which tranſaction the place itſelf was called לחי *Lehi*, ver. 19; comp. ver. 9, 17, and under כתש.

IV. When ſpoken of man it may ſometimes be rendered the *cheek*, but in thoſe paſſages it ſeems ſtrictly to denote the *jaw-bone*. See 1 K. xxii. 24. Pſ. iii. 8. Lam. iii. 30.

Der. *A Leek*. Gr. Λειος, and Latin *lævis*, ſmooth, Q? whence Eng. *lævigate*, *levigation*. Alſo, *A Lea*. Q?

### לחך

*To lick*, *lick up*. See Num. xxii. 4. 1 K. xviii. 38. Pſ. lxxii. 9.

Hence Greek λειχω (by which or it's compound εκλειχω the LXX. conſtantly render this Verb) French *lecher*, and Eng. *to lick*. Alſo *A Leech*. Q?

### לחם

The radical idea of this word may I think with Mr. Profeſſor **Robertſon*, be expreſſed by the Latin conſeruit, inſeruit, and in Eng. by *inſert*, *join*, *lay*, *put* or *engage together*, as the V. likewiſe ſignifies in Arabic.

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* See his *Clavis Pentateuchi*, No. 379. and 2105.

I. As a N. לחם *Food*, *victual*, in general, which is *added to* or *inſerted into* the body for the ſuſtenance of life, whether of men; ſee Gen. iii. 19. 1 Sam. xx. 27. Job xx. 14. Pſ. xli. 10. cii. 5. Prov. xxxi. 14. Comp. Dan. v. 1.—or of other animals, Pſ. cxxxvi. 25. cxlvii. 9. Prov. vi. 8. xxx. 25. Hence as a V. in Kal, *To eat*, Veſci. occ. Job xx. 23. Pſ. cxli. 4. Prov. iv. 17. ix. 5. xxiii. 1, 6. לחמי רשף Eaten up, conſumed, *with burning heat*. occ. Deut. xxxii. 24. Comp. under אכל II. and בער II. and ſee Lev. iii. 11, 16.

Chald. As a N. לחם *An eating*, *a feaſt*. occ. Dan. v. 1.

II. As a N. לחם *Bread*; which was and is a principal part of the *food* of men in almoſt all countries, particularly of the Eaſtern nations, who, Dr. **Shaw* obſerves "are great eaters of *bread*; it being computed that three perſons in four *live entirely upon it*, or elſe upon ſuch compoſitions as are made of barley or wheat flour. Frequent mention is made of this ſimple diet in the Holy Scriptures." freq. occ. Hence

III. *Bread-corn*. occ. Iſa. xxviii. 28. Comp. Eccleſ. xi. 1, and Biſhop *Lowth*'s Note on Prælect. X. De Sacra Poeſi Heb. p. 120. Edit. *Oxon*. 8vo. and p. 211. Edit. *Michaelis*.

IV. In Kal, *To engage* in fighting, *to fight*, Manum ſeu Prælium conſerere. occ. Pſ. xxxv. 1. lvi. 2, 3. Comp. Jud. v. 8. In Niph. *To be engaged in war* or *battle*, *to fight*. In this form it occurs very frequently; and with ל following, it denotes *To fight for* one, or *on his ſide*. Exod. xiv. 14, 25. Joſh. x. 14. (Comp. Pſ. lvi. 3.) But followed by ב Num. xxi. 1. & al. freq. by עם Deut. xx. 4. 2 K. xiii. 12; by על Deut. xx. 19. 2 K. xii. 17. Jer. xxxiv. 22; by אל Jer. i. 19. xv. 20; it ſignifies *To fight againſt* or in *oppoſition to* another. As a N. fem. מלחמה *Engagement*, *battle*, *war*. Gen. xiv. 2, 8. & al. freq. מלחמת The ſame. occ. 1 Sam. xiii. 22.

From this Root may be derived not only the Greek λυμαινω *to deſtroy*, *ravage*, λοιμος *a peſtilence*, λαιμος *the gullet*, λαιμαζω or λαιμασσω *to gorge* or *eat immoderately*, but alſo the Etruſcan *Lucumo*. For the ancient "Etruria was divided into twelve tribes or cantons called in the Tuſcan language *Lucumonies*: each of theſe was governed by it's own Prince or *Lucumo*, and over the whole a King preſided.—As the Etruſcans were a very *warlike* nation, and ſpoke at firſt a language not very different from the Hebrew or Phenician, the word *Lucumo* might poſſibly have denoted *a warrior* or *captain*. The Hebrew לחם had undoubtedly ſuch a ſignification." *Univerſal Hiſtory*, Vol. XVI. p. 38.

## לחן

Chald. Occurs not as a V. but as a N. fem. plur. in Reg. לחנת *Concubines*. So *Theodotion* Παρακοιτοι, and Vulg. Concubinæ. occ. Dan. v. 2, 23. The Targum uſes the Ns. לחינא, לחינתא, and לחנתא in the ſame ſenſe. Perhaps they are all derivatives from the Heb. לח *ſmooth*, *delicate*, or the like.

## לחץ

I. *To preſs*, *ſqueeze*, *cruſh*. It is uſed both tranſitively and intranſitively. See Num. xxii. 25. 2 K. vi. 32.

II. Metaphorically, *To cruſh*, *oppreſs*, as an enemy doth. Exod. iii. 9. Jud. i. 34. & al. Comp. Exod. xxii. 21. xxiii. 9. As a N. לחץ *Oppreſſion*. Exod. iii. 9. & al.

## לחש

Denotes a *low hiſſing*, *whiſtling* or *whiſpering ſound*, and may be a word formed by an Onomatopœia like the Engliſh words juſt mentioned, the Greek ψιθυριζω, and French *chucheter* and *ſiffler*.

I. In Hith. *To whiſper together*. occ. 2 Sam. xii. 19. Pſ. xli. 8. So LXX. ψιθυριζω. As a N. לחש *A whiſper*, i. e. *a whiſpering* or *ſecret prayer*. occ. Iſa. xxvi. 16. Alſo, *A low whiſpering voice*, ſuch as their conjurers uſed. occ. Iſa. iii. 3; on which text obſerve that *the prophet* and קסם *the diviner* are mentioned in the preceding verſe, and that the Vulg. renders נבון לחש by prudentem *eloquii myſtici*, *ſkilled* in myſtic ſpeech. Comp. Iſa. viii. 19. xxix. 4.

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* Travels, p. 230.

II. In Hiph. *To make a ſoft whiſtling ſound, to whiſtle*, in order to *charm* ſerpents, and render them harmleſs. occ. Pſ. lviii. 6. As a N. לחש *Such a charming* or *incantation* of ſerpents. occ. Eccleſ. x. 11. Jer. viii. 17. Comp. Ecclus. xii. 13.

That *ſerpents* might be charmed and rendered harmleſs by *muſical ſounds* was well known to the ancients, both Greeks and Romans, as the reader may find abundantly proved in *Bochart*, Vol. III. 385. & ſeq. He alſo cites *Texeira*, a Spaniſh writer, who in the firſt Book of his *Perſian Hiſtory* ſays that "in India he had often ſeen the Gentiles leading about enchanted ſerpents, *making them dance to the ſound of a flute*, twining them about their necks and handling them without any harm." To this teſtimony I ſhall ſubjoin another paſſage or two from modern writers. Thus then the Author of *The Conformity of the* Eaſt-Indians *with the* Jews *and other ancient Nations*, ch. 28. "Their (the Indians) enchantments, or at leaſt ſuch as I have any knowledge of, have not very much in them, and extend no farther than to taking of *adders*, and making them dance *to the muſic of a flute*. They have *ſeveral kinds of adders* which they keep in baſkets: theſe they carry from houſe to houſe and make them dance whenever any body will give them money. When any of theſe reptiles get into the houſes, they get theſe Indians to drive them out: theſe have the art to bring them at their feet by the *ſound of their flutes*, and *by ſinging certain ſongs*, after which *they take them up by handfuls without receiving the leaſt hurt*." To which is added in *Picart*'s Ceremonies and Religious Cuſtoms of all Nations, Vol. III. p. 268, Note. "As to *ſerpents* it is very probable they may be delighted with *muſical ſounds*, and that the whole enchantment of the Bramins may center there. *Baldæus*, Author of the Deſcription of *Coromandel* in Dutch, relates that he himſelf was an eye-witneſs to this conjuration with *ſerpents*." *

So the judicious *Niebuhr*, Voyage en Arabie, Tom. I. p. 152. ſpeaking of the Egyptian amuſements, "Other perſons make *ſerpents* dance. This, perhaps will appear incredible to thoſe, who do not know the inſtinct of thoſe animals: *but certain ſpecies of ſerpents appear to love muſic*; on hearing the drum they naturally rear their head, and the upper part of their bodies, and this is what they call dancing."

III. As a N. maſc. plur. לחשים Some female ornaments probably ſo called from their yielding *a low, whiſtling* or *tinkling ſound*. We are told by *Pitt*'s (p. 99, 100.) that the *women of pleaſure* at *Cairo* wore their hair in treſſes behind reaching down to their very heels, with *little bells* or *ſome ſuch things* at the end, which ſwung againſt their heels, and made a *tinkling ſound* as they went. Suppoſing the jewiſh ladies to have had ſuch a faſhion, I ſhould rather think it referred to by this word לחשים, than, as *Pitts* himſelf does, by the Hebrew עכסים; but I preſume he relied on the Eng. tranſlation of this latter term by "tinkling ornaments *about their feet*." For the citation from *Pitts* I am obliged to the *Obſervations on divers Paſſages of Scripture*, p. 400, and agree with the excellent Author of that work, that "it is extremely difficult, if not impoſſible, to give a *ſure* explanation of the *female ornaments mentioned in the third of Iſaiah*." A Lexicon-writer however is bound to do his beſt; and it may be added that the above-cited account of *Pitts* is confirmed by *Niebuhr*, Voyage en Arabie, Tom. I. p. 133. and Comp.

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* I have likewiſe heard a gentleman of veracity, who reſided many years on the Coaſt of *Coromandel*, affirm, that he himſelf ſaw an Indian by *the ſound of his flagelet* bring out a very dangerous ſerpent who had hid himſelf in a garden.

*Haſſelquiſt's* Travels, p. 58. occ. Iſa. iii. 20.

## לט

*To hide*, *involve*, *enwrap*, *wrap up* or *over*. occ. 1 K. xix. 13. 1 Sam. xxi. 9. Iſa. xxv. 7. בלט *In covert*, *covertly*, *ſecretly*. occ. Ruth iii. 7. 1 Sam. xviii. 22. xxiv. 5. As a N. לוט *A covering*. occ. Iſa. xxv. 7.

II. As a N. maſc. plur. in Reg. לטי *Conjuring ſecrets* or *tricks*, *ſleights*, Præſtigiæ. occ. Exod. vii. 22. viii. 7, 18; in the two former of which paſſages *Aquila* renders it ηρεμαιοις *ſly tricks*, and *Symmachus* αποκρυφων *ſecrets*. Comp. under להט II.

III. As a N. לט A kind of *gum*. The LXX. and Vulg. render it Stacte, which is the *pureſt kind of Myrrh*, diſtilling from the tree of its own accord; but this is expreſſed by a different word נטף, which ſee. And the moſt probable interpretation of the N. לט ſeems to be that of *Junius* and *De Dieu*, who take it to mean *Ladanum*, or *Labdanum*, which "is a balſam or gum oozing out of the leaves of the *Ciſtus* tree, which is common in *Cyprus*, and ſome parts of *Arabia*. *Dioſcorides* ſaith it is pulled off the beards of goats,* who feeding upon thoſe leaves, the *viſcous* juice by degrees gathers and hardens into little lumps upon the hair. Monſ. *Tournefort*, in his Voyage to the *Levant*, deſcribes the method of gathering this gum, in *Candia*. He ſays, it is bruſhed off the ſhrub, in a calm day, by a ſort of whip, to which it *adheres*; and after it is ſcraped off the ſtraps, it is made into cakes of different ſizes." Dr. *Quincy*'s Diſpenſatory. The above account is ſufficient to ſhew that this gum might with great propriety be called by the Hebrew name לט (q. d. *the inwrapper*) from its viſcidity and *ſtickineſs*. occ. Gen. xxxvii. 25. xliii. 10.

IV. To this Root may perhaps be beſt referred the N. מלט which occurs Jer. xliii. 9, and by the context denotes *a hiding place a vault*, or ſomething of that kind. So the Hexaplar Verſions, except the LXX. render it by κρυφιω, and the Vulg. by Crypta; both which words are from κρυπτω *to hide*.

## לטא

Occurs not as a V. in Heb. but in Arabic ſignifies, *To adhere* or *ſtick cloſe* to the ground. As a N. fem. לטאה A ſpecies of *poiſonous lizard* called in Arabic *Wachra*, and remarkable for *adhering cloſely to the ground*. Thus *Bochart*, Vol. II. 1074, where ſee more. Once Lev. xi. 30. The LXX. render it Καλαβωτης and Vulg. Stellio, *a Newt*, which may confirm the interpretation here given.

## לטש

I. In Kal, *To whet*, *ſharpen* or *ſet an edge on* a tool or inſtrument of metal. occ. 1 Sam. xiii. 20. Pſ. vii. 13. lii. 4. So Gen. iv. 22, *Tubal Cain*, the ſeventh from Adam in the line of Cain, was לטש כל חרש נחשת וברזל a whetter or ſharpener *of every inſtrument of copper and iron*, (ſo *Montanus*, *acuentem* omne artificium æris & ferri.) This account implies great ſkill in metallurgy. For though we ſhould with Monſieur *Goguet* ſuppoſe that **copper* might be found in a pure unmixed ſtate, yet ſtill the diſcovering and fuſing and forging of *iron*, and *the ſetting of an edge on copper*, ſo as to make it fit for a tool or inſtrument, (which the modern artiſt finds it very difficult to do) ſhews that *Tubal Cain* had great knowledge in his art. But for further ſatisfaction on the ſubject of ancient metallurgy I with great pleaſure refer the curious reader to the learned, ſenſible, and entertaining account given by Monſieur *Goguet*, in his Origin of Laws, &c. Vol. I. Book 2. ch. 14. p. 140. &c. Edit. *Edinburgh*, 8vo.

II. In a figurative ſenſe applied to the eyes, *To ſharpen* them, *make* them *look ſharp* and *gliſtering*, as with anger. occ. Job xvi. 9.

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* Comp. *Herodotus*, Lib. 3. cap. 112. Edit. *Gale*, and *Pliny* Nat. Hiſt. Lib. 12. cap. 17.

* Comp. *Boerhaave*'s Chemiſtry by *Shaw*, Vol. I. p. 12. and Notes.

## לכד

I. *To take*, as a city or town, in war. Deut. ii. 34. & al. freq. Comp. Jud. vii. 24.

II. *To take*, by lots. Joſh. vii. 24. Comp. 1 Sam. xiv. 41, 42.

III. *To take* or *catch*, as in a pit, ſnaring net, or the like. Iſa. xxiv. 18. Jer. v. 26. xviii. 22. l. 24. As a N. fem. in Reg. מלכרת *A trap, a gin.* occ. Job xviii. 10.

IV. *To take* or *catch*, as a wild beaſt doth his prey. Amos iii 4.

V. In Hith. *To catch* or *take hold on each other*, as the ſcales of the Leviathan, Job xli. 9, or 17;—as the ſuperficial parts of water in freezing. Job xxxviii. 30. Comp. Eccluſ. xliii. 20.

## לל

Occurs not as a Verb, but the idea is evidently, *To wind, to turn*, or *move round*, or *out of a rectilinear courſe.*

I. As a N. maſc. plur. לולים *Winding-ſtairs.* So the LXX. Ἑλικτη, and Vulg. Cochleam. occ. 1 K. vi. 8.

II. As Nouns, ליל and לילה, *The night*, q. d. *the deviatrix.* freq. occ. It ſeems properly to denote the dark condenſed air on the back part of the earth, which was and is the principal cauſe of it's continual *deviation* from a rectilinear to a *circular* courſe.

We are informed by *Moſes*, Gen. i. 3. *Then God ſaid, Let light be, and light was.* ver. 4. *And God ſaw the light, that (it was) good*, (proper to perform the important offices intended for it) *and God divided between the light and between the darkneſs* (reciprocally changed the conditions of the celeſtial fluid by his own immediate power, as the ſun and moon afterwards mechanically did, and ſtill do, ver. 18. ver. 5. *And God called the light* day, (יום the buſtler) *and the darkneſs called he* night (לילה): *and there was evening and there was morning, one (the firſt) day.* From the evening being mentioned firſt it is apparent, that the firſt puſh or action of the Spirit, when *God divided between the light and between the darkneſs*, was on the evening or weſtern * ſide or edge of the earth, or in other words, that the earth was *impelled* or *puſhed forward* from weſt to eaſt. But the conſequence of the diviſion juſt mentioned muſt be, that the earth would *decline* from a rectilinear path the moment it began to move. For ſince it is an unvaried law of nature (confirmed by every poſſible experiment, and indeed by every breath we draw) that the groſſer air conſtantly tends to ruſh into the finer, and will preſs againſt any intervening obſtacle with a force proportionable to the different degrees of fineneſs on the one ſide and on the other; hence it is evident, that the air, being by the interpoſition of the earth made more groſs on the back part thereof, than on that which was turned towards the center of light, muſt, as ſoon as the light began to act, have preſſed on the ſaid back part with a conſiderable force, and cauſed the earth to *deviate* from a right-lined courſe into an *intermediate* one, between the directions of the perpendicular and lateral impulſe above mentioned; and as the ſame forces are now conſtantly kept up by the natural and mechanical action of the celeſtial fluid, the earth muſt continue to move forward not in a right line, but (ſince the two forces approach to an equality) in an orbit nearly *circular*.†

III. As a N. fem. לילית Some *night-bird*, the noctua, ſtrix, or *ſcriech-owl.* occ. Iſa. xxxiv. 14.

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* The *evening* edge of the earth is very properly called the *weſtern*, becauſe as it is *juſt entering* into the darkened hemiſphere, the *ſun always riſes later* to it than it does to the *morning* edge, which is *juſt entering* into the enlightened one, and is therefore called the *eaſtern*.

† For a further account of the Scriptural Principles of Philoſophy in relation to the Earth's Motion, ſee Mr. *Catcott*'s Veræ & veteris Philoſophiæ Principia, and Mr. *Spearman*'s Enquiry after Philoſophy and Theology. Ch. II.

IV. As Particles לולי and לולא. See among the *Pluriliterals*.

## ללא

Occurs not as a V. but it's radical meaning ſeems nearly the ſame as that of לל, namely *to wind* or *turn round.* So בו and בוא, בר and ברא, חג and חגא reſpectively are nearly related in ſenſe as well as in ſound. As a N. fem. plur. ללאת *Round loops*, ſo called from their form. Exod. xxvi. 4, 5. & al. The LXX. render it by Αγκυλας, which from αγκυλος *curve*, *bending*, expreſſes a ſimilar idea.

## למד

I. In general, in Kal, *To accuſtom* or *habituate, to be accuſtomed* or *habituated.* occ. Jer. ii. 24. So Vulg. aſſuetus.

II. In Kal, *To learn*; like the Engliſh word *learn*, it is uſed both in the ſenſe of *learning oneſelf*, and of *teaching others.* Deut. iv. 5, 10. Jer. xii. 16. & al, freq. As a Particip. Hiph. *Teaching.* Deut. iv. 1. 2 Sam. xxii. 35.—Huph. *Taught.* 1 Chron. xxv. 7. & al. As a Participle in Kal and Huph. it is particularly applied to the beeve kind as *accuſtomed* or *broken* to the yoke. occ. Jer. xxxi. 18. Hoſ. x. 11. As a N. תלמיד *One taught*, *a diſciple*, *ſcholar.* occ. 2 Chron. xxv. 8.

III. As a N. מלמד *A goad*, by which beeves are *habituated* or *broken* to the plough, and *managed.* *Aquila* renders it ideally διδακτηρι. occ. Jud. iii. 31; where *Shamgar*, —*ſlew* of the *Philiſtines* 600 *men with* an ox-goad: And Mr. *Maundrell* in his *Journey*, &c. p. 110, 111, informs us, that an *ox-goad* which he had ſeen them ſtill uſe in that part of the world, was of ſuch a make and ſtrength as to be a formidable weapon. And from *Homer*, Il. VI. lin. 130, &c. it ſhould ſeem that the *ox-goads* uſed in his time and country were of a ſimilar kind; ſince he there deſcribes the votaries of Bacchus as purſued and ſlain by Lycurgus with an *ox-goad* Θεινομεναι βουπληγι. See *Bochart*, Vol. II. 385.

## לן

I. In Kal and Hiph. (dropping the formative ה) *To ſtay, abide, remain.* See Ruth i. 16. Job xvii. 2. xix. 4. xxix. 19. xli. 13, or 22. Pſ. xxv. 13. xli. 19. Prov. xv. 31. Iſa. i. 21. Zech. v. 4. "It is by no means confined to the *night*, as if it were *to ſtay* or *lodge a night*, or *in the night only*;" (*Bate*) unleſs this circumſtance is either expreſſed, as Gen. xxxii. 13, 21. Num. xxii. 8; or implied in the context, as Gen. xix. 2. xxiv. 54. xxviii. 11. xxxi. 54. Exod. xxiii. 18. xxxiv. 25. But ſince this V. לן is often applied to *the night*, hence may with great probability be derived the Lat. *Luna* the moon, whence Eng. *lunar*, *lunation*, *lunacy*, *lunatic*, *ſublunary.* As a N. מלון *A place to lodge* or *ſtay in.* 2 K. xix. 23. Joſh. iv. 8. Particularly, *A place* where travellers uſed to *ſtop* and *lodge.* It is rendered *an inn.* But theſe places were very different from the preſent inns among us, and, no doubt, rather reſembled the *Connacs*, *Khanes* or *Caravanſeras*, which, to this day, in the eaſt rarely afford any other accommodations than bare walls (and ſometimes not even them) and a wretched lodging. Travellers therefore in theſe countries are obliged to take their bedding, wine, oil and other proviſions with them. occ. Gen. xlii. 27. xliii. 21. Exod. iv. 24. Jer. ix. 2. comp. Gen. xlv. 23. Luke x. 34.* As a N. fem. מלונה *A lodge*, *hovel*, *ſhed.* occ. Iſa. i. 8. xxiv. 20. On the former paſſage we may obſerve that in the eaſt they ſtill have in their *uninclosed* cultivated ſpots *lodges* or *booths*, which Sir *John Chardin* deſcribes as "*Places defended from the ſun by ſods, ſtraw* and *leaves*, made for watching the fruits of thoſe places, ſuch as *cucumbers*, melons, *grapes*, when they begin to ripen; under which alſo they ſell the produce of ſuch gardens." Thus Mr. *Harmer* in his *Obſervations on divers Paſſages*, (Vol. I. p.

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* See Preface to *Shaw*'s Travels, 2d Edit. p. 9, 11, 14, and Notes, and *Maundrell*'s Journey, p. 1, 2.

454. 2d Edit.) who judiciouſly adds, that "as it was ſo eaſy to get over ſome of their fences (namely ſuch as conſiſted of unarmed plants) ſuch *watch-houſes* might be very requiſite (even) in ſuch gardens as had hedges."—

II. In Kal and Hiph. *To dwell* or *harp*, as we ſay, upon a ſubject *with diſcontent*, and *murmurs*, *to grumble*, Fr. gronder. Exod. xv. 24. xvi. 2. Num. xiv. 29. As a N. fem. plur. תלונת, תלנות and in Reg. תלנתי *Repeated murmurs* or *murmuring repetitions*, *grumblings*. Exod. xvi. 7, 12. Num. xiv. 27. & al.

לנן In Hith. *To lodge oneſelf*, *take one's abode* or *reſting place*. occ. Job xxxix. 28. Pſ. xci. 1.

## לע

I. *To lick up*, *abſord*, *ſwallow down*. occ. Obad. ver. 16. Uſed figuratively. occ. Prov. xx. 25. In a paſſive ſenſe, *To be ſwallowed up*. occ. Job vi. 3; where Targ. משתלהין *fail*. As a N. לע *The throat*, *the gullet*, q. d. *the ſwallow*. occ. Prov. xxiii. 2.

II. As Ns. תולע, fem. תולעה, *A worm*. The learned *Bochart* and others deduce theſe Nouns from לע *to ſwallow*, on account of the *rapaciouſneſs* and *voracity* of theſe little animals (See Deut. xxviii. 39.) but it ſeems more proper to place theſe words under תלע, which therefore ſee.

Der. Lat. *lingo*, whence *linctus*. Alſo Lat. *Lingua* the tongue, whence French *Langue*, *Langage*, and Eng. *Language*; alſo Eng. *Linguiſt*, *ſublingual*.

## לעב

In Hiph. *To deride*, *ſneer*. So the LXX. μυκτηριζοντες, and Vulg. ſubſannabant. Once 2 Chron. xxxvi. 16. The Chaldee Targums often uſe the word in the ſame ſenſe.

Hence plainly the Greek Λωβη *Contumely derision* and it's derivatives, and perhaps Eng. *to laugh*, &c. But comp. under לעג.

## לעג

In Kal and Hiph. *To mock*, *deride*, *ſneer*, *ſcorn*. It is a word of geſture and is put either abſolutely, as Job xi. 3. xxi. 3; or conſtrued with ל, ב or על prefixed to the Noun or Pronoun following. See 2 K. xix. 21. 2 Chron. xxx. 10. Neh. iv. 1. In Prov. xxx. 17, it is ſpoken of the eye by which every one knows that *ſcorn* or *contempt* is often ſignified. But more particularly "*Contempt* is expreſſed by raiſing one ſide of the upper lip, ſo as to diſcover the teeth, whilſt the other ſide has a movement like that in laughter; *the eye*, on that ſide where the teeth appear, *is half ſhut whilſt the other remains open*; however *both the pupils are depreſſed*."* As a N. לעג *Scorn*, *deriſion*, *ſcoffing*. Job xxxiv. 7. Pſ. lxxix. 4. & al. In Pſ. xxxiv. 16, מעג ſeems to be a N. from לעג, (the ל being dropped, as in מקח 2 Chron. xix. 7, and in מקחות Neh. x. 31, both of them Nouns from לקח *to take*) and to this purpoſe the LXX. render לעגי מעוג in the Pſ. by εξεμυκτηρισαν μυκτηρισμον literally, *they ſneered a ſneering*, and the Vulg. by ſubſannaverunt ſubſannatione. As a Participle in Niph. or a participial N. occ. Iſa. xxxiii. 19. נלעג לשון Ridiculous (ſo Eng. Margin) *in tongue* or *language*, as ſpeaking what was to the Jews mere unintelligible *ridiculous* jargon. So לעגי שפה Ridiculouſneſs *of lip*, i. e. ridiculous *lips*. occ. Iſa. xxviii. 11. And ſo when God did on another occaſion ſpeak to the Jews and Proſelytes of all nations by *men of other tongues and other lips*, (comp. 1 Cor. xiv. 21.) *ſome* χλευαζοντες mocking *ſaid theſe men are full of new wine.* Act. ii. 13. Comp. 1 Cor. xiv. 23.

Der. Gothic *hlahgan*, Eng. *laugh*.

## לעז

Occurs not as a V. in Heb. but as a Noun has been ſuppoſed to ſignify *barbarous*, i. e.

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* *New and Complete Dictionary of Arts*, Article Passions in Painting.

*uſing a barbarous* or *foreign language* or *pronunciation*. So Targum ברבראי, LXX. βαρβαρῳ and Vulg. barbaro. But the word ſeems rather (according to Mr. *Bate* in Crit. Heb. and in his Appendix to the Enquiry into the Similitudes, p. 281, &c.) to be a compound of the particle ל *of* (as ל is often uſed, ſee *Noldius*'s Particles under ל, 44.) and עז *violence*, and ſo to refer to the *violence* of the Egyptians towards the Iſraelites, or the *barbarity of their behaviour*, which was more to the Pſalmiſt's purpoſe than the *barbarity of their language*; even ſuppoſing the reality of the latter in the time of *Moſes*. Once Pſ. cxiv. 1.

### לעט

*To ſwallow down eagerly*, or *at once*, *to gulp*. It occurs not in Kal, but in Hiph. Once Gen. xxv. 30. הלעיטני *Let me* ſwallow down; which ſeems well to expreſs Eſau's hunger and greedineſs.

Der. (y being tranſpoſed) *To glut*, whence *glutton*, &c.

### לען

Occurs not as a V. in Heb. but in Arabic ſignifies *To reject*, *deteſt*, "Abegit, procul abeſſe juſſit." *Caſtell.* Hence as a N. fem. לענה *Wormwood*, ſo called becauſe animals *reject*, or *refuſe to eat it* on account of it's extreme bitterneſs. Deut. xxviii. 18. *A Root bearing*—לענה wormwood. (Comp. Heb. xii. 15.) But in this as in all the other texts of the Old Teſtament it is uſed in a figurative ſenſe either for what is *offenſive*, *odious*, as Amos v. 7. vi. 12;—or for *bitter affliction*, Prov. v. 4. Jer. ix. 15. xxiii. 15. Lam. iii. 15, 19.

The above cited are all the paſſages of ſcripture where the word occurs. The LXX. generally render it by words expreſſive of it's figurative ſenſe, but the Vulg. moſt uſually by abſinthium *wormwood*, and ſo *Aquila*, Prov. v. 4, by αψινθιον. See *Martinii* Lex. Etymolog. in *Abſinthium*.

Der. *A loon*, ſcoundrel. Q?

### לפד

Occurs not as a V. but no doubt the idea of the Hebrew word, as of the Greek λαμπω, λαμπας—αδος, λαμπτηρ, λαμπεταω derived from it, is *to ſhine* or the like. And obſerve that μ is inſerted, as uſual before π, not only in theſe Greek derivatives, but likewiſe מ in the Chaldee למפד, and Syriac למפדא *a lamp*; the former of which words is in *Jonathan Ben Uziel*'s Targ. on Exod. xx. 2, 3, applied like the Heb. לפיד in Gen. xv. 17. Exod. xx. 18.

As a N. לפיד, plur. לפידים, לפדים, and לפידם, *A burning torch* or *fire-brand*. Jud. vii. 16, 20. xv. 4, 5. Iſa. lxii. 1. Zech. xii. 6. כלפיד אש· *like* a torch of fire *in a ſheaf*. But לפיד אש Gen. xv. 17, means *a flame* or *cone of fire* in the midſt of the ſmoaky cloud, the emblem of the divine preſence as at Sinai, Exod. xix. 18. So לפידם Exod. xx. 18, are the *flames* or *flaſhes* of fire. Comp. Ezek. i. 13. Dan. x. 6. Nah. ii. 5. Job xli. 11, or 19.

The above cited are all the paſſages wherein the word occurs as an appellative Noun. For Job xii. 5, ſee פיד under פד.

Der. Greek and Lat. *Lampas*, Eng. *Lamp*. Alſo Lat. *limpidus*, whence Eng. *limpid*, *limpidneſs*.

### לפת

*To incline*, *turn aſide*, *decline*. It is uſed both tranſitively and intranſitively. occ. Jud. xvi. 29. Ruth iii. 8. Job vi. 18.

Der. Greek λαφος, (Heſych.) Latin *lævus*, Engliſh *left* (hand.) Q?

### לץ

I. In Kal and Hiph. *To ſcorn*, *ſcoff*. Prov. ix. 12. Pſ. cxix. 51. & al. As Ns. לץ *A ſcorner*. Pſ. i. 1. & al. freq. לצון *Scorn*, *a ſcorning*. Prov. i. 22. xxix. 8. Iſa. xxviii. 14. מליצה חידות *A ſcoffing of*, or *in parables*, "*a taunting Proverb.*" (Eng. Tranſl.) Hab. ii. 6. Job xvi. 20, מליצי רעי is by ſome rendered, *My friends* mock (are mocking) *me*; it may however perhaps be beſt to refer this text to the root מלץ which ſee. But the Reader will conſider and judge for himſelf.

II. As a N. מליץ *An advocate.* See under מלץ II.

לצץ In Hith. *To mock* or *illude oneſelf*, or perhaps abſolutely, *To mock*. occ. Iſa. xxviii. 22. As a N. maſc. plur. לצצים *Great ſcorners, thoſe who ſcoff repeatedly* or *continually*. occ. Hoſ. vii. 5.

### לצר

Chald. Occurs not as a V. but as a participial N. מלצר *A houſe-ſteward* or *butler*. occ. Dan. i. 11, 16. Some interpret the word as a proper name, *Melzar*; but as the ה emphatic is prefixed it ſeems rather to be an appellative.

### לק

I. *To lick* or *lap with the tongue*, as a dog doth water or blood. occ. Jud. vii. 5. 1 K. xxi. 19 xxii. 38.

II. As a N. ילק *A ſpecies of locuſt*, ſo called from it's *licking up* or deſtroying every thing green. Pſ. cv. 34, compared with Exod. x. 4, ſhews it to be a kind of *locuſt*, and Nah. iii. 16, proves that after having ravaged (and caſt it's ſlough) it takes wing. Comp. under גב III. and גזם.

לקק In Kal and Hiph. *To lick*, or *lap again and again*. occ. Jud. vii. 6, 7. 1 K. xxi. 19.

Der. *To lick.* (Comp. under לחך.) Old Lat. *Lix* water or liquor in general, whence *liqueo*, *liquor*, *liquidus*, and Eng. *liquor*, *liquid*.

### לקח

This Root often drops it's initial ל. It is a very general word, and ſignifies, *To take*, *receive*, *accept*, in almoſt any manner, and has even ſome applications which ſeem to extend beyond the common uſe of thoſe Engliſh words, as, for inſtance with the particles ל and אל following, *To procure*, *get*. Prov. ix. 7. xxii. 25. *To bring*. Gen. xlviii. 9. 1 K. iii. 24. 2 K. ii. 20. Comp. Ezek. xvii. 5. *To ſend for*. 1 Sam. xvii. 31. *To buy* or *purchaſe*. Prov. xxxi. 16. So LXX. επριατο and Vulg. emit. *To take* a woman, *marry*. Num. xii. 1. *To carry* or *hurry away*. Job xv. 12. *To attract*, *win* or *gain by ſpeech* or *perſuaſion*. Prov. xi. 30. Hence as a N. לקח *Taking*, *perſuaſive ſpeech*, or *doctrine*. See Deut. xxxii. 2. Job xi. 4. Prov. vii. 21. xvi. 21. Alſo, as a V. in Kal, *To be taken* or *taken away*, or *off*. Gen, ii. 23. iii. 19, 23. Iſa. lii. 5. liii. 8. & al. In Hith. *To catch* or *infold itſelf*, like fire confined in an oven, but this cannot be for any time in the open air without a miracle. occ. Exod. ix. 24. Ezek. i. 4. As a N. מלקוח *Somewhat taken*, *capture*, *prey*. Num. xxxi. 11. Iſa. xlix. 24. & al. As a N. maſc. plur. מלקחים *Tongs*, ſo called from *taking hold*, Forcipes, which Latin word is in like manner from the old Formus *hot*, and capio *to take hold*. Exod. xxv. 38. 1 K. vii. 49. As a N. maſc. plur. in Reg. מלקוחי *The jaws* which *take hold on* food. occ. Pſ. xxii. 16. So Vulg. Faucibus.

As Ns. dropping the ל, קוח *A priſon*, which *takes* and detains men. So the French and Eng. *priſon* is from the French V. prendre *to take*. occ. Iſa. lxi. 1. (But comp. under פקח.) מקח *A taking* or *receiving*. occ. 2 Chron. xix. 7. Fem. plur. מקחות *Things to be received for uſe*, *wares*, *merchandize*. occ. Neh. x. 31.

Der. Greek Λακκος, Lat. *Lacus*; Eng. *A lake* a receptacle of water. Lat. *Locus* a place, whence Eng. *local*, *locality*, &c. Latin *Laqueus* a ſnare, whence French *Laqs*, and Eng. *illaqueate*, *illaqueation*. From infin. קחת perhaps *to catch*.

### לקט

I. *To pick*, *pick up* or *gather*, as ſtores from the earth. Gen. xxxi. 46.—the manna. Exod. xvi. 4.—herbs, plants or flowers. 2 K. iv. 39. Cant. vi. 1.—an arrow. 1 Sam. xx. 38. In Hiph. *To pick up*, as wood. occ. Jer. vii. 18.—as meat or crumbs under a table. occ. Jud. i. 7. As a N. ילקוט *A ſcrip* or *ſatchel* into which things are *gathered*. occ. 1 Sam. xvii. 40.

II. *To pick up, glean*, as ſtalks of corn. Lev. xix. 9. (Comp. ver. 10.) Ruth ii. 2, 3. & al. As a N. לקט *A gleaning*. occ. Lev. xix. 9. In Hiph. *To glean*. occ. Iſa. xvii. 5.

III. *To pick up, gather*, as money in ſmall diſtinct ſums. occ. Gen. xlvii. 14. In Niph. *To be picked up* one by one, as men. In Hith. *To be picked up* or *gather themſelves together, one after another*, as men. occ. Jud. xi. 3.

Der. Latin *Lego, lectum* to gather, whence the compound *Colligo-lectum*, and Eng. *collect, collection*.

## לקש

I. *To crop* or *cut off*, ſo *to gather*, as fruits. occ. Job xxiv. 6. *They*, (the poor diſtreſſed perſons mentioned ver. 4, 5.) crop *the vineyard*, i. e. gather *the vintage of the oppreſſor*. Targ. יכסחון *they cut off* or *crop*, Vulg. vindemiant *they gather*. The paraphraſe of the LXX. is here remarkable, and gives the general ſenſe of the paſſage, *The poor* labour *in the vineyards of the wicked* αμισθι και ασιτι without wages and without food.

II. As a N. לקש *A crop* of graſs, i. e. *what is cropped* or *eaten off* by cattle. occ. Amos vii. 1. twice. Comp. under גב III. and the Authors there cited.

III. As a N. מלקוש *The harveſt rain*, i. e. *the rain* which plumps up and prepares the corn for *cutting* or *gathering*. Theſe rains in Judea and the neighbouring countries * "fall ſometimes in the beginning, ſometimes towards the end of April," (O. S.) Deut. xi. 14. & al. freq.

Der. Latin *Locuſta*, and Engliſh *Locuſt*, from their *cropping* the fruits of the earth. See *Martinii* Lex. Etymol. in *Locuſta*.

## לש

I. *To knead*, as dough. Gen. xviii. 6. 1 Sam. xxviii. 24. & al.

II. As a N. ליש *A lion*. occ. Job iv. 11. Prov. xxx. 30. Iſa. xxx. 6. The Rabbins will have it to ſignify an *old decrepit lion*; but as *Bochart*, (Vol. III. 720, 1.) has well proved this is inconſiſtent with the import of Job iv. 11, and of Prov. xxx. 30; to which I think we may add the only remaining paſſage, wherein the word occurs, namely Iſa. xxx. 6. The learned writer juſt cited obſerves, that both *Ariſtotle* and *Pliny* diſtinguiſh two kinds of lions, the one of a compact ſhape, and curled mane, the other of a longer ſhape and ſtraighter mane; the latter of theſe, ſay they, is the more fierce and courageous, and this *Bochart* conjectures to be the ſpecies called in Hebrew ליש. I ſee no neceſſity however to have recourſe with him to the Arabic language to explain the word. ליש ſeems a very proper Hebrew name for a *fierce* kind of lion, from his trampling upon, and as it were, *kneading* his prey with his paws. Comp. Micah v. 7, or 8.

Hence the Greek Λις, by which *Aquila* renders the Heb. ליש Job iv. 11, and which *Homer* uſes for a *lion*, Il. XI. lin. 239. Il. XV. lin. 275. & al.

III. As a N. לשון, and ſometimes in Reg. לשן.

1. *The tongue* of man or animals, from it's *kneading* the food in chewing; but ſee the Root לשן. Exod. iv. 10. xi. 7.
2. *Tongue, language*. Gen. x. 5. Deut. xxviii. 49.
3. *A bay* or *arm* of the ſea, from it's *form*, Joſh. xv. 2, 5. & al.
4. *A piece of gold reſembling a tongue*, which the French call Un lingot d'or, *a little tongue of gold*, and we, corruptly from them, an *ingot* of gold. Joſh. vii. 21, 24.
5. *A tongue* or *flame* of fire. Iſa. v. 24. Comp. Acts ii. 3. Hence,

IV. לשן is once uſed as a V. *To accuſe, ſpeak againſt*, q. d. *to betongue*. Prov. xxx. 10; and once as a Participle Hiph. in the ſame ſenſe; Pſ. ci. 5; where the LXX. render it by καταλαλȣντα *ſpeaking agnſt*.

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* Dr. *Shaw*'s Travels, p. 335. 2d. Edit.

## לשר

Occurs not as a Verb, but the idea is, *To be wet, moiſt, liquid.* As a N. לשר *Moiſture.* So the Chaldee Targum רוטבי. occ. Pſ. xxxii. 4. Alſo *Moiſt, liquid*; and ſo when ſpoken of oil, *Freſh.* occ. Num. xi. 8.

## לשך

As a N. fem. לשכה and in Reg. לשכת *A chamber, room.* Neh. xiii. 5. 2K. xxiii. 11. & al. freq. The word occurs not as a V. in Hebrew, nor, ſo far as I can find, in the dialectical languages, and the ideal meaning is uncertain; but hence the Greek λεσχη, which, as *Vulcanius* on *Callimachus* hath obſerved, properly ſignifies *an open place,* where philoſophers meet to *diſcourſe,* &c. See *Cocceius,* and *Herodotus*'s life of Homer, cap. 12, and 15; and *Caſaubon*'s and *Duport*'s Notes on Αδολεσχια in *Theophraſt.* Eth. Char. cap. 3.

## לשם

As a N. *A kind of precious ſtone, a ligure.* So the LXX. λιγυριον, and Vulg. ligurius. "*Theophraſtus* and *Pliny* deſcribe the *ligurius* to be a ſtone like a Carbuncle, of a brightneſs ſparkling like fire." *Calmet.* occ. Exod. xxviii. 19. xxxix. 12.

## לשן

Occurs not as a Verb in Hebrew, but the Syriac (in Aph.) אלשן is *To turn about, twiſt, contort,* "torſit, contorſit," *Caſtell.* Hence, perhaps, as a N. לשן *The tongue,* &c. which is ſo formed and furniſhed with muſcles, as to be capable of the greateſt variety of *contorſions* and *flexures* of any member of the body. Hence as a V. לשן *To ſpeak againſt,* q. d. *to betongue.* Prov. xxx. 10.

I have above placed לשן as a derivative under לש (which ſee) and am dubious whether it ſhould be conſidered as a radical or a derived word; but muſt juſt obſerve, that I find no other inſtance of a Verb made from a Noun, which is formed with a *ſervile* ן, as the Verb לשן muſt be if the N. לשן or לשן be deduced from לש; but ſuppoſing ן in לשן *radical,* there are many examples of Verbs made in a ſimilar manner from Nouns, as חרף, קיץ, הימין, השמאיל, &c.

## לתח

Occurs not as a Verb, but hence as a N. מלתחה *A wardrobe, a veſtry.* Once 2 K. x. 22; where Vulg. Veſtes *the veſtments,* but Targ. קמטריא *the cheſts,* for clothes namely.

## לתך

As a N. *A meaſure of capacity containing half a homer or cor.* So ſeveral of the Hexaplar Verſions Ἡμικορον, and Vulg. dimidio coro. once Hoſ. iii. 2.

## לתע

*To break in pieces, to comminute.* occ. in Niph. Job iv. 10. *The teeth of the young lions* נתעו *are broken.* So the Vulg. contriti ſunt. נתעו is here, according to the general opinion, put for נלתעו, the ל being dropt, as it often is in the deflections of לקח and in מעוג from לעג. Hence, as a N. fem. plur. מלתעות *The grinders,* i. e. *the large flat teeth* which *comminute* the food. So LXX. Μυλας, and Vulg. Molas. occ. Pſ. lviii. 7.

## PLURILITERALS in ל.

## לויתן

As a N. *The Leviathan,* from לוי *coupled,* and תן *an animal,* ſo named from it's *doleful* or *loud cry.* See under תנה. לויתן is ſynonymous with תנין Iſa. xxvii. 1, comp. Pſ. lxxiv. 13, 14; and תנין is uſed not only for *a dragon* or *large ſerpent,* and for a *whale* or *aquatic monſter,* but in Iſa. xxvii. 1. li. 9. ſeems particularly to refer to the *crocodile.* Comp. Ezek. xxix. 3. xxxii. 2. So

I. As a N. לויתן *The crocodile, a large amphibious ſerpent-like animal,* remarkable for it's *doleful cry.*

For a more particular deſcription of the *Crocodile*, ſee Job chap. xl. and xli, and *Bochart*'s excellent Comment on them, Vol. III. 769. & ſeq. occ. Job iii. 8. xl. 20. or xli. 1. Pſ. lxxiv. 14. Iſa. xxvii. 1.

Job iii. 8, *Let them execrate it, who curſe the (natal) day,* (comp. ver. 1.) *of thoſe who are about to* or *who ſhall* (LXX. ὁ μελλων) *rouſe* the Leviathan; which was almoſt ſure to be attended with immediate and horrid deſtruction. See Job xli. 8—10. and *Scott*'s Notes.

In Pſ. lxxiv. 14, לויתן is uſed allegorically for the *Egyptians*, (comp. Iſa. li. 9. Ezek. xxix. 3.) and ſo in Iſa. xxvii. 1. for other mighty oppreſſors of God's church.

In *Scheuchzer*'s Phyſica Sacra, Tab. DXXXIV, may be ſeen a Medal with Julius Cæſar's head on one ſide, and on the reverſe *a Crocodile* with this inſcription, ÆGYTO CAPTA, EGYPT TAKEN.

II. *A whale*, or *large fiſh* of the *cetaceous* kind: occ. Pſ. civ. 26. This genus are known to bring forth their young alive, to ſuckle them with their dugs, to be furniſhed with lungs, and a wind-pipe, and eſpecially to make a *loud noiſe*, which together with their *enormous ſize*, ſhews the propriety of the name לויתן.

The above cited are all the paſſages wherein לויתן occurs; and we need not be ſurprized to find the ſame Hebrew word denote both *a crocodile* and *a whale*; for תנשמת is uſed in like manner for a *chameleon* and a ſpecies of *bird*. See under נשם.

### לולא

As a Particle compounded of לו *if*, and לא *not*, *If not*, *unleſs*, *except*, niſi. Gen. xliii. 10, & al.

### לולי

As a Particle compounded of לו *if*, and לי denoting *defect*, *failing*, from לה which ſee, and which is uſed for *Nothing* in Chaldee, Dan. iv. 32, or 35. And as the Particle לה is of the ſame import as לא, ſo is לולי as לולא; *If not*, *unleſs*. Gen. xxxi. 42. & al.

למואל See under מול VI. 6.

### מ

I. A Particle. It is an abreviation of מן from מנה *to diſtribute*, &c.

1. *From*, *by*. Gen. ii. 2. Hoſ. vii. 4.
2. *Without*. Job xxi. 9. Micah iii. 6.
3. *At*, *near*, *toward*.—of place. Gen. iii. 24. Exod. xxxiii. 6. Ruth ii. 14. Jud. vii. 1. 2 K. xviii. 10.—of time. Exod. ix. 6.
4. *Before*, *in the preſence of*. Num. xxxii. 22. Jer. li. 5.
5. *Againſt*. Jer. iii. 20. Dan. xi. 8.
6. *Of*, *concerning*, *for*. Lev. vi. 18. Joſh. xxii. 24.
7. *From*, *out of*. Gen. ii. 23. xv. 4. & al. freq.
8. *Rather than*, *more than*. Deut. xiv. 2. Jud. ii. 19.
9. *Becauſe of*, *by reaſon of*. Exod. vi. 9. & al freq.
10. *According to*. Ezek. vii. 27.
11. With a Verb infinitive it is Negative, *From*, *leſt*, *that not*. Gen. xxxi. 29. *Take heed to thyſelf* מדבר from ſpeaking, or leſt thou ſpeakeſt, *to Jacob*. Iſa. v. 6. xxxiii. 19.

After מ in this ſenſe the V. infinitive היות *to be*, is ſometimes underſtood, the N. only being expreſſed. Thus 1 Sam. xv. 23, וימאסך ממלך *And he hath rejected thee from being King*. So 1 K. xv. 13. Iſa. vii. 8. xvii. 1. xxv. 2. & al.

12. With עד *unto* or ועד *even unto* following, it may be rendered, *Both*, *as well*. Gen. xix. 11. *They ſtruck with blindneſs* מקטן ועד גדול from *ſmall* even to *great*, or, both *ſmall* and *great*. Comp. Deut. xxix. 10. Eſth. iii. 13. So with ל following. Gen. ix. 10.

II. As an abbreviation of מה *What?* prefixed, as in מזה What *(is) this?* Exod. iv. 2; מלכם What *(is) to you?* Iſa. iii. 15; מתלאה What *wearineſs*. Mal. i. 13.

### מא

Chald. from the Heb. מה, *What*. Thus למא *Concerning what*. Ezra vi. 8. The Targum uſes מא for *what?* as Jud. ii. 2. viii. 1.

## מאד

Occurs not as a Verb, but the idea evidently is, *To be ſtrong*, *copious*, *vehement*, or the like.

I. As a N. מאד *Strength*, *ability*, *faculty*. occ. Deut. vi. 5. 2 K. xxiii. 25. So the LXX. render it by Δυναμις and Ισχυς, the Vulg. by Fortitudo and Virtus.

II. As a Particle, *Very*, *very much*, *vehemently*. Gen. i. 31. iv. 5.

מאד repeated makes the meaning very intenſe; מאד מאד *Moſt exceedingly*. Gen. vii. 19. Num. xiv. 7.

עד מאד *Even exceedingly*, *to a very great degree*. Gen. xxvii. 34. Iſa. lxiv. 12.

**Der.** *Might*. *Mad*. Q?

## מאה

Occurs not as a V. in Heb. but in Arabic מאא, or מאי ſignifies, *To extend*, *dilate*. See *Caſtell*. As a N. *An hundred*, q. d. an *extenſive* number. Gen. vi. 3. It is often written מאת like a N. fem. in Reg. and ſo may moſt properly be rendered, as a ſubſtantive, *A century*. Gen. v. 3. & al. freq. In plur. מאות *Hundreds*, *ſeveral hundreds*. Gen. v. 5, 7. & al. freq. מאתים *Two hundred*. Gen. xxxii. 14. As a N. fem. plur. מאיות *Centuries*, *companies of a hundred men each*, occ. 2 K. xi. 4, 9, 10, 15.

**Der.** Saxon Ma, more, whence Eng. *mo*.

## מאם

Occurs not as a Verb, but

I. As a N. מאום *The leaſt thing*, *any thing*. occ. Job xxxi. 7. But moſt uſually Fem. מאומה *The leaſt thing*, *any thing at all*, or *whatever*. Gen. xxii. 12. & al freq. *Schultens* in his M. S. Origines Hebraicæ takes the מ in this word to be ſervile, and the Root to be אום which in Arabic ſignifies *to evaporate ſmoke*, and as a N. אומה *a thin pellicle*; whence in Heb. מאום and מאומה *Somewhat extremely ſmall* or *ſlender*.

II. Chald. As a N. from the Heb. מום, מאום *A blot*, *blemiſh*. occ. Dan. i. 4.

## מאן

I. *To refuſe*. Gen. xxxvii. 35. & al. freq. Comp. Jer. xv. 18.

II. Chald. As a N. maſc. plur. emphat. מאניא and in Reg. מאני (from the Heb. מן *to diſtribute*) *Veſſels*, *inſtruments*, *utenſils*. Ezra v. 14. Dan. v. 2. & al. It anſwers in ſenſe to the Heb. כלי.

## מאס

*To reject with contempt* or *diſguſt*, as vile and worthleſs, *to deſpiſe*. Pſ. cxviii. 22. Jer. vi. 30. & al. freq. It is oppoſed to בחר *to chooſe*. Iſa. vii. 15, xli. 9. & al. Mr. *Bate* explains ימאס Job vii. 5, in a phyſical ſenſe "*peels off*."

When followed by ב it might moſt literally be rendered, *To nauſeate*, *to be diſguſted at*. Lev. xxvi. 15, 43. & al.

Should not ימאסו Pſ. lviii. 8, be tranſlated, *Let them* or *they ſhall become vile* or *refuſe*? The LXX. render it εξουδενωθησονται *they ſhall be deſpiſed*, *eſteemed as nothing*, the Vulg. ad nihilum devenient *they ſhall come to nothing*, and the Ethiopic (according to *Walton*) *they ſhall be deſpiſed*.

As a N. מאוס *Refuſe*, *vile*, rejectaneus. occ. Lam. iii. 45.

## מאר

In Arabic ſignifies *to grow ſore again*, *rankle* as a wound, "recruduit *vulnus*," *Caſtell*. In the Hebrew Bible it occurs only as a Participle Hiph. *Cauſing to grow ſore* or *rankle*. Thus it is applied to the leproſy. occ. Lev. xiii. 51, 52. xiv. 44. —to a thorn. occ. Ezek. xxviii. 24. In the former paſſages the LXX. tranſlation εμμονος, and Vulg. perſeverans, *inveterate*, give the general ſenſe, but not the ideal meaning of the word.

**Der.** *To mar*, *Murrain*. Old Eng. *Murr* catarrh, French *Morve*. Greek Μαραινω to waſte away, whence *Maraſmus*.

## מג

In general *To diſſolve*, *melt*.

I. In Niph. *To be diſſolved*, *melted*, as by water. Nah. ii. 6, or 7. See ch. i. 8, and the learned Biſhop *Newton*'s excellent *Diſſertations on the Prophecies*, Vol. I. p. 266, 7. Comp. Amos ix. 5.

II. In Kal and Niph. *To melt* or *be melted*, as through fear. See Pſ. xlvi. 7. Ezek. xxi. 15, or 20. Exod. xv. 15. Joſh. ii. 9.

III. In Niph. *To melt away*, *be diſperſed*, as a body of men. occ. 1 Sam. xiv. 16. In Kal Tranſitively, *To melt away*, *conſume*. occ. Iſa. lxiv. 7.

מגג I. *To melt* or *diſſolve very much*, *to make very ſoft*, as the earth with rain. occ. Pſ. lxv. 11.

II. *To diſſolve*, *diſſipate*. See Job xxx. 22.

III. In Hith. *To melt*, *flow* or *run down*, as the hills with wine and oil, or rather with milk. occ. Amos ix. 13. Comp. Joel iii, or iv. 18.

IV. In Hith. *To melt*, *flow down*, as the hills thro' intenſe heat. occ. Nah. i. 5. Comp. Judg. v. 5. Pſ. xcvii. 5. & al.

V. In Hith. *To melt* or *be melted away*, as through fear. occ. Pſ. cvii. 26.

Der. *Mug*, *muggy*, *muggiſh*, damp, moiſt.

## מגד

Occurs not as a Verb in Hebrew, but Verbs from this Root in Arabic ſignify, *To excel*, *exceed in glory*, *honour*, or *praiſe*. As a collective N. מגד *Precious fruits*, *valuable produce*, *delicacies*. occ. Deut. xxxiii. 13, 14, 15, 16. Plur. מגדים occ. Cant. iv. 13, 16. vii. 13. As a N. fem. plur. מגדנות and מגדנת *Precious things*, *things of value*. occ. Gen. xxiv. 53. 2 Chron. xxi. 3. xxxii. 23. Ezra i. 6.

Hence may be derived Μαγαδις a kind of *muſical inſtrument* among the Greeks, of which *Strabo*, (Lib. 10. p. 722. Edit. *Amſtel.*) expreſsly remarks that the name is *barbarous* or *foreign*.

## מגל See under גל XI.

## מגן

I. With *Schultens* (in his M. S. Origines Hebraicæ, Comp. his Note on Prov. iv. 9.) I think that the ideal meaning of this Root is *to pour*, *pour forth with profuſion*, and thence *to laviſh*, *give largely*, and as it were *profuſely*, elargiri, as it is uſed in the only three texts where it occurs, Gen. xiv. 20. Prov. iv. 9. Hoſ. xi. 8. And hence מגן in Chaldee as a Particle ſignifies *gratis*, *without compenſation*. (See Targ. on Gen. xxix. 15) and in Arabic as a V. "Non curavit quid diceret, faceretve," (*Caſtell*). *Not to care what one ſays* or *does*, *to be profuſe* or *prodigal* as it were, in this ſenſe. To which we may add from *Caſtell* the Arabic N. ממגנון *A wheel for drawing up water* out of a river or well, and *watering* gardens or fields, which brings us back again to the original idea of the word.

II. As a N. מגן *A ſhield*. See under גן III.

## מגר

I. *To throw* or *caſt down*. occ. Pſ. lxxxix. 45. Comp. מגורי Ezek. xxi. 12, or 17.

II. Chald. Nearly the ſame. occ. Ezra vi. 12. The Targum alſo uſes it in this ſenſe, as in Ezek. xxxix. 3.

III. As a N. fem. plur. ממגרות *Subterraneous repoſitories* into which corn is *thrown down*; for Dr. **Shaw* informs us that in *Barbary*, "after the grain is winnowed they lodge it in *mattamores* or *ſubterraneous magazines*,—two or three hundred of which are ſometimes together; the ſmalleſt holding four hundred buſhels." And Dr. †*Ruſſell* ſays, that about *Aleppo* in *Syria*, their granaries are even at this day *ſubterraneous grottos*, *the entry to which is by a ſmall hole or opening like a well*, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night." occ. Joel i. 17; where Vulg. Apothecæ *Repoſitories*.

## מד

I. *To meaſure* in length and breadth. Num. xxxv. 5. Zech. ii. 2, or 6. Ezek. xl. and xli. freq.—in capacity. Exod. xvi. 18.

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* Travels, p. 139.

† Nat. Hiſt. of Aleppo, p. 18.

Ruth iii. 15. As a N. מד *A meaſure.* Job xi. 9. Jer. xiii. 25. Fem. מדה The ſame. Exod. xxvi. 2. Lev. xix. 35. & al. freq. איש מדה *A man of* (large) meaſure or ſtature. 1 Chron. xi. 23. xx. 6. Comp. Iſa. xlv. 14. So *a man* מדין (for מדים) of (large) dimenſions. 2 Sam. xxi. 20. And אנשי מדות *Men of* (large) dimenſions. Num. xiii. 33.

II. As a N. fem. in Reg. מדת *A ſhare* or *allotted tribute*, or *toll*, i. e. *a certain determinate proportion* of the produce of the lands, paid as a tribute or tax. occ. Neh. v. 4. Chald. מדה and מדת The ſame. occ. Ezra iv. 20. vi. 8.

III. As a N. maſc. מד, or rather מדו *A long robe, a garment commenſurate* with the body. occ. Lev. vi. 10, or 3. 2 Sam. xx. 8. Pſ. cix. 28. Hence plur. in Reg. מדוי. occ. 2 Sam. x. 4. 1 Chron. xix. 4. As a N. maſc. plur. מדי 1 Sam. iv. 12. & al. and fem. מדות The ſame. occ. Pſ. cxxxiii. 2.

**מדד** I. *To meaſure entirely* or *exactly*, whether as to extent or capacity. Deut. xxi. 2. Iſa. xl. 12.

II. *To be meaſured*, i. e. *lengthened*, *out*. Job vii. 4, ומדד ערב *Then the evening* is lengthened out or prolonged. See *Scott*.

III. In Hith. *To meaſure oneſelf*, i. e. *to ſtretch* or *extend oneſelf*, as Elijah upon the widow of Zarephath's dead ſon. occ. 1 K. xvii. 21; where the Vulg. Et expandit ſe atque menſus eſt—*And he ſtretched himſelf out, and meaſured.* Comp. 2 K. iv. 34.

DER. *To mete, meet, meed*; Gr. *μετρον* whence *metre, metrical.* Lat. *Modus*; whence *mode, mood, moderate*, &c. Gr. Μοδιος, Lat. *Modius*, a meaſure for corn.

## מדן See under דן II.

## מדע See under ידע VI.

## מה

I. 1. As a Pron. *Who, which, what*, without an interrogation. Gen. ii. 19. Exod. ii. 4. Num. xxiii. 3.—with an interrogation. Gen. iii. 13. iv. 10. Zech. i. 9.

2. As a Particle, *How? How much?* Gen. xxviii. 16. Pſ. cxxxiii. 1.

3. *How? By what means? In what manner?* Gen. xliv. 16. Exod. x. 16.

4. *Wherefore? Why?* Exod. xiv. 15. Pſ. xlii. 12.

II. With ב *in, by, for*, prefixed, במה

1. *In* or *by what, how.* Jud. xvi. 5. 1 Sam. vi. 2.

2. *For what, wherefore, why?* 2 Chron. vii. 21.

III. With כ *as, according*, prefixed, במה

1. *How many?* Quot? Gen. xlvii. 8.

2. *So many*, Tot. Zech. vii. 3.

3. *How long?* Pſ. xxxv. 17.

4. *How often?* Pſ. lxxviii. 40. Job xxi. 17, where ſee Mr. *Scott*'s Note.

Chald. *How?* Dan. iii. 33.

IV. With ל *for* prefixed, למה

*For what, wherefore, why.* See Gen. iv. 6. xxvii. 45. Ruth i. 11. Exod. v. 4.

V. With עד *unto, until*, עד מה

1. *How long.* Pſ. lxxiv. 9.

2. *Until.* Num. xxiv. 22.

VI. As a Pron. מי (formed as כי from זה &c.)

1. *Who*, without an interrogation. Gen. xliii. 22. 1 Sam. xiv. 17.

2. *Whoſoever.* Exod. xxiv. 14. Eccleſ. v. 9. Comp. Exod. xxxii. 33.

3. It is ſometimes uſed in a prohibitory ſenſe as 2 Sam. xviii. 12. *Take heed*, מי who—i. e. leſt any whoſoever.—

4. With an interrogation *Who? What?* Gen. xxiv. 65. xxxiii. 5.—*Of whom? Whoſe?* Gen. xxiv. 23. Jer. xliv. 28. It is generally applied to perſons, but ſometimes, as an interrogative to things, as Gen. xxxiii. 8. Jud. ix. 28. xiii. 17. 1 Sam. xviii. 18. Mica i. 5.

5. *How?* Ruth iii. 16. Iſa. li. 19. Comp. Amos vii. 2, 5.

VII. מו, of the ſame Root with מה, as it with זה, an *emphatic* Noun or Particle poſtfixed to ב, כ, ל, and denoting *the very*, ipſiſſimum, q. d. *the what* which is the ſubject of the diſcourſe.

. בּמו, *In, into, through* or *with, the very.*— See Pſ. xi. 2. Job xxxvii. 8. xvi. 4, 5. Iſa. xliii. 2.

2. כּמו, *As* or *like the very*—or *actually.* Exod. xv. 5. Hab. iii. 14. *Juſt as* or *when.* Gen. xix. 15. Repeated *As—ſo.* 1 K. xxii. 4. Jud. viii. 18.

3. למו *For, to, at* or *on the very.*—See Job xxvii. 14. xxix. 1. xl. 4.

4. מו A Pron. ſuffix. *Him, them.* See Grammar, Sect. V.

מהמה As a V. in Hith. *To delay, dally, to ſtay to aſk queſtions, what, what? how, how? To ſtand ſtill-I-ſhall I,* as we ſay. Gen. xix. 16. xliii. 9. & al.

## מהל.

*To mix, mingle.* So the LXX. *Symmachus* and Vulg. It occurs as a Participle paoul. Once Iſa. i. 22.

Der. French, *meler,* to mix. Q? whence pele-*mele,* and Engliſh pell-*mell.*

## מהר.

I. *To haſte, haſten.* Gen. xviii. 6. & al. freq. As Ns. מהיר *Expeditious, ready.* occ. Ezra vii 6. Pſ. xlv. 2. Prov. xxii. 29. מהר and fem. מהרה *Haſte.* But theſe latter Nouns are generally uſed adverbially, ב being underſtood, *In haſte, haſtily, quickly.* Exod. xxxii. 8. Num. xvi. 46. & al. freq.

II. In Niph. *To precipitate, fall headlong.* occ. Job v. 13. "*And the counſel of the froward* נמהרה is carried headlong." Eng. Tranſl. As a Participle in Niph. נמהר *Haſty, precipitate, raſh.* occ. Iſa. xxxii. 4. xxxv. 4. Hab. i. 6.

III. As a N. מהר *A dowry* or *portion* of money or goods, which the bridegroom gave to his bride, or her father, as a kind of purchaſe of her perſon. This was the cuſtom of the ancient * Greeks and is to this day the practice of ſeveral eaſtern nations. This *dowry* might be called in Hebrew מהר either from *going before* the nuptials (as it is in Greek προιξ from προ *before,* and ιχω *to go)* or rather from it's *facilitating* or *haſtening* the marriage itſelf, q. d. *Expedition-money* or-*payment.* occ. Gen. xxxiv. 12. Exod. xxii. 16, 17. 1 Sam. xviii. 25. Hence once as a Verb, *To endow.* Exod. xxii. 16. Comp. Deut. xxii. 28, 29.

Der. *To marry.* Q?

## מו See under מה VII.

## מום.

As a N. *A ſpot, a blemiſh,* both in a natural and ſpiritual ſenſe. Lev. xxi. 17, 18. 2 Sam. xiv. 25. Deut. xxxii. 5.

Hence the Greek Μωμος The ſame. Alſo *Momus,* the Greek and Roman name for the God of *cavilling* or *ſarcaſtic jeſting.*

## מזא See under אזא.

## מז.

*To conſume* or *be conſumed.* So the LXX. τηκομενοι, and Vulg. conſumentur. As a Participle maſc. plur. in Reg. Once Deut. xxxii. 24.

## מזג

*To mix* or *mingle together,* as liquors. As a participial N. מזג *Mixed wine.* So the LXX. κραμα. Once Cant. vii. 2. Though מזג occurs not as a Verb in Hebrew, yet the Chaldee Targum uſes it as ſuch in the ſenſe of *mixing* or *tempering* liquors, in Pſ. cii. 10. Prov. ix. 2; in both which paſſages it anſwers to the Hebrew מסך. The Syriac and Arabic alſo uſe the V. מזג in the ſame ſenſe. See *Caſtell.*

Der. Gr. *μισγω to mix.* See more under מסך.

## מזח.

Occurs not as a Verb, ſo the ideal meaning is uncertain. But

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* See *Homer,* Il. IX. lin. 146. and *Dacier*'s and *Pope*'s Note, Il. XI. lin. 243—5. XXII. lin. 472, and *Potter*'s Greek Antiquities, Book IV. ch. 11.

I. As a N. מזח *A girdle* or *belt*, faſtened round the middle of the body. So the LXX. *ζωνη*, and Vulg. Zona. occ. Pſ. cix. 19.

II. Becauſe in the eaſtern countries, where their garments were looſe and flowing, they uſed to *gird* themſelves that they might be leſs encumbered, and exert their ſtrength to greater advantage; hence מזח is uſed for *ſtrength* or *vigour*. occ. Iſa. xxiii. 10. מזיח The ſame. occ. Job xii. 21. Comp. under אזר III. IV.

## מזר

It occurs not as a V. in Heb. but in Arabic, ſpelt with their *dhſal* or liſping ד which is often ſubſtituted for the Heb. ז, it ſignifies *to be corrupt* or *addle* as an egg, and in the fourth conjugation is applied to a hen *ſitting on ſuch an egg* or *making it addle*.

I. As a participial N. ממזר *One corruptly* or *ſpuriouſly born*. occ. Deut. xxiii. 2, (where the LXX. *εκ πορνης of a whore*, Vulg. Mamzer, *hoc eſt, de ſcorto natus*, *A mamzer*, that is, one born of a whore) Zech. ix. 6; where the LXX. *αλλογενεις ſtrangers*.

II. As a N. maſc. plur. מזרים, See under זר III.

## מחא

I. *To ſtrike* or *clap*, the hands *together*, (ſo the LXX. conſtantly render it by *κροτεω*, or *επικροτεω* and the Vulg. by plaudo) as men. occ. Ezek. xxv. 6. It is alſo ſpoken figuratively of floods and trees. occ. Pſ. xcviii. 8. Iſa. lv. 12.

II. Chald. מחא or מחה *To ſtrike*, *ſmite*. occ. Dan. ii. 34, 35. iv. 35, or 32. In Targum *Onkelos* on Exod. ix. 25, it is particularly applied to the hail's *ſmiting* every thing.

III. Chald. In Ith. *To be ſmitten*, i. e. *deſtroyed*, as a man. occ. Ezra vi. 11.

## מחה

I. *To wipe*, *wipe clean* or *ſmooth*, as a man *wipeth* a diſh and turneth it upſide down; 2 K. xxi. 13; or as one *wipeth* the mouth, Prov. xxx. 20.

II. *To wipe off*, as tears from the face. Iſa. xxv. 8.

III. *To wipe off*, *wipe* or *ſweep away*, as men and animals by the flood. Gen. vi. 7. vii. 4, 23.

IV. *To wipe* or *blot out* an inſcription. Exod. xxxii. 32, 33. Num. v. 23. & al.

V. *To wipe* or *blot out* a name, remembrance, the like, i. e. entirely *to obliterate* and *deſtroy* them. Exod. xvii. 14. Deut. ix. 14. & al.

VI. *To wipe off*, *totally deſtroy*, as men. Jud. xxi. 17. Comp. Prov. xxxi. 3.

VII. *To wipe away* ſins. The idea is taken from the *diſſipating* or *clearing away* clouds. See Iſa. xliv. 22.

VIII. *To wipe upon* or *bruſh by*, as a border. Num. xxxiv. 11.

IX. As a N. מחי *A warlike engine* for *battering*, *ſweeping away* or *deſtroying* walls or fortifications, *a catapulta*, *a balliſta*. occ. Ezek. xxvi. 9. ומחי קבלו יתן בחמתיך *And an engine before him ſhall he place againſt thy walls*.

X. As a N. מח, or, according to the *Complutenſian* reading, מוח, *The fat* which filleth up, and *blatteth out*, as it were, the interſtices of the component parts of the body, as of the bones, ſinews, veins, arteries, &c. occ. Job xxi. 24. As a N. maſc. plur. מחים *Fat*, *fat ones*. Iſa. v. 17. מיחים The ſame. occ. Pſ. lxvi. 15. And in the form of a Participle Hiph. maſc. plur. ממחים *Fat things*, *things covered with fat*. Vulg. medullatorum *full of marrow*. occ. Iſa. xxv. 6.

Hence perhaps the Lat. and Eng. *Mucus*, whence *Mucid*, *mucilage*, *mucilaginous*.

## מחץ

*To drive*, *plunge in*, or *ſtrike deeply*.

I. Spoken of arrows, *To drive in deeply*, *to cauſe to pierce deeply*. occ. Num. xxiv. 8; or, if ב *with* be underſtood before חציו, this text may be referred to the following ſenſe.

II. *To ſtrike*, *penetrate* or *wound deeply*. Deut. xxxii. 39. xxxiii. 11. Jud. v. 26. & al.

freq. As a N. מחץ *A deep wound.* occ. Iſa. xxx. 26.

III. *To plunge in* or *imbrue,* as the foot or tongue in blood. occ. Pſ. lxviii. 24.

## מחק

*To break, break through.* So the Chaldee Targum תברת, LXX. *διηλωσεν pierced through, Symmachus διηλασεν drove through, transfixed.* Once Jud. v. 26; if מחקה in this paſſage be not rather a Participle fem. Hiph. from חקה which ſee.

## מחר

Occurs not as a Verb, but the idea plainly is, *To commute, exchange one thing for another.*

I. As a N. מחיר *Somewhat given in exchange, the price* or *value* of a thing. Thus not only the LXX. but the other Greek verſions of *Aquila* and *Symmachus* render it, *αλλαγμα* and *ανταλλαγμα, exchange, price,* Deut. xxiii. 18. 2 Sam. xxiv. 24. & al.

II. As a N. or Particle מחר is uſed for *Commutation* or *change* of time, as of to-morrow for this day. Hence מחר *The morrow, to-morrow.* Exod. viii. 10, 23. & al. freq. מחרת The ſame. Gen. xix. 23. Comp. Num. xi. 32. 1 Chron. xxix. 21. מחר alſo denotes time at a greater diſtance, *Time to come, hereafter.* Exod. xiii. 4. Deut. vi. 20. Joſh. iv. 6.

Der. *Morrow.* Alſo, *Morn, morning.* Q?

## מט

In general, *To ſlide* or *ſlip.*

I. *To ſlide, ſlip aſide,* as the foot in walking. Deut. xxxii 35. Pſ. xxxviii. 17. lxvi. 9. So applied, but figuratively, to the whole man. Pſ. x. 6. xiii. 5. & al. freq. And thus Prov. xxv. 26, *A juſt man* מט ſlipping (i. e. in a moral or ſpiritual ſenſe) *before the wicked*—making a ſlip or *faux pas,* as the French ſay. In Niph. *To be made to ſlip.* Pſ. xvii. 5.

II. In Hiph. or (according to the *Keri*) in Kal. It is ſpoken of the *ſwift motion* of lightening or flaſhes of fire. occ. Pſ. cxl. 11. Comp. under המר.

III. In Hiph. Spoken of affliction or miſchief. Pſ. lv. 4. "*For* ימיטו they ſlide *miſchief upon me,*" *(Bate)* bring it upon me unexpectedly.

IV. *To be ſlipt* or *disjointed,* and ſo *diſabled,* as the hand, Lev. xxv. 35; where however the expreſſion is manifeſtly figurative.

V. *To ſlip* or *fall aſunder.* Spoken of the firm fleſh of the Leviathan. Job xli. 14, or 23.—of the terraqueous globe. Pſ. xciii. 1. xcvi. 10. Comp. Pſ. lxxxii. 5.—of mountains. Pſ. xlvi. 3.—of a wooden or metalline idol. Iſa. xl. 20. xli. 17.

VI. As a N. מוט *A lever* or *pole* to carry things between two, q. d. *a ſlider.* occ. Num. iv. 10, 12. xiii. 24. So fem. plur. מטות occ. 1 Chron. xv. 15.

VII. As a N. fem. מוטה in Reg. מטת, plur. מוטת and מטות Properly, *The croſs-bar* or *ſlider* of a yoke, which goes over the neck. See Jer. xxviii. 10, 12, 13. Lev. xxvi. 13.

VIII. As a N. מטה *A couch, a rod.* Alſo as a Particle, *Below.* See under נטה.

מוטט In Hith. *To ſlip* or *fall all to pieces, to be entirely diſſolved.* occ. Iſa. xxiv. 19.

Hence the Phenicians had their מוט, Μωτ, *Môt,* "which ſome, ſays * *Philo Biblius* from *Sanchoniathon,* call Ιλυν *Mud,* others ὑδατωδες μιξεως σηψιν *the corruption of a watery mixture.*" Hence likewiſe may be derived the Greek *Μυδαω* to be corrupt through too much moiſture, Eng. *Mud,* Dutch *Modder* or *moeder,* mud, mire, whence Eng. *Mother, mothery.* Alſo perhaps Lat. *muto* to change, whence Eng. *mutable, mutation,* and in compoſition *commute, permute,* &c.

## מטא and מטה

Chald. *To reach unto, come to* or *upon.* See Dan. iv. 8, or 11, 21, or 24. vi. 24, or 25. vii. 13. This Verb ſeems a derivative or corruption of the Heb. נטה.

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* Cited by *Euſebius* Præparat. Evangel. Lib. 1. cap. 10.

### מטח See under טחח

### מטל

Occurs not as a V. in Hebrew, but in Arabic ſignifies, *To hammer*, *forge*, *beat out by hammering*, as Smiths do iron. See *Caſtell.* As a N. מטיל *A forged bar*. Once Job xl. 13, or 18.

**Der.** Gr. Μεταλλον, Lat. *Metallum*, and Eng. *Metal*, *metallic*, *metalline*.

### מטר

In Kal and Hiph. *To ſhower down*, *cauſe to rain*. Gen. ii. 5. vii. 4. & al freq. Alſo in Hiph. Intranſitively, *To rain*. occ. Amos iv. 7. In Niph. *To be rained upon*. occ. Amos iv. 7. But the V. is applied not only to rain, but to fire and brimſtone. Gen. xix. 24. Pſ. xi. 6. Comp. Job xx. 23.—to hail. Exod. ix. 18, 23. Comp. Ezek. xxxviii. 22.—to the manna. Exod. xvi. 4. Pſ. lxxviii. 24. As a N. מטר plur. מטרות *Rain*, *a ſhower of rain*. Exod. ix. 33. Num. xi. 17. Job xxxvii. 6; in which laſt text it is twice joined with גשם; and therefore no doubt has a different radical ſignification from that word. Perhaps this whole verſe might beſt be rendered; *When he ſays to the ſnow, That (is) the earth*, וגשם מטר *and makes* the rain *heavy*, וגשם מטרות עזו *even makes heavy* the ſhowers *of his ſtrength*. The reader will obſerve that I take גשם here for a Verb, and aſſign it's ſenſe from the Arabic גשם, which ſignifies according to *Caſtell* "cum labore incubuit rei" *to lie* or *lean hard upon*, or according to *Schultens* (M. S. Orig. Heb.) "gravem eſſe, gravitate premere, preſſius incumbere, Βριθειν" *to be heavy*, *to preſs with weight*, *to lie heavy upon*. It is well known that the *rains* in the eaſtern countries are generally * *very heavy*. Comp. Lev. xxvi. 4. What I have here ſai ſhews the diſtinction between the Nou מטר and גשם; the former is *a ſhower i* general, the latter *a violent heavy rain o ſhower*. See Gen. vii. 12. viii. 2. 1 K xviii. 44. Ezra x. 13. Pſ. cv. 32. Cant ii. 11. Ezek. xiii. 11.

### מי See under ים III. and מה VI.

### מים See under ים III.

### מין See under מנה

### מיץ See under מצה

### מיר See under ימר

### מך

I. *To decay*, *fall to decay*, as a houſe. occ Eccleſ. x. 18. In Huph. *To be brought t decay*, as men by death. occ. Job xxi 24.

II. *To fall to decay*, *grow poor*, *be brought low* Lev. xxv. 25. Pſ. cvi. 43.

**Der.** Gr. Μικρος, Doric Μικκος ſmall, Eng *meek*. The Lat. *maceo* to be lean, *macie* whence *emaciate*, &c. Alſo Lat. *macr macero*, whence Eng. *macerate*.

### מכר

I. *To deliver* or *give up* to another. Deut xxxii. 30. It is joined with ביד *into th hand* or *power*, Jud. ii. 14. iii. 8. iv. 2, 9 & al. So the LXX. once render it by παραδιδωμι *to deliver up*. Neh. v. 8.

II. *To ſell*, or properly *to deliver up a thing to* another *for a price*, Gen. xxv. 31. & al. freq. So the Greek word αποδιδωμι, by which the LXX. generally render our Hebrew מכר, ſignifies in different deflex-ions, both *to give* or *give up*, and *to ſel* In Hith. *To give up oneſelf*, *as if ſold* for a ſlave. (Comp. Rom. vii. 14); or *to ſel oneſelf* for the delight one has in wickedneſs. (Comp. Iſa. l. 1.) 1 K. xxi. 20, 25 2 K. xvii. 17. As Nouns, מכר *Ware merchandiſe*. Neh. xiii. 16. Alſo, *A pric* Prov. xxxi. 10. ממכר *A ſelling*, *ſale*, or *thing ſold*. Lev. xxv. 14, 25, 27. & al.

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* See Dr. *Ruſſell*'s Nat. Hiſt. of *Aleppo*, p. 148, and following.

III. As a N. fem. in Reg. מכורת, Plur. in Reg. מכרתי and מכרותי ſee under כרה I. and כרת I.

Der. (כ and ר being tranſpoſed) Latin *Merx*, *merces*; whence Engliſh, *Merchant*, *mercantile*, *merchandiſe*, *&c. market*. Alſo perhaps *Mercurius* the Roman God of *Commerce*.

## מל

*To cut* or *pluck off*, *to divide into breaks* or *parts*, *to ſeparate*.

I. *To cut off*, as a flower, fruit, corn, graſs. occ. Job xiv. 2. xviii. 16. xxiv. 24. Pſ. xxxvii. 2. xc. 6.

II. In Hiph. *To cut off*, or *cut to pieces*, as an enemy. occ. Pſ. cxviii. 10, 11, 12.

III. *To cut off the foreſkin*, *to circumciſe*. Gen. xvii, 23. xxi. 4. & al. In Niph. *To be circumciſed*. Gen. xvii. 11. (ſo the LXX. περιτμηθησεσθε) Gen. xvii. 26, 27. & al. Hence the word is applied to the heart, Deut. x. 16. xxx. 6. Jer. iv. 4; and denotes the *cutting off* from it all *inordinate luſts* by ſpiritual circumciſion. Comp. Rom. ii. 29. Col. ii. 11. As a N. מולת *Circumciſion*. occ. Exod. iv. 26. The Lexicons make this word plural, but the LXX. *Symmachus*, and the Vulg. render it as a ſingular, the two former by περιτομης, the latter by circumciſionem.

A late learned writer is of opinion, that *circumciſion* was one of the *original* inſtitutions enjoined to *Adam* and his deſcendants on the Fall. This he founds principally on the propriety of ſuch a mark in the fleſh, to remind men of the neceſſity of mortifying thoſe deſires which were the * cauſe of *Adam*'s ſeduction, (ſee Gen. iii. 17. 1 Tim. ii. 14.) on the frequent alluſions of Scripture to the ſpiritual meaning of circumciſion, and on the * antiquity of this cuſtom among ſeveral nations, particularly the *Egyptians*, who cannot rationally be ſuppoſed to have derived it from *Abraham* or his deſcendants. See Lord Preſident *Forbes*'s Works, Vol. I. p. 151—154. Edit. *Edinburgh*.

IV. As a N. fem. נמלה (formed with an initial נ, as נרגן *A murmurer*, from רגן *to murmur*) plur. maſc. נמלים, *An emmet* or *ant*, ſo called from their *cropping off* the buds from the corn, which they lay up for their winter's proviſion, in ſuch a manner as to prevent it's growth. *Pliny*, Nat. Hiſt. Lib. 11. cap. 30. affirms this for fact in theſe words, *Semina* arroſa *condunt*, *ne rurſus in fruges exeant è terrâ*. So Abbé *Pluche*, ſpeaking of theſe little animals, "Their next prevailing paſſion is to amaſs a ſtore of corn or other grain that will keep; and leſt the humidity of the cells ſhould make the corn ſhoot up, we are told, for a certainty, that they *gnaw off* the buds which grow at the point of the grain." *Nature Diſplayed*, Vol. I. Dial. 8. See *Bochart*, Vol. III. 588, who produces many other writers aſſerting the ſame fact. To what he has cited I ſhall add the following teſtimony from a Letter on this curious ſubject publiſhed by the *French Academy* and afterwards inſerted by Mr. *Addiſon* in the *Guardian*, No. 156, 157, as a narrative, ſays he, of *undoubted credit and authority*. "The corn which is laid up by ants would ſhoot under ground if thoſe inſects did not take care to prevent it. *They bite off all the buds* before they lay it up; and therefore the corn that has lain in their neſts will produce nothing. Any one may make the experiment and even *ſee that there is no bud in their corn*." occ. Prov. vi. 6. xxx. 25. See *Bochart*'s excellent Comment on theſe paſſages, Vol. III. 591—602. It may be worth obſerving, that our Engliſh *emmet* ſeems derived from the Greek *αμητος barveſt, a collection of corn.*

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* So *Milton* rightly, Par. Loſt. Book IX. lin. 997, &c.

—— He (Adam) ſcrupled not to eat
Againſt his better knowledge, not deceiv'd,
But *fondly overcome with female charm*.

* *Herodotus* ſpeaking of *Circumciſion*, as practiſed by ſeveral nations ſays, (Lib. 2. cap. 104. Edit. *Gale*) "Αυτων δε Αιγυπτιων και Αιθιοπων ουκ εχω ειπειν ὁκοτεροι παρα των ἑτερων εξεμαθον· αρχαιον γαρ δη τι φαινεται εον. As to the *Egyptians* and *Ethiopians*, I cannot ſay, whether of theſe learned it from the other; for it appears to be a *very ancient* cuſtom." And though in the further account of *Circumciſion* there given by *Herodotus* there are, certainly, ſeveral miſtakes, which are well refuted by the learned *Herman Witſius* in his *Ægyptiaca*, Lib. 3. cap. 6. and by *Calmet* in his *Diſſertation on Circumciſion*, (which may be found abridged at the end of the third Volume of *Parker*'s Bibliotheca Biblica, p. LXV. &c.) yet the practiſe of *Circumciſion* ſeems to have been retained by ſome of the Egyptians, ΑΠ' ΑΡΧΗΣ, *from the beginning*, as *Herodotus* expreſſes it, i. e. from the foundation of that people—I ſay by *ſome* of the Egyptians; for it does not appear to have been univerſally practiſed among them, but chiefly by their prieſts and learned men; (ſee *Joſephus* contra Apion. Lib. 2. cap. 13. *Origen* in Ep. ad Rom. t. 2. and in Jerom. Homil. 5.) and this will account for the Prophet Jeremiah's reckoning *Egypt* among the *uncircumciſed nations*, ch. IX. 25, 26.

In *The Ceremonies and Religious Cuſtoms of all Nations*, Vol. III. p 162, 3, we are informed that the inhabitants of *Mexico* practiſed a kind of *Circumciſion* when the Spaniards came there. And in the *Modern Univerſal Hiſtory*, Vol. XVII. p. 105, it is remarked that "the rite of *Circumciſion* prevailed among *almoſt all original and unmixed nations*, and it now prevails among the ſavages both in the iſlands and continent of the *Terra Auſtralis*."

V. *To divide* the *voice into breaks* or *into diſtinct ſounds, to articulate, ſpeak articulately, talk.* It occurs not ſimply as a V. in this ſenſe, (ſee below מלל) but hence as a N. fem. מלה *An articulate ſound* or *word.* occc. Pſ. cxxxix. 4. So in Reg. מלת 2 Sam. xxiii. 2. & al freq. Plur. מלים *Words, ſpeeches.* Job vi. 26. viii. 10. מלין The ſame. Job xii. 11. & al. freq. מלה *A talk, a byword.* occ. Job xxx. 2. As Ns. מולה and מלה *A talking.* Jer. xi. 16. Ezek. i. 24.

VI. As a N. מול

1. *A cutting off, termination, boundary.* 1 Sam. xiv. 5. Exod. xviii. 19. *Be thou* מול a boundary *of the Aleim to the people*, i. e. *a mediator* (*μεσιτης*, as Moſes is ſtyled Gal. iii. 19.) *between* God and the people.

2. Uſed as a particle, ב *in* being underſtood, as uſual, *In the termination, extremity, border.* Deut. i. 1. ii. 19. xi. 30. & al. freq.

3. אל מול *At the termination, extremity.* Exod. xxxiv. 3. Joſh. viii. 33. ix. 1. & al. Spoken of perſons, *Towards* 1 Sam. xvii. 30.

4. אל מול פני *At the termination of the face* or *front*, i. e. *on* or *towards the forefront.* See Exod. xxvi. 9. xxviii. 25. Lev. viii. 9. Num. viii. 2, 3. 2 Sam. xi. 15.

5. ממול *At the extremity.* Lev. v. 8. 1 K. vii. 39. *And he ſet the ſea on the right ſide of the houſe, eaſtward* (i. e. at ſome diſtance from the front of the houſe which looked eaſt) ממול נגב at the border of, or bordering on, *the ſouth.* ממלי *On my border*, i. e. *bordering on me.* Num. xxii. 5.

Alſo, ממול *From the extremity, from off.* Mica ii. 8.

6. למואל (in a Chaldee form) *Towards the extremity.* occ. Neh. xii. 38; where the LXX. according to the *Complutenſian* Edition, *συναντωσα meeting.* Vulg. ex adverſo *oppoſite.*

מלל I. *To cut off entirely.* occ. in Niph. Pſ. xc. 6.

II. In Hith. *To be divided* or *broken in pieces.* occ. Pſ. lviii. 8. ידרך חצו כמו יתמללו *Let each of them ſend forth his arrows*, (but) *let* them be *as it were* broken, ſhivered to pieces. So the French Tranſlation, Que ſes Flêches ſoient comme ſi *elles etoient rompües.* *Symmachus*, though he preſerves the ſenſe of יתמללו renders the paſſage ſomewhat differently, Ο τεινων το τοξον αυτȣ θορυϐηθητω ὡς τα θρυπτομενα. *Let him* who *bendeth bis bow be confounded as* things that are broken in pieces.

III. As a N. fem. plur. מלילת *Ripe ears of corn*, which are *cut*, as it were, into a number of cells for grains. occ. Deut. xxiii. 25.

IV. As a V. מלל *To ſpeak articulately, to talk*, which is effected by many *broken* ſounds or words, *cut off*, as it were, and *ſeparated* from each other. occ. Gen. xxi. 7. Job viii. 2. xxxiii. 3. Pſ. cvi. 2. Comp. above מל V.)

Der. Greek Μελος in the ſenſe both of a limb, and of a ſong, whence compounded with ωδη, Μελωδια, and Eng. *melody, melodious*, &c. Greek Μυλη, Lat. *Mola*, Eng. *A mill.* Alſo perhaps *A mall, maul.* Saxon

Mælan, and old Eng. *Mill* to ſpeak, *mellynge* converſation.

## מלא

I. In Kal, *To be full* or *filled* in almoſt any manner. Gen. vi. 13. Exod. viii. 21. & al freq. Alſo Tranſitively, *To fill*, *make full*. Gen. i. 22. xxi. 19. xxiv. 16. & al. freq. In Niph. *To be filled*. Cant. v. 2. In Hith. *To fill*, *ſatiate*, *glut oneſelf*. occ. Job xvi. 10. *Together* עלי יתמלאון they glut themſelves *upon me*, i. e. with my miſery. So the Vulg. Satiati ſunt *pœnis meis*. As a N. מלא, and מלוא *Fulneſs*, *multitude*. See Exod. ix. 8. xvi. 33. 1 Sam. xxviii. 20. Gen. xlviii. 19. 1 Chron. xvi. 32. Fem. מלאה *Fullneſs* of the wine preſs, i. e. *the firſt running*. Num. xviii. 27. Comp. Exod. xxii. 28, or 29. As a participle or participial N. fem. *Pregnant*, *big with child*, plena. Eccleſ. xi. 5.

II. Of time, *To fulfil*, *complete*, *accompliſh*, or paſſively, *To be fulfilled*, &c. Gen. xxv. 24. xxix. 21, 28. Exod. xxiii. 26. & al.

III. מלא אחרי *To fulfil after*, i. e. *fully to follow*. Num. xiv. 24. xxxii. 11, 12. Deut. i. 36. Joſh. xiv. 8, 9, 14. 1 K. xi. 6. This I take to be the true interpretation of the phraſe, and that to complete the ſenſe ללכת *to walk* or *go* is to be underſtood. Comp. Deut. xi. 28. xxviii. 14. Jud. ii. 19. 1 K. xxi. 26. 2 K. xxiii. 3. 2 Chron. xxxiv. 31. *Noldius* obſerves, Annot. 90. that a like Ellipſis occurs 1 Sam. xviii. 27, וימלאום למלך *And they* fulfilled *them to the King*, i. e. to give them *to the King*.

IV. מלא יד *To fill the hand*, ſometimes denotes ſimply *to fill it with offerings* to be preſented to Jehovah, as 1 Chron. xxix. 5; but in a more appropriated ſenſe it ſignifies *to conſecrate to the prieſt's office*, agreeably to that ſignificant ceremony ordained Exod. xxix. 22—25, whereby certain parts of the ſacrifices were *put into the hands* of the prieſts at their conſecration, and they thereby confirmed in the right of offering to God gifts and ſacrifices. See Exod. xxviii. 41. xxix. 9. xxxii. 29, *&c.* Comp. Heb. v. 1. viii. 3, 4. The expreſſion is alſo applied to ſuperſtitious conſecrations, 1 K. xiii. 33; no doubt becauſe the like ceremony was obſerved in them, as is expreſſed 2 Chron. xiii. 9. איל מלאים *A ram of conſecration*, i. e. a ram with parts of which the hands of the prieſts were *filled* at their conſecration. Exod. xxix. 22.

V. מלא מלאת אבן literally, *To fill up fillings of ſtone*, i. e. *to fill the ſocket with a ſtone*, or *to ſet a ſtone in the ſocket* or *cavity* made to receive it. Exod. xxviii. 17. So ver. 20, מלואתם *Their fillings* or *encloſings*; and ch. xxxv. 9, אבני מלאים *Stones for* filling up, i. e. *ſtones to be* ſet. Comp. ch. xxxix. 10.

VI. It is joined with לב *the heart*; and *the heart of man* is either ſaid to be full, i. e. emboldened, Eccleſ. viii. 11; (where the LXX. επληροφορηθη καρδια *the heart is filled*; comp. Act. v. 3.) or *the heart* is ſaid to fill, embolden, *the man*. Eſth. vii. 5; where the LXX. render אשר מלאו לבו by ὁςις ετολμησε *who hath dared.*

## מלה

With a radical, but mutable or omiſſible, ה. It is nearly related to the preceding מלא, as בטה to בטא, חבה to חבא, חפה to חפא, which ſee. *To fill* or *be filled*. occ. Job viii. 21. (comp. Pſ. cxxvi. 2.) Job xxxii. 18. Ezek. xxviii. 16. As a N. מלו *Fulneſs*, *full length*. occ. Ezek. xli. 8.

## מלח

I. In Niph. *To diſſolve*, *be diſſolved*, *to melt away* or *vaniſh*. occ. Iſa. li. 6. *The heavens* כעשן נמלחו ſhall be diſſolved *like ſmoke* which diſperſes and *vaniſhes* in the air. Comp. Pſ. lxviii. 3. Hoſ. xiii. 3. Wiſd. v. 14. *Aquila* renders it ηλοηθησαν *are comminuted*, *Symmachus* ἁλισȣσιν *ſhall melt like ſalt*, Vulg. liqueſcent *ſhall melt*; and St. *Peter* plainly alluding to this paſſage, 2 Ep. iii. 12, uſes the word λυθησονται *ſhall*

*ſhall be diſſolved.* As a participial N. ממלח *Volatile, readily diffuſing* it's odours, ſpoken of the holy incenſe. occ. Exod. xxxiii. 35.

II. As a N. מלח *Salt,* which *readily diſſolves* in water in ſuch a manner as to diſappear in it, Lev. ii. 13. Job vi. 6. Hence as a V. in Kal *To ſalt.* occ. Lev. ii. 13. In Huph. *To be ſalted.* occ. Ezek. xvi. 4 Comp. Ezra iv. 14.

Every one almoſt knows the uſe of *ſalt* in *cleanſing* various things, and in *preſerving* fleſh, fiſh, *&c. from corruption.* Hence, as all the ſacrifices were to typify Him *who knew no ſin*, we have that command, Lev. ii. 13, *And every oblation of thy meat offering ſhalt thou* ſeaſon with ſalt, *neither ſhalt thou* ſuffer מלח ברית אלהיך ſalt the purification of thy Aleim *to be lacking from thy meat offering; with all thine offerings thou ſhalt offer ſalt.* Obſerve the expreſſion, מלח בדית אלחיך *ſalt the purifier of,* (i. e. appointed by) *thy Aleim.* This ſhews that *ſalt*, added to all the ſacrifices was a type of the *purity*, or ſinleſſneſs of Chriſt, and of that which *purifies* believers. Now that which *purifies* believers is Faith in Chriſt and his atonement, 2 Cor. v. 20, 21, and a conſequent Hope of ſeeing God through Him. See Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12. *Salt* was therefore a type of that *purifying faith* and *hope* which is the gift of the Holy Spirit, Rom. xv. 13. 1 Pet. i. 22. Eph. ii. 8. And believers themſelves, in as much as they contribute to propagate theſe heavenly graces, and thereby *purify* the corrupted maſs of mankind are ſometimes called *ſalt*. See Mat. v. 13. Luke xiii. 34, 35. and comp. *Greek* and *Eng*. Lexicon in Ἁλας and *ἁλιζω*.

As to the expreſſion ברית מלח Num. xviii. 19. 2 Chron. xiii. 5, it may be obſerved, that the uſual mode of confirming every ſolemn agreement was (for a reaſon which ſee under כרת V.) by a ברית, that is, by *a purification-offering*, or-*ſacrifice*; and to every ſacrifice it was ordained, as we have ſeen, that *ſalt* ſhould be added; ſo that ברית מלח *a berith* with ſalt is as ſtrong an expreſſion as poſſible for a *purification-ſacrifice.* And when God ſays Num. xviii. 19, *(It is)* ברית מלח a berith of, or with ſalt *for ever before the Lord, unto thee, and thy ſeed with thee*, the meaning is, that what is there ordered by God is of as ſtrict obligation to the people as if they had been bound to it by a *purification-ſacrifice* ſolemnly offered, as Jer. xxxiv. 18. In like manner, 2 Chron. xiii. 5, God is ſaid to *have given the kingdom over Iſrael to David for ever, even to him and to his ſons:* ברית מלח *(it is)* a berith with ſalt; that is, as firmly inſured by the Lord, as if the *ſymbols of the divine preſence* had paſſed between the parts of the ברית, as they did when God made promiſes to *Abraham*, Gen. xv. 17.

Although *ſalt* in ſmall quantities may contribute to comminuting and fertilizing ſome kind of ſtubborn ſoil, yet according to the obſervation of *Pliny*, (Nat. Hiſt. Lib. 31. ch. 7.) "*Omnis locus, in quo reperitur* ſal, *ſterilis eſt, nihilque gignit*, All places, where *ſalt* is found, are barren, and produce nothing."

The effect of *ſalt*, where it abounds, on vegetation is deſcribed by *burning*, Deut. xxix. 22, or 23; *The whole land thereof is brimſtone*, ומלח שרפה *and* ſalt of burning, or burning ſalt; *it is not ſown, nor bears, nor any herb grows thereon.* So ארץ מלחה *a* ſalt *land*, Jer. xvii. 6, is the ſame as חררים במדבר *the* parched *places in the wilderneſs*, and is deſcriptive of *barrenneſs*; as מלחה *ſaltneſs* alſo is, Job xxxix. 6. Pſ. cvii. 34. Comp. Ezek. xlvii. 11. Zeph. ii. 9. Thus *Virgil* Georg. II. lin. 238, &c.

Salſa *autem* Tellus, & *quæ perhibetur amara*,
Frugibus infelix; ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina
ſervat.

*Salt earth*, and bitter *are not fit to ſow*,
*Nor will be tam'd or mended with the plough.*
*Sweet grapes degen'rate there, and fruits declin'd*
*From their firſt gen'rous juice, renounce their kind.*
DRYDEN.

Hence the ancient cuſtom of ſowing an enemy's city, when taken, with *ſalt*, in token of *perpetual deſolation*, Jud. ix. 45.

This was afterwards ſometimes practiſed by the *Romans*.

From the mention not only of ſulphur or brimſtone, but of *ſalt* in Deut. xxix. 23, (comp. Gen. xiv. 3.) we may collect that this latter as well as the former was employed by Jehovah in the deſtruction of Sodom and Gomorrah, and may thence explain what is ſaid of Lot's wife, Gen. xix. 26, ותהי נציב מלח *And ſhe became a pillar* of ſalt; namely that while ſhe was looking with a wiſhful eye towards Sodom, ſhe was overtaken by the miraculous *ſalſo-ſulphureous* ſhower, and thereby *fixed* and *incruſted like a ſtatue*.

III. As a N. maſc. plur. מלחים *Sailors*, *mariners*, *ſeamen*, q. d. *ſalt-water men*. occ. Ezek. xxvii. 9, 27, 29. Jon. i. 5.

IV. As a N. מלוח *An herb of a brackiſh* or *ſaltiſh taſte*. occ. Job xxx. 4; where it is mentioned as growing in the deſert part of Arabia. For "thoſe deſerts abound with **ſaline* particles which give a *ſaltiſh* bitter taſte to the few hardy plants that live there. The word denotes either in general all ſuch *brackiſh* vegetables, or ſome particular plant of the deſert that camels are exceeding fond of. See *Schultens* and *Pococke*'s Specimen, p. 79." *Scott*. *Bochart*, Vol. II. 874, 5, is of opinion that מלוח means that particular ſhrub which the Greeks called Ἁλιμος and the Romans *Halimus*. 1ſt. Becauſe the Syrians ſtill call this ſhrub מלוח. 2dly. Becauſe the Heb. name מלוח and Greek Ἁλιμος refer to the *ſalt* taſte, which the Arab. writers attribute to this plant. 3dly. Becauſe as the מלוח is deſcribed to be the food of the wretched in Job, ſo is the *Halimus* in *Athenæus*. 4thly. Becauſe the LXX. render מלוח by Αλιμα. Laſtly, Becauſe it is deſcribed in Job as *cropped* עלי שיח *upon the ſhrub*, which exactly agrees with what the Arab writers ſay of the *Maluch* or *Halimus*, namely that they ate the *tops* of it.

V. It denotes *Diſſolution of coheſion* or *rottenneſs*. Thus בלוי מלחים and בלואי מלחים Old rags *of rottenneſs*, i. e. old *rotten* rags. occ. Jer. xxxviii. 11, 12.

Der. Lat. *Mola* a ſalt cake, offered with their ſacrifices. Alſo Eng. *Mullock* or *Mollock* Filth, *Mulch* Dung.

## מלט

In general, *To ſet free* or *looſe*.

I. As a V. in Kal, *To deliver*, *reſcue*. 2 Sam. xix. 9. Iſa. xlvi. 2. Jer. xxxix. 18. Ezek. xxxiii. 5. In Hiph. The ſame. 1 Sam. xix. 11. Iſa. xxxi. 5. In Niph. *To be delivered*, *eſcape*. Gen. xix. 17. Jud. iii. 26, 29.

II. *To bring forth*. In Kal, *To lay*, as eggs. occ. Iſa. xxxiv. 15. In Hiph. *To be delivered of*, or more nearly to the Heb. *to deliver* a child, as a woman, occ. Iſa. lxvi. 7.

III. Intranſitively, *To eſcape*, *get* or *ſlip away*. So LXX. διαϐησομαι. 1 Sam. xx. 29. In Hith. *To eſcape*, *leap out*, as flaſhes of fire from the mouth of the enraged Leviathan. occ. Job xli. 10, or 19; where LXX. διαρρίπτουνται *are ſcattered abroad*. Comp. ver. 12, or 21.

IV. In Hith. *To become ſmooth* or *bald*, as *by the ſhedding* or *falling off* of the hair. occ. Job xix. 20. ואתמלטה בעור שני *And* I have ſhed (the hair) or have become bald *on the ſkin of*, or *which covers*, *my teeth*; i. e. My muſtaches are *ſhed* or *fallen off* from my *emaciated* lip; which was one ſymptom of the Elephantiaſis, Job's diſtemper. See *Michaelis* Recueil de Queſtions, p. 74. to whom the Reader is indebted for the interpretation of this very difficult text; which the Vulg. explains by Et derelicta ſunt tantummodo debia circa dentes meos, *And my lips only are left about my teeth*. May not this paraphraſe mean the lips only *without the hair*, and ſo coincide with *Michaelis*'s explication?

Hence Greek Μελδω, Eng. *To melt*, *moult*, *mould*, *moulder*.

V. As a N. מלט Jer. xliii. 9. See under לט IV.

## מלך

I. *To reign*, *be a King* or *Monarch*. Gen. xxxvi. 31. & al. freq. In Hiph. *To cauſe*

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* Comp. Job xxxix. 6. and *Scott*'s Note there.

*to reign, make a king.* 1 Sam. xv. 35. 1 K. i. 43. & al. In Huph. *To be made King.* occ. Dan. ix. 1. As a N. מלך *A King.* Gen. xiv. 1. & al. freq. Fem. מלכה in Reg. מלכת *A Queen.* Eſth. i. 9. 1 K. x. 1, 4, 10. & al. freq. As Ns. fem. מלכות Plur. מלכיות (occ. Dan. viii. 22) *A kingdom.* 1 Chron. xii. 23. 2 Chron. xi. 17. Alſo, *Regal power* or *authority, kingſhip.* 2 Chron. xxxvi. 20. Pſ. cxlv. 13. So מלוכה and מלכה 1 Sam. x. 16, 25. & al freq. ממלכה *A kingdom.* 1 K. xviii. 10. & al. freq.

II. As a N. מלך *Molech* or *Moloch,* i. e. *The King.* So the LXX. Αρχοντι *The Ruler,* Lev. xviii. 21. xx. 2, 3, 4; and Μολοχ Βασιλει *Moloch, the King,* Jer. xxxii. 35. It is the name of an idol worſhipped by the *Ammonites,* 1 K. xi. 7, and by the Apoſtate Iſraelites, Lev. xviii. 21. & al freq. "The Rabbins aſſure us, that this idol was of *braſs,* ſitting upon a *throne* of the ſame metal, adorned with a *royal crown,* having the head of a *calf,* [or *bullock*] and his arms extended as if to embrace any one. When they would *offer any children* to him, they heated the ſtatue within by a great fire, and when it was burning hot, they put the miſerable victim within his arms, which was ſoon conſumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noiſe with drums and other inſtruments about the idol. Others relate that the idol was hollow, and within it were contrived ſeven partitions, one of which was appointed for meal or flour, in the ſecond there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the ſixth an ox, and in the ſeventh *a child.* All theſe were burned together by heating the ſtatue on the inſide." *Calmet.* It appears from the ſubſtance of this idol, which was † *braſs* or *copper,* from it's having the head of a *calf,* [or *bull*] the * animal emblem of *fire,* from it's being divided into *ſeven partitions,* anſwering to the *ſeven planetary ſpheres* or *orbits,* (or according to † others having *ſeven chapels* before it) and from the horrid rites performed to it, that it was intended as a repreſentative of the *ſolar fire.* This is alſo confirmed by it's name מלך *The King;* for as *a King* in his political capacity, acteth where he is not, by means of others, ſo the *ſolar fire* in this ſyſtem doth, *in ſome ſenſe,* act where it is not, by means of the light which it is continually ſending forth, and putting in motion. Add to this, that the apparent *ſpring* of material action is in the *fire.*

It has been doubted, whether in that ſhocking rite of *making* their children *paſs through the fire,* or (as the phraſe העביר באש ought rather to have been rendered) of ‡ *making them over in* or *by the fire,* to Molech, they were always burnt to death, or not. Whoever will attentively conſider the following paſſages in the *Hebrew* Bible, will be ſtrongly inclined to the affirmative. See Ezek. xvi. 20, 21. xx. 25, 26, 31. xxiii. 37. comp. Jer. xxxii. 35, with ch. vii. 31.

"With regard to that horrid but *general* cuſtom among the heathen of offering *human ſacrifices,* and particularly as to their ſacrificing of *children* to *Moloch, Cronus* or *Saturn,* the Reader, among ſome curious particulars, may find enough to make his blood run cold in the ‖ Authors cited in the

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† Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

* See under כרב II. V.

† See *Hyde*'s Relig. Vet. Perſ. cap. 5. p. 134. Edit. 1700.

‡ See under עבר VII. and *Vitringa* Obſervat. Sacr. Lib. 2. cap. 1. ad fin.

‖ *Parker*'s Bibliotheca Biblica on Leviticus, p. 286, & ſeq. *Jenkin*'s Reaſonableneſs of Chriſtianity, Vol. I. Pt. III. Ch. IV. p. 339. 3d Edit. Dr. *Henry More*'s Explanation of the Grand Myſtery, Book III. Ch. XIV. *Cæſar* Comment. Lib. 6. cap. 15. with *Montanus*'s and *Claverius*'s Notes. *Rollin*'s Account of the Carthaginian Religion in his Ancient Hiſtory, Vol. II. Univerſal Hiſtory, Vol. XVII. p. 257, 262, 266, 268, 292. 8vo. Edit. *Picart*'s Ceremonies and Religious Cuſtoms of all Nations (Folio) Vol. II. p. 16.

Note. He would alſo do well to conſult at firſt hand, *Porphyry* De Abſtinentiâ, Lib. 2. cap. 53. & ſeq. and *Euſebius* Præparat. Evangel. Lib. 4. cap. 16, and 17. The laſt mentioned Author quotes from *Diodorus Siculus* (Lib. 20.) a paſſage ſo appoſite to our preſent purpoſe, that the judicious reader cannot be diſpleaſed at ſeeing a tranſlation of it in this place. It relates to the Carthaginians when beſieged by *Agathocles*, Tyrant of Sicily. "They imputed this calamity, ſays *Diodorus*, to *Saturn*'s fighting againſt them; for whereas *they uſed* in former times, *to ſacrifice the beſt of their own children* to this God, they had lately offered ſuch children as they had privately purchaſed and brought up, and on enquiry ſome of thoſe who had been ſacrificed were found to have been ſuppoſitious. Reflecting, therefore, on theſe things, and ſeeing the enemy encamped at their very walls, they were ſeized with a religious dread, as having profaned thoſe honours which their anceſtors paid to the Gods. In haſte, then, to rectify their errors, *they choſe out two hundred of the nobleſt children and ſacrificed them publickly*. Other perſons, who were accuſed of irreligion *gave up themſelves willingly* (εκȣσιως ἑαυτȣς εδοσαν) *to the number of no leſs than three hundred*. Ην δε παρ αυτοις ανδριας Κρονȣ χαλκȣς, εκτετακως τας χειρας ὑπτιας [εκτεταμενας] επι της γης, ὡςε τον συντιθεντα των παιδων αποκωλυεσθαι (read αποκυλιεσθαι,) και πιπτειν εις τι χασμα πληρες πυρος. For *they bad a brazen ſtatue of Saturn ſtretching out his hands towards the ground in ſuch a manner that the child placed within them tumbled down into a pit full of fire*." Thus *Diodorus*, whoſe deſcription of the idol, and of the manner of theſe infernal ſacrifices, it muſt be confeſſed, differs ſomewhat from the Rabbinical account above-cited. And indeed what can be more probable than that different times and places there ſhould be ſome variations in both thoſe reſpects?"*

We meet with the traces of this word מלך in the Phenician and Carthaginian names *Malchus*, *Melichus*, *Himilce*, *Himilco*, *Melcarthus* the Phenician Hercules, q. d. מלך קרתא *King of the City*, &c.

And from the idol מלך the people of Sicyon in Peloponeſus appear to have had their Ζευς ΜΕΙΛΙΧΙΟΣ *Jove* MEILICHIUS, mentioned by *Pauſanias*, Lib. II. p. 132, as being of great antiquity, and placed in the Temple before the introduction of images, and repreſented by a *pyramid*, which is a ſolid figure ending in a point like *fire*, and thence call by the Greeks Πυραμις from Πυρ *Fire*. †

The ſame oriental מלך enters into the compoſition of the Roman *Mulciber*, another name for *Vulcan* the God of *Fire*, which may be derived from מלך *the King*, and בר *bright*, or בער *burning*.

III. מלכת השמים *The Queen of Heaven*, mentioned as an object of worſhip, Jer. vii. 18. xliv. 17, 18, 19. If we conſider that the *moon* was at the beginning Gen. i. 16, appointed to *rule the night*, as well as the *ſun*, *to rule the day*, and that ſhe manifeſtly does ſo, ſince her light is greater than that of all the planets and ſtars put together, and that the idolaters called the *ſun* or *ſolar fire* not only ‡ בעל שמים *Lord of Heaven*, but alſo (as we have juſt ſeen) מלך or *King*, there can remain little doubt but by the מלכת or *Queen* of Heaven they meant the *Moon* or *Lunar Orb*. So the Orphic Hymn addreſſed to the *Moon* begins

Κλυθι θεα ΒΑΣΙΛΕΙΑ——
Hear Goddeſs *Queen*——

Comp. under לבן V.

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129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. Dr. *Leland*'s Advantage and Neceſſity of Revelation, Part. I. Ch. VII. p. 181. of the 4to. and p. 167. of the 8vo. Edit. *Mallett*'s Northern Antiquities, Vol. I. p. 132. &c.

* *Greek* and *Eng*. Lexicon under ΜΟΛΟΧ.

† See *Bryant*'s New Syſtem of Ancient Mythology, Vol. I. p. 70.

‡ Comp. under בעל III.

IV. As a V. *To conſult*, *deliberate*. occ. Neh. v. 7. This ſeems a Chaldee ſenſe which the Verb often has in the Targums. So as a Chaldee N. מלך *Counſel*, *advice*. occ. Dan. iv. 27, or 24.

V. מלכם (from מלך and כמה *to be hot*) *Milcom*, the abomination of the *Ammonites*. It is plain from comparing 1 K. xi. 5, with ver. 7, that this is another name for *Molech*. See alſo 1 K. xi. 33. 2 K. xxiii. 13. Zech. i. 5. Comp. Jer. xlix. 3.

Conſidering how long the *Phenicians* frequented the ſouth-weſtern coaſts of this iſland, it is not ſurprizing to find traces of the god מלך or מלכם in the names of ſome towns; but it is remarkable that in the name of *Melcomb Regis* in *Dorſetſhire*, we perceive both the *Hebrew* or *Phenician* and *Latin* appellation. This town belonged anciently to the *King's* Demeſne.

VI. אדרמלך (from אדר *illuſtrious*, or *a gorgeous robe*, and מלך *King*) *Adrammelech*. The *ſolar fire* was worſhipped under this name by the *Sepharvites*, who burnt their children in fire to him. occ. 2 K. xvii. 31. It was alſo the name of one of *Sennacherib*'s ſons, probably in honour of the ſame idol. occ. 2 K. xix. 37. The idol ſeems to have been thus denominated from his *glorious appearance* or from the *gorgeous robe* in which he was inveſted, and which might be deſigned to repreſent the *ſolar ſplendour*.

VII. ענמלך *Anammelech*, (from ענן *a cloud*, and מלך *King*) An idol mentioned with *Adrammelech*, 2 K. xvii. 31, and worſhipped in the ſame horrid manner. A *nimbus* or *cloud* of gold, or &c. ſeems to have been the diſtinguiſhing *inſigne* of this idol.

## מלץ

The idea of the word ſeems to be *ſmoothneſs*, as oppoſed to *rough*, *harſh*. Hence in Arabic it denotes *ſlipperineſs*, and as a V. is applied to a thing's *falling by reaſon of it's ſlipperineſs*. See *Caſtell*. Hence the Greeks ſeem to have had their μαλασσω *to ſooth*, and μειλισσω *to ſoften*, and the Latins their *mulceo*, *mulſi*, to ſooth, and *mollis* ſoft, whence Eng. *mollify*.

I. As a V. in Niph. *To be ſoothing*, *agreeable*, *pleaſant*, *ſweet*. occ. Pſ. cxix. 103; where the LXX. γλυκεα, and Vulg. dulcia, *ſweet*.

II. As a N. מליץ *An advocate*, *interceſſor*, *mediator*, whoſe buſineſs it was to preſent the petitioner's ſuit, and to *ſmooth*, *ſooth*, or *render favourable* the ſuperiour to whom it was addreſſed. Gen. xlii. 23. *And they* (Joſeph's Brethren) *knew not that Joſeph* שמע *heard*, *becauſe* המליץ The advocate, (*The officer* appointed for this purpoſe) *was* בינתם *between them*. It is plain the buſineſs of this officer was not that of an *interpreter* in the common ſenſe of that word; for it appears from ſeveral paſſages in this very chapter, and particularly from ver. 24, that *Joſeph* and his brethren *underſtood one another's language*, and *communed together*.

מליץ *The mediator*, *interceſſor*, is likewiſe uſed as a title of Chriſt, (as Μεσιτης is in the N. T. 1 Tim. ii. 5. Heb. xii. 24. & al.) Job xvi. 19, 20. *And now behold my witneſs* (comp. Rom. i. 9.) *is in Heaven*, *and* שהדי *he who is conſcious to my actions*, *on high*; מליצי רעי my mediator, *my friend*. Job xxxiii. 23. *If there be* עליו *over him* (i. e. for protection) or *for him*, *an angel* or *agent* (comp. Mal. iii. 1. & al.) מליץ a mediator, *one of a thouſand*, *to ſhew to man his righteouſneſs*: (comp. Rom. iii. 21, 22. Phil. iii. 9.) ver. 24. *Then he will be gracious unto him*, *and ſay deliver him from going down to the pit*; *I have found a propitiation.* Comp. 1 John ii. 2. iv. 10.*

III. As a N. maſc. plur. in Reg. מליצי *The typical interceſtors* between God and the people, that is, *the prieſts*. Iſa. xliii. 27. Comp. Jer. ii. 8. Alſo, *Embaſſadors*, who *intercede* between two Princes. 2 Chron. xxxii. 31.

In *Callimachus*, Hymn in Apoll. lin. 110. the *prieſteſſes* of Ceres are called Μελισσαι, and in *Pindar*, Pyth. IV. lin. 106. the

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* See *Schultens* on Job, and Dr. *Hodges*'s Elihu, p. 119, &c. Quarto Edit. and his Miſcellaneous Reflections, *&c*. p. 203. & ſeq. 2d Edit.

*oracular prieſteſs* of Apollo at Delphi is ſtyled Μελισσα.

IV. As a N. מליצה Prov. i. 6. Should not this word be here tranſlated *Sweetneſs*, i. e. of diſcourſe? *Montanus* renders it, to this purpoſe, facundiam *eloquen:e.* Comp. Pſ. cxix. 103. For מליצה Hab. ii. 6, ſee under ליץ I.

### מלק

*To wring* or *pinch off*. LXX. *αποκνισει cut* or *pluck off*. occ. Lev. i. 15. v. 8; in which latter text the words ולא יבדיל *but he ſhall not divide it aſunder* relate to the whole bird, as ch. i. 17, not to the head only.

### מנא

Chald. The ſame as the Heb. מנה, *To number, reckon up*. occ. Dan. v. 25, 26. As a N. מנין *A number*. occ. Ezra vi. 17.

### מנד

Chald. Occurs not as a V. but as a N. fem. מנדה The ſame as the Heb. and Chald. מדה, נ being inſerted after the Chaldee manner, *A toll*, i. e. *a determinate proportion* of the produce of the lands paid as a tax or tribute. occ. Ezra iv. 13. vii. 24; where it is joined with בלו and הלך, as מדה likewiſe is Ezra iv. 20. Comp. בלו under מלא II.

### מנה

With a radical, but mutable or omiſſible, ה. *To diſtribute*, by number, order, or the like.

I. *To diſtribute by number, to compute, reckon up*, or *number diſtinctly and by parts*. Gen. xiii. 16. 1 K. xx. 25. Pſ. cxlvii. 4. & al. freq. As a N. maſc. plur. מנים *Numbers*, or as we ſay, *times*, Lat. Vices. Gen. xxxi. 7, 41.

II. As a N. מין *A particular diſtribution* or *claſs* of things, a *ſpecies* or *kind*. See Gen. i. 11, 12, 21, 24, 25.

III. As a N. מן, *A ſpecies*, as the word is perhaps applied 1 K. xviii. 5, ולוא נכרית מן בהמה, *and we may not ſuffer the ſpecies of beaſt to be cut off* or *deſtroyed*. But however this be, מן is frequently uſed as the name of that *miraculous* bread from heaven with which Jehovah fed the Iſraelites in the wilderneſs, *Manna*. At it's firſt falling, Exod. xvi. 15, *The children of Iſrael—ſaid* מן הוא *this (is)* a particular ſpecies, a peculiar thing, *for they knew not what it (was)*. Comp. ver. 31. Deut. viii. 3, *Who fed thee with* את המן that peculiar thing *which thou kneweſt not, neither did thy fathers know*.— Thus Mr. *Bate* in Crit. Heb. where ſee more.

IV. As a N. fem. תמונה, in Reg. תמונת, *A delineation, ſimilitude* or *repreſentation* of any thing, or more accurately, *An orderly and regular diſtribution* of parts, lineaments, colours, &c. which raiſes in the mind the idea of the thing repreſented. Exod. xx. 4. Deut. xii. 8. Pſ. xvii. 15. & al.

V. As a N. maſc. plur. מנים *The ſtrings* of a muſical inſtrument, ſo called from their *regular diſpoſition* and *adjuſtment* to each other. Thus the LXX. and *Aquila* χορδαις, and another ancient Greek verſion χορδων, and ſo the Vulg. Chordis. occ. Pſ. cl. 4.

VI. *To diſtribute, allot, appoint* or *aſſign* a particular lot, ſhare, portion, or office to a perſon or thing. 1 Chron. ix. 29. Pſ. vi. 8, cxlvii. 4. Dan. i. 5, 10, 11. Jon. ii. 1. iv. 6, 7, 8. Alſo, *To be allotted, aſſigned*. Job vii. 3. As a N. fem. מנה *A part, portion, ſhare*, Exod. xxix. 26. Lev. vii. 33. Pſ. xi. 6. lxiii. 11. & al.

VII. As a N. מנה plur. מנים, *A maneh* or *mina, a particular weight* or *ſum* of money. As a weight, it was equal to an hundred ſhekels, as appears from comparing 1 K. x. 17, with 2 Chron. ix. 16; but as a coin it was equal only to ſixty ſhekels, (as appears from Ezek. xlv. 12,) or ſomewhat more than ſeven pounds of our money.

VIII. As a Particle of *diſtribution*, מן and מני *From*, &c. The uſes of this Particle before Nouns are ſo nearly, if not altogether, the ſame with thoſe of it's abridgement מ, that I may ſafely refer the reader to what he will find under that Particle, for the applications of this: only obſerve that כן is *once* uſed (Exemplum ſine pari, ſays *Noldius*) before a V. future, in the ſame ſenſe as מ often is before an infinitive, namely for *Leſt that not.* Deut. xxxiii. 11.

IX. As a N. מני *Meni*, a name or attribute under which the idolatrous *Jews* worſhipped the material Heavens, and by which they acknowledged them to be the *diſtributors* of things into their reſpective ſorts, places, *&c.* and the *diſpenſers* of food, proviſions, drink, and the like, for the ſervice of men and animals. This they further owned by the offering of *libations*, or *drink-offerings* to them under this *title.* occ. Iſa. lxv. 11. This ſeems a very expreſſive and ancient attribute; and was moſt probably an *Egyptian* one, known to the *Iſraelites* while they ſojourned in that country, partly in oppoſition to which *Jehovah* miraculouſly fed his people with the מן *manna*, or *peculiar bread* from Heaven. See Exod. xvi. 23, 29. Deut. viii. 3, 16. and *Hutchinſon*'s Trinity of the Gentiles, p. 521. St. *Jerome* on Iſa. lxv. 11, as cited by *Martinius* Lexicon Etymolog. under *Menſa Fortunæ*, informs us that in all their cities, *and chiefly in* Egypt *and* Alexandria, *there is an old idolatrous cuſtom*, that on the laſt day of the year, and of the month which is with them the laſt, *they place a table full of various kinds of proviſion, and a cup of ſweet wine mixt with water*, either in acknowledgement of the *fertility* of the paſt, or to implore the *fruitfulneſs* of the approaching year. "*Eſt autem in cunctis urbibus, & maximè in* Ægypto & Alexandriâ, Idololatriæ vetus conſuetudo, *ut ultimo die anni & menſis eorum, qui extremus eſt, ponant* menſam refertam varii generis Epulis & Poculum mulſo mixtum, *vel præteriti anni vel futuri fertilitatem auſpicantes.*" We find other traces of this attribute מני among the idolaters. Thus *Pococke* (Specimen Hiſt. Arab. p. 92.) tells us that before the time of *Mohammed*, "Monah *Idolum venerebantur* Arabes *eo conſilio ut* pluvias opportunas *impetrarent.* The *Arabians* worſhipped the Idol *Monah* in order to obtain *ſeaſonable ſhowers.*" *Feſtus* relates that the *Salentines*, a people of *Italy*, threw a horſe alive into the fire, in honour of Jupiter *Menzan*, i. e. Jupiter מני. See *Voſſius* de Orig. & Prog. Idol. Lib. 2. cap. 33.

X. Chald. As a V. מני *To appoint, ordain.* occ. Dan. ii. 24, 49. iii. 12. Ezra vii. 25.

XI. Chald. מן.

1. As a Particle *From*, &c. as the Heb. מן.
2. From the Heb. מה. *Who, what, whatſoever.* Ezra v. 3, 4, 9. Dan. iii. 6. & al.

DER. *Many, mean* method, *the moon*, by which time is *diſtributed.* Lat. *Manus*, whence *manual*, and, compounded with *facio*, *manufacture*, &c. Lat. *Mens*, Eng. *Mental, mind, remind; mindful. Man*, either from his underſtanding or his dominion. *Môn*, the *Welſh* name for the *Iſle of Angleſey.* "It is proverbially ſaid of it, Môn *Mam Gymru*, i. e. *Môn* the nurſery of *Wales*; becauſe when other countries failed, this alone, by the *richneſs of the ſoil*, and the *plentiful harveſts it produced, was wont* to *ſupply* all *Wales.* This is the *Mona* of the *Romans*, and was the chief ſeat of the *Druids.*" *Richards*'s Welſh Dictionary.

### מנח

Occurs not as a V. in Heb. but as a N. fem. מנחה *An offering* or *preſent to God* or *Man*, ſee under נחה III.

### מנך

Chald. Occurs not as a V. but as a N. מונכא or מנכא, or, according to the *Keri*, מניכא *A wreathed* or *twiſted chain* or *collar.* So the Vulg. Torques. occ. Dan. v. 7, 16, 29. It is obſervable, that *Theodotion*, renders it by Μανιακης, which word ſeems a derivative from the Chaldee.

### מנע

In Kal, *To withhold, prohibit, reſtrain, keep back, retain.* Gen. xxx. 2. Num. xxiv. 11.

Job xx. 13. & al. freq. In Niph. *To be withholden*, &c. Joel i. 13. & al.

Der. Lat. and Eng. *Minor*; whence *minority*. Lat. *Minuo*, *comminuo*, *diminuo*; whence Engliſh *Minute*, *miniſh*, *comminute*, *diminiſh*, &c.

## מנר

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. מנור (always joined with ארגים and compared to the ſtaff of an uncommonly large ſpear) *A weaver's beam* or *roller*, to which in the ancient art of weaving it is probable the threads of the warp were faſtened. Some take this to be a word borrowed by the *Iſraelites* from the *Egyptians*, who were in very early times (ſee Gen. xli. 42.) famous for the art of *weaving*. occ. 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.

From this root the Roman Goddeſs *Minerva* called alſo *Pallas*, and by the Greeks Αθηνη *Athene* (from אמן which ſee) appears to have had her name. Accordingly Abbé *Pluche* informs us (Hiſt. du Ciel, Vol. I. p. 208, 9.) that ſhe was ſometimes repreſented among the Athenians with a מנר or *weaver's beam* in her right hand, as appears by ſome figures of her ſtill remaining. She was in after times regarded as the inventreſs and patroneſs of *ſpinning* and *weaving*, and ſuppoſed to have inſtructed men in thoſe arts. But did not the ancient heathen mean ſomething very different and of much higher import by the names they gave to this Goddeſs? With them was ſhe any other than the *tremulous*, *active*, *vivifying*, *intelligent air* or *ether*? (Comp. under פלץ II). And by the titles *Athene* and *Minerva* did they not intend to acknowledge the *celeſtial fluid* as the independant former of thoſe wondrous *threads*, or *fibres*, or rather of thoſe innumerable and *infiniteſimal fibrils*, which compoſe the *curious texture* of vegetable and animal bodies, and of which in particular thoſe amazing and by human art inimitable *webs*, the barks, leaves, and flowers of plants, and the ſkins and various membranes of animals, are woven?

## מסה

With a radical, (See Pſ. vi. 7. Joſh. xiv. 8.) but mutable or omiſſible, ה.

It denotes the *diſunion* or *diſſolution of the texture* or *conſiſtence* of any thing.

I. *To melt* or *diſſolve*, as by heat. Pſ. cxlvii. 8. In Niph. *To be* thus *melted* or *diſſolved*. Exod. xvi. 21. Pſ. lxviii. 3. As a N. maſc. plur. מסים *Meltings*. occ. Iſa. lxiv. 1.

II. *To melt*, *diſſolve*, as by moiſture or wet. Iſa. xxxiv. 3. Comp. Pſ. vi. 7.

III. *To be looſed* or *diſunited*, as bands. Jud. xv. 14.

IV. In Kal or Hiph. *To cauſe to waſte away* or *diſſolve* inſenſibly, and by ſlow degrees, as a moth fretting a garment. Pſ. xxxix. 12. In Niph. as a Participle נמס *Waſted*, *decayed*; ſpoken particularly of cattle. occ. 1 Sam. xv. 9.

V. It is often both in Niph. and Hiph. applied to the heart, but properly ſpeaking, denotes not it's *melting*, (which ſurely is not philoſophically true) but it's *loſing* through fear or terrour that *conſiſtency*, ſtrength and firmneſs on which the vigour of the animal depends. See Deut. i. 28. Joſh. v. 1. 2 Sam. xvii. 10. Ezek. xxi. 7. Nah. ii. 11. & al.

VI. As a N. מס *A draught* or *levy* of men, *taken*, or *diſunited* from the reſt of their countrymen to perform ſome ſervile work. This I apprehend is always the ſenſe of the word. See Deut. xx. 11. Joſh. xvi. 10. Jud. i. 30. 1 K. v. 13, 14. 2 Chron. viii. 8. Iſa. xxxi. 8. It is not long ſince the [*] Turks uſed to raiſe *a tribute* of Chriſtian children out of the conquered provinces in Europe, to wait on the Grand Signor or other Great Men, or to ſerve as Janizaries.

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[*] See *Buſbequii* De Re Mil. cont. Turc. Inſtit. Conſilium, p. 432, &c. Edit. *Elzevr.* Sir *William Temple*'s Miſcellanies, Pt. 2. p. 263, 267. *Complete Syſtem of Geography*, Vol. II. p. 27. and *Hanway*'s Hiſt. of *Nadir Shah*, p. 100.

VII. As a N. fem. מסת, *A tribute* or *tax, a part detached* from the reſt, q. d. *an exciſe*, from Lat. exciſſum *cut off*. See *Bate*. occ. Deut. xvi. 10.

מסס *To melt, be melted* or *diſſolved entirely*, as by fire. occ. Iſa. x. 18. Comp. נסס under נס.

Der. *Moiſt, miſt, maſh.*

## מסך

In general, *To mix, intermix.*

I. As a N. fem. מסכת *The warp, the threads which*, according to the ancient art of weaving, *were*, I ſuppoſe, *fixed to the beam*, and by the ſhuttle *intermixed* or *interwoven* with the woof. (Comp. under ערב VI.) So LXX. Διασμα from *διαζομαι to paſs thro'* or *among*, and Vulg. Licium. occ. Jud. xvi. 13, 14.

II. As a N. fem. מסוכה *The intertexture* or *entanglement*, as of thorns in a hedge. So *Montanus* Implicatione. occ. Mica. vii. 4. *The beſt of them (is) as a brier*, ישר ממסוכה *the upright* (among them is) from, or out of the entanglement, of thorns namely.

III. *To mix, mingle*, as liquids. Pſ. cii. 10. As a N. מסך *Wine mixed* with the lees, turbid and highly intoxicating. (Comp. under חמר II. and זקק I. under זק) occ. Pſ. lxxv. 9. *The wine* חמר *(is) turbid*, (the cup) *is full of* מסך wine thus mixed with the lees. And in this view, of *mixing old wine with the lees*, namely by opening the jars in which it was contained, the ingenious Author of *Obſervations*, &c. (p. 192, whom ſee) explains the *mingling of wine* mentioned in the Old Teſtament, Prov. ix. 2, 5. xxiii. 30. Iſa. v. 22. As a participial N. ממסך *Old turbid wine mixed*, with the lees namely. occ. Prov. xxiii. 30. Iſa. lxv. 11; where LXX. *κερασμα a mixture.* Hence

IV. Figuratively, *To mingle* a ſpirit of perverſeneſs in the midſt of a people, is *to intoxicate* them with ſuch a ſpirit. occ. Iſa. xix. 14.

Der. Lat. *Miſceo, commiſceo*, &c. whence Eng. *mix, mixture, miſcellany, commix, commixtion, promiſcupus*, &c.

## מסר

In general, *To deliver from one to another*, Tradere.

I. *To deliver, give up, preſent, offer.* occ. in Niph. Num. xxxi. 5. וימסרו *So there were delivered out of the thouſands of Iſrael a thouſand of every tribe.* So in Chaldee it is often uſed for *delivering* or *giving up*. See Targ. on 1 Sam. xxiii. 7. xxiv. 11, 19.

II. *To deliver, teach.* occ. Num. xxxi. 16. *Behold theſe were to the children of Iſrael, through the counſel of Balaam*, למסר מעל to teach *tranſgreſſion againſt the Lord*, i. e. they *did teach* the children of Iſrael to tranſgreſs againſt the Lord.

From this Root the *Jews* call their pretended *Tradition* of the true reading of the Hebrew Scriptures *Maſſorah*. This reading long ſince the time of Chriſt, and after *Mohammed*'s *Koran* was forged, they have preſumed to fix by their Points and Accents. Hence the *Maſſorets* and all their *Maſſoretical* trumpery.

## מער

I. *To totter, ſtagger, ſlip*, as the feet or ſteps in walking. occ. 2 Sam. xxii. 37. Pſ. xviii. 37. xxvi. 1. xxxvii. 31. Job xii. 5. Prov. xxv. 19. In Hiph. *To cauſe to totter* or *ſhake*, as the loins in extreme weakneſs. occ. Pſ. lxix. 24.

II. As a N. fem. plur. מעדנת *Shakings, tremblings.* occ. 1 Sam. xv. 32. *And* Agag *came to him* מעדנת (ב with) tremblings. So the LXX. and another Greek verſion *τρεμων trembling.*

Or elſe from the Root עדן, we may explain מעדנת of the *delicate* or *royal robes* (comp. 2 Sam. i. 24.) "which Saul had ſuffered his *Brother-King* (comp. 1 K. xx. 32, 33, 42.) to be dreſt in, not treating him as a condemned criminal under the curſe of God." Mr. *Bate's* Note in *New and Literal Tranſlation.*

## מעה

Occurs not as a V. in Heb. but in Arabic the cognate Root מעי ſignifies *To be lax, looſe.* See *Caſtell.*

I. As a N. maſc. plur. in Reg. מעי *The bowels* or *inner parts* of the animal body, from their comparatively *lax* or *looſe texture.* See Gen. xv. 4. xxv. 23. 2 Chron. xxi. 15. Cant. v. 4. Jon. ii. 1. It is alſo uſed for the external part of the *belly* for the ſame reaſon. Cant. v. 14. and Chald. Dan. ii. 32.

II. As a N. fem. plur. in Reg. מעותי *The ſmall particles* or *grains* of ſand, which do not cohere, but are *looſe* from each other. occ. Iſa. xlviii. 19; where the Eng. Tranſlation renders it *gravel*; Vulg. Lapilli *little ſtones*, and ſo the Chaldee Targum by פרודי of the ſame import, which, from פרד *to part, divide*, approaches to the ideal meaning of the Hebrew.

## מעט

I. *To be diminiſhed, leſſened, impaired.* Pſ. cvii. 39. Prov. xiii. 11. Eccleſ. xii. 3. Iſa. xxi. 17. Jer. xxix. 6. xxx. 19. With מ following, *To be too ſmall for* ſome certain purpoſe. Exod. xii. 4, ואם ימעט הבית מהיות משה *And if the houſe be* too little to *be for the lamb*, i. e. not *ſufficient* to eat it up at a meal. In Hiph. *To diminiſh, make ſmall* or *few.* Lev. xxv. 10. xxvi. 22. Num. xxvi. 54. xxxiii. 54. Spoken of collecting the manna, *To gather little* or *leſs* than others. Exod. xvi. 17, 18. So of the quails. Num. xi. 32. Alſo, *To give leſs.* Exod. xxx. 15; as רבה in the ſame verſe, *To give more.* The price of atonement is *the ſame* to all. As a N. מעט *A ſmall quantity* of any thing, *a little, a few.* Gen. xviii. 4. xliii. 10. & al. מעט מעט *By little and little.* Exod. xxiii. 30. Deut. vii. 22.

II. *To be of little worth* or *value, to be eſteemed at a low rate.* Neh. ix. 32. As a N. מעט *A thing of no value.* Prov. x. 20.

III. With כ prefixed, כמעט

1. *As it were a little.* Spoken of diſtance in place, Cant. iii. 4. 2 Sam. xix. 37.—Of time, Ezra ix. 8. Iſa. xxvi. 20.
2. *Within a little, almoſt, well nigh.* Gen. xxvi. 10. Pſ. lxxiii. 2.
3. *Suddenly, in a little* or *ſhort time.* Pſ. lxxxi. 15.

Der: *A mote, mite, moth.* Q?

## מעך

*To compreſs, ſqueeze, cruſh.* Applied to an animal that hath been *cruſhed*, occ. Lev. xxii. 24.—to a ſpear, *preſſed* or *ſtuck* into the ground. occ. 1 Sam. xxvi. 7.—to *preſſing* the breaſts of a woman. occ. Ezek. xxiii. 3. It occurs no where elſe in the Bible.

## מעל

*To decline, deflect, go aſide,* declinare, deflectere. But in the Heb. Bible it is uſed only in a moral or ſpiritual ſenſe for *declining* from a rule or law. The LXX. render it inter al. by αφιςημι *to depart*, 2 Chron. xxvi. 18. xxviii. 19, 22. xxix. 6. xxx. 7; and by παραπιπτω *to fall off* or *away.* Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; the Vulg. inter al. (and *Montanus* conſtantly by prævaricor, which properly ſignifies * "nimium in alteram partem varicor pede" *to ſtraddle with the feet too much towards one ſide,* and ſo *decline towards it.* It differs from חטא which is *to deviate* from the law conſidered as a *ſcope* or *aim*, and from פשע which is *going over, beyond,* or *tranſgreſſing*, it. As a N. מעל *A declining* or *deflexion* from duty or truth. Lev. v. 15. Job xxi. 34. & al. freq. The LXX. render the N. inter al. by αποςασις, αποςασια *defection, apoſtacy,* and by παραπτωμα *a falling off* or *away.*

II. As Ns. מעל and מעיל, *A robe.* See under עלה XII.

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* See *Martinii* Lexicon Etymol. in *Prævaricor.*

**Der.** Greek *μολεω to go.* Lat. *malus* evil, whence *malitia, malignus*, and Eng. *mal*—or *male*—in compoſition, *malice, malicious, malign*, &c.

## מען

I. *To remain, dwell.* It occurs not as a V. in this ſenſe, but hence as a N. מעון *A manſion, place of reſidence* or *reſt, a dwelling*—of God. Deut. xxvi. 15. Pſ. lxviii. 6.—or of man. Pſ. lxxi. 3. (the Plur. in Reg. is once written מעיני with a י, 1 Chron. iv. 41.) Alſo, *A den* of wild beaſts. Jer. ix. 11. x. 22. Nah. ii. 12. As a N. fem. מעונה Plur. מעונות *A dwelling, habitation, place of reſidence* or *reſt* of men. Jer. xxi. 13. Comp. Deut. xxxiii. 27; where it is written מענה without the ו. Alſo *A den* for wild beaſts. Job xxxvii. 8. xxxviii. 40. Amos iii. 4.

II. מען, whence למען. See under ענה X.

**Der.** Gr. *μενω, μονη*, Lat. *maneo, manſio*, whence Eng. *manſion, remain*, &c.

## מער

Occurs not as a V. but

I. As a N. מער See under ער XI. and ערה I.

II. As a N. fem. מערה *A cave, cavern.* See under ערה VII.

## מצא

In general, *To find.*

I. *To find, meet with.* Gen. ii. 4. iv. 14, 15. xxxii. 19.

II. *To find, meet with*, in a hoſtile ſenſe. 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Pſ. xxi. 8.

III. *To find, light upon, befal.* See Gen. xliv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.

IV. *To find* what was loſt or concealed. Gen. xxxi. 32, 33. 1 Sam. ix. 20.

V. *To find out* what was unknown. Job xxxii. 13. Ecclef. vii. 27, 28.

VI. *To find* or *receive in return.* Gen. xxvi. 12.

VII. *To find, obtain, procure, acquire, gain.* Num. xxxi. 50. Pſ. cxix. 116. Prov. i. 13.

VIII. *To find*, in an emphatical ſenſe, *to f all that is wanted, to ſupply, ſuffice.* Num xi. 22. Joſh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 17.

IX. *To find, experience, feel.* Job xxxiv. 11. Pſ. cxvi. 3.

X. In Niph. *To be found*, is *to be preſent, t attend, to be ready.* Gen. xix. 15. 1 Sam. ix. 8. xiii. 15. & al.

XI. In Hiph. *To cauſe to find, to offer, preſent.* Lev. ix. 12, 13. With ביד *in the han* following, *to cauſe to be found in the han* of another is *to deliver into his hand* or *power.* Zech. xi. 6.

XII. מצאה יד, or תמצא יד *the hand findeth* or *hath found*, often denotes that the perſon of whom it is ſpoken *hath* ſomething *in hi poſſeſſion* or *power*, or *ready at hand.* See Lev. xii. 8. xxv. 28. Jud. ix. 33. 1 Sam. xxv. 28. Eccleſ. ix. 10.

XIII. מצא חן בעיני *To find favour in the eyes of.* See under חן I.

It muſt be obſerved that the final א of this Verb is dropped in מצתי Num. xi. 11. (as in יצתי from יצא Job i. 21.) and, according to ſome, changed into י in המציתי 2 Sam. iii. 8; but that V. may be referred to the Root מצה which ſee.

## מצד See under צדה II.

## מצה

With a radical, (ſee Lev. i. 15. v. 9.) bu mutable or omiſſible, ה.

I. *To ſqueeze, preſs.* The idea is plain from Jud. vi. 38, וימץ טל מן הגזה *And he* ſqueezed or preſſed *the dew out of the fleece.* As a N. מיץ *A ſqueezing.* Prov. xxx. 33. *For* מיץ the ſqueezing or preſſing *of milk bringeth forth butter, and* מיץ the ſqueezing *of the noſe bringeth forth blood, and* מיץ the ſqueezing, forcing *of wrath bringeth forth contention.*

Hence the Greek Μασσω *to knead*, Μασσαομαι *to preſs with the teeth, to chew, champ*, and Μυσσω *to compreſs*, and ſo *blow the noſe.* Alſo Eng. *To maſh.* Q?

II. As a N. מצה Plur. מצות *A cake of unleavened bread*, which being destitute of any חמץ or *fermenting matter* (see Exod. xii. 15, 20.) hath it's parts closely *compressed* together, and becomes what we commonly and with great propriety call *heavy*. Gen. xix. 3. Exod. xii. 1. The word is used as an adjective, *Compressed, unleavened.* Lev. viii. 26. Num. vi. 19.* Hence Gr. Μαζα and Lat. *Maza* a mixture of water, oil and flower, or of milk and flower. Also Lat. *Massa* a lump, properly of paste. Eng. *A mass.*

III. *To express, squeeze, wring* or *force out by compression.* Lev. i. 15. v. 9. Comp. Pf. lxxiii. 10. lxxv. 9. Isa. li. 17. lxvi. 11. Hence Greek Μαζος, and Μαϛος *a breast*, particularly of a woman.

IV. As a N. מץ *Chaff* or *refuse of corn*, which is *forced* from it by threshing and winnowing. Pf. i. 4. Hos. xiii. 3. & al. And because those operations were performed in places exposed to the wind and frequently on *rising grounds*, (as in the case of Araunah, comp. 2 Chron. iii. 1, with 1 Chron. xxi. 20, &c.) hence we read of *the chaff of the mountains*, Isa. xvii. 13. Comp. ch. xli. 15. and under נרה V.

V. *To squeeze, wring*, in a moral sense, *to oppress.* Hence as a participial N. מץ *An oppressor*, Eng. Translation, *The extortioner.* occ. Isa. xvi. 4. In Hiph. *To cause to be oppressed* or *crushed.* occ. 2 Sam. iii. 8. ולא המציתיך ביד דוד *And* I have *not* caused thee to be crushed *by the hand of David.*

### מצח See under צח V.

### מק

In Niph. *To be dissolved, to rot, to pine* or *waste away.* occ. Lev. xxvi. 39. Pf. xxxviii. 6. Isa. xxxiv. 4. Ezek. xxiv. 23. xxxiii. 10. Zech. xiv. 12. As a N. מק *Rottenness*, as of wood. occ. Isa. v. 24. Also, *Corruption, putrescence*, or it's effect, *Stench, stink.* occ. Isa. iii. 24.*

Der. *Muck.* Lat. and Eng. *Mucus, mucilage*, &c. Comp. also under מך.

### מקל

As a N. *A light rod*, or *twig* from קל *to be light*, which see. Gen. xxx. 37. & al. freq.

### מר

I. *To be bitter, disagreeable to the taste.* Isa. xxiv. 9. As a N. מר *Bitter.* Exod. xv. 23. Num. v. 18. Prov. v. 4. xxvii. 7.

Hence Latin *amarus* bitter, Eng. *amaritude.*

II. As a N. מור and מר *Myrrh*, "a vegetable production of the gum or resin-kind issuing by incision, and sometimes spontaneously from the trunk, and larger branches of a tree growing in *Egypt, Arabia*, and *Abyssinia.*——Its taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but very *nauseous*; but its smell, though strong, is not disagreeable."† See Exod. xxx. 23. Esth. ii. 12. Pf. xlv. 9. Prov. vii. 17. Cant. v. 5, 13.

Hence Æolic Μυρρα, Lat. *Myrrha*, Eng. *Myrrh.*

III. Applied to the mind, as a V. in Kal and Hiph. *To be bitter* in spirit, *much grieved* or *displeased.* 1 Sam. xxx. 36. Zech. xii. 10. Also in Hiph. *To make bitter, imbitter, to occasion grief* or *anger.* Ruth i. 20. Pf. cvi. 33. Job xxvii. 2. As a N. מר *Bitterness* of mind, *grief.* Ruth i. 13. Job vii. 11. Also, *Bitter* in mind, *grieved, discontented.* 1 Sam. i. 10. xxii. 2;—*Angry, of a bitter, malicious*, or *revengeful spirit.* Jud. xviii. 25.—*Grievous, expressive* or *effective of grief* or *bitterness* of soul. Gen. xxvii. 34. Eccles. vii. 27. Jer. ii. 19. As a N. fem. in Reg. מרת *Bitterness, a grievance.* occ. Gen. xxvi. 35. As a N. ממר *Bitterness, cause* or *occasion of bitterness.* occ. Prov. xvii. 25.

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* Our English word *leaven* is formed from the French *levain*, which is derived from the Verb *lever* to *raise up*, which *leaven* eminently does to dough, and thereby makes the bread *spungy* and *light*.

* See *Observations on divers Passages*, p. 400.

† *New and Complete Dictionary of Arts*, in MYRRH.

IV. As a N. מר *A drop*. See under נמר III.

מרר I. *To be very bitter, offenſive to the taſte.* It occurs not as a Verb ſimply in this ſenſe, but as a N. מרר *Very bitter*. Deut. xxxii. 32. As a N. maſc. plur. מררים *Bitter things, bitter ingredients*, or (as it is commonly underſtood) *bitter herbs*. Exod. xii. 8. Num. ix. 11.

II. As a N. fem. in Reg. מרורת or מררת *The bile* or *gall* of an animal from it's *extreme bitterneſs*. Job xvi. 13. xx. 14, 25.

III. As a V. *To make very bitter* or *grievous, to imbitter, exceedingly*. Gen, xlix. 23. Exod. i. 14. As a N. מרר *Very bitter* or *grievous*. Job ix. 18. xiii. 26. So מרירי. Deut. xxxii. 24.

IV. As a N. maſc. plur. תמרורים *Great bitterneſſes*, whether of grief. occ. Jer. vi. 26. xxxi. 15;—or of anger. occ. Hoſ. xii. 15.

מרמר In Hith. *To be exceedingly imbittered, to be moſt bitterly provoked* or *irritated*. occ. Dan. viii. 7. xi. 11. So the LXX. tranſlate it by *αγριανθησεται* and *εξηγριανθη*, and the Vulg. by efferatus, and provocatus.

## מרא

I. *To raiſe* or *ſwell up*. It occurs in Hiph. of the Oſtrich, Job xxxix. 18. "*What time* במרום תמריא ſhe lifteth up herſelf *on high* (i. e. for eſcaping) *ſhe ſcorneth the horſe and his rider*." Eng. Tranſlat. The Vulg. renders the Hebrew words juſt cited by in altum alas erigit *raiſes up her wings on high*; but there is nothing in the original for *wings*, and therefore the LXX. Verſion, εν ὑψει ὑψωσει *will raiſe (herſelf) on high*, ſeems better. "The *Oſtrich* is **ten feet or more in height* when it ſtands erect. The wings are ſo ſhort that they do not ſerve the creature for flying, but they aſſiſt it in running, which by it's own ſtrength and length of legs, and *by the flapping of thoſe* it doth with ſuch rapidity, as indeed to ſcorn the horſe and his rider." *Watſon*'s Animal World Diſplayed, p. 233. Comp. *Bochart*, Vol. III. 261. *Shaw*'s Travels, p. 451. and under Root עלס.

II. As a N. fem. in Reg. מראת *The crop* of a turtle-dove or pigeon, Ingluvies. So LXX. *προλοβον*, and Vulg. veſiculam gutturis. occ. Lev. i. 16. "*Granivorous birds*, and ſuch as live upon fruits, have their inteſtines differently formed from thoſe of the rapacious kind. *Their gullet dilates juſt above the breaſt bone, and forms itſelf into a pouch or bag called the crop.*" * And as this was a very proper emblem of *gormandizing* or *gluttony*, for which indeed the N. Ingluvies, properly *the crop*, is uſed by the Latin writers; hence this part was to be caſt away from the burnt ſacrifice of the fowl.

III. As a participial N. מריא *A fatted* or *fed beaſt, a fatling*, ſo called from *ſwelling* or *being turgid* or *plumpt up with fat*. So *Aquila* in 2 Sam. vi. 13. *Σιτευτον a fatling*. See 1 K. i. 9, 19. Iſa. i. 11. Ezek. xxxix. 18; where LXX. *εστεατωμενοι fatted*, and Vulg. altilium *fed*.

IV. Chald. As a N. מרא *A ſovereign, a ſupreme Lord, one elevated to the higheſt dignity and power*. occ. Dan. ii. 47. iv. 19, 24, or 16, 21. v. 23. Hence the Philiſtine idol, *Marnas* or *Marnaſh* worſhipped at Gaza, partly had his name, q. d. מרן אש *The* or *our Lord, Fire*.

## מרג

Occurs not as a V. in Hebrew, but in Chaldee ſignifies *to impel, propel, drive forward*. As a N. מורג, מורג or מרג *A tribula*, i. e. a kind of threſhing inſtrument made of wood, but furniſhed with iron teeth, which being drawn by oxen, and *driven* over the corn, *forced* the grains from the ear. A like inſtrument is called in Lat. trahea, or traha, from traho *to draw.* occ. 2 Sam. xxiv. 22. 1 Chron. xxi. 23. Iſa. xli. 15. Comp. under חרץ III. But the reader, I think, cannot be diſpleaſed if to what is there ſaid, I add the following Extract from the accurate and entertaining *Niebuhr*, Voyage en Arabie, &c. Tom. I. p. 123. where in a Plate he gives both the plan and elevation of a *machine* which the people of Egypt uſe at this day for *threſhing out their corn.* "This machine, ſays he, is called *Nauredsj*" (נורג Arab. a probable corruption, by the way, from the Heb. מורג.) "It has three rollers, which turn on their axles; and each of them is furniſhed with ſome irons, round and flat. At the beginning of June Mr. *Forſkäl* and I ſeveral times ſaw in the environs of *Dsjiſe*, how corn was threſhed in Egypt. Every Peaſant choſe for himſelf in the open field a ſmooth plat of ground from 80 to 100 paces in circumference. Hither was brought on camels or aſſes the corn in ſheaves, of which was formed a ring of ſix or eight feet wide, and two high. Two oxen were made to draw over it again and again the *ſledge* (traineau) above-mentioned; and this was done with the greateſt convenience to the driver; for he was ſeated in a chair fixed on the ſledge —Two ſuch parcels or layers of corn are threſhed out in a day, and they move each of them as many as eight times with a wooden fork of five prongs, which they call *Meddre.* Afterwards they throw the ſtraw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the firſt layer is threſhed, they replace the ſtraw in the ring, and threſh it as before. Thus the ſtraw becomes every time ſmaller, till at laſt it reſembles chopt ſtraw. After which with the fork juſt deſcribed, they caſt the whole ſome yards from thence, and againſt the wind; which driving back the ſtraw, the corn and the ears not threſhed out, fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a ſieve. They afterwards place in a ring, the heaps in which a good many entire ears are ſtill found, and drive over them, for four or five hours together, ten couple of oxen (une dizaine de Couples de Boeufs) joined two and two, till by abſolute trampling they have ſeparated the grains, which they throw into the air with a ſhovel *(Luhh)* to cleanſe them." But to return,

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* "The *Oſtrich* is one of the largeſt birds in the world, for many travellers affirm. they have ſeen thoſe that were *as tall as a man on horſeback*; but thoſe of that ſize have been ſeldom or never ſeen in England; for the talleſt have been only ſeven feet." *Brookes*'s Nat. Hiſt. Vol. II. p. 80.

* *Brooke*'s Nat. Hiſt. Vol. II. Introduction p. XV.

On reading the above-cited paſſages of Sam. and Chron. it is natural for an *Engliſhman* to aſk, Why ſhould Araunah offer his *threſhing inſtruments* and *other inſtruments of the oxen* as fuel for the burnt-ſacrifice? Would not *other wood* have done as well? The true anſwer ſeems to be, That, tho' Araunah might be a man of conſiderable ſubſtance, yet he might probably have *no other wood* by him in ſufficient quantity for a burnt-ſacrifice. * Wood was always ſcarce in Judea, as it is at this day, and too valuable to uſe for common fuel. But Araunah's zeal makes no difficulties, and for the glory of God, and the good of his people, he gives up even his inſtruments of huſbandry.

## מרד

I. *To rebel, revolt.* It is uſually followed by ב, once by על, Neh. ii. 19. The LXX. frequently render it by *αφιστανει to fall of, apoſtatize.* Gen. xiv. 4. Num. xiv. 9. & al. freq. As a N. מרד *Rebellion.* Joſh. xxii. 22. Fem. plur. מרדות *Rebellious.* occ. 1 Sam. xx. 30. Chald. As a N. מרד *Rebellion.* occ. Ezra iv. 19. Alſo *Rebellious.* occ. Ezra iv. 12, 15.

II. As a N. מרוד *Affliction, dejection.* See under ירד II.

## מרה

With a radical, but mutable or omiſſible, ה.

I. *To reſiſt, ſtand up* or *rebel againſt, diſobey.* It is ſometimes followed by ב, Exod. xxiii. 21. Hoſ. xiv. 1; and ſometimes by

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* See *Obſervations on divers Paſſages of Scripture,* Vol. I. p. 254, &c. and p. 459, &c.

עם *againſt*, Deut. ix. 7, 24. xxxi. 27, and frequently joined with פי *the mouth* or *commandment*, as Joſh. i. 18. 1 Sam. xii. 15. 1 K. xiii. 21, 26; once with עני (for עיני) *the eyes*, *to rebel* before his face, as we ſhould ſay. Comp. Pſ. lxxviii. 16. As a N. מרי *Reſiſtance, rebellion.* 1 Sam. xv. 23. & al. freq. Job xxiii. 2. *Still is my complaint* מרי rebellion? See Mr. *Scott*. Ezek. ii. 7. כי מרי המה *For they (are)* rebellion (itſelf).

Several texts are by *Calaſio* placed under this root which ſeem more properly to belong to others, as Gen. xxvi. 35. Pſ. cvi. 33, to מר. So Job xvii. 2, *Doth not my eye reſt* בהמרותם on their bitterneſſes? i. e. their *bitter* inſulting geſtures. See ch. xvi. 4. and *Scott*'s Note. Job xxxvi. 22, *Who* מורה inſtructeth, directeth, as a lawgiver (Particip. Hiph. from ירה) *like him?*

III. As a N. maſc. מורה *A razor.* This word is likewiſe by *Calaſio* placed under this Root but belongs to ירה which ſee.

IV. As a N. תמר See under Root תמר.

## מרה

*To overſpread*, *ſpread* or *ſmear over*. Applied to a plaſter of figs. occ. Iſa. xxxviii. 21; where LXX. καταπλασαι, and Vulg. cataplaſmarent, *plaſter over*. (Comp. 2 K. xx. 7; where the ſacred Hiſtorian uſes the more ſimple word ישימו *put*)—to a tetter or ſharp biting humour. occ. Lev. xxi. 20. Comp. אשך.

Der. *Merk*, *murk* or *murky*, dark, obſcure.

## מרט

*To make* or *wear ſmooth*, or *ſhining*.

I. In Kal and Hiph. *To furbiſh*, *burniſh*, *rub bright*, as metals or a ſword. See 1 K. vii. 45. Ezek. xxi. 10, or 15. *It is* furbiſhed *that it may* glitter. Hence the Greek Μαραττω or μαρασσω *to ſhine*.

II. *To wear ſmooth and ſhining*, as the ſhoulder by much bearing of burdens. occ. Ezek. xxix. 18.

III. In Kal, *To make ſmooth*, as the head ſtripped of it's hair. occ. Ezra ix. 3. אמרטה משער ראשי literally, *And* I made *my head* ſmooth *from hair*. So in Niph. *To be made ſmooth*, as the head from hair. occ. Lev. xiii. 40, 41. Comp. Neh. xiii. 25. Iſa. l. 6. *I gave—my cheeks* למרטים to thoſe who made them ſmooth, namely by plucking off the hair, which according to the Eaſtern notions was and ſtill is an indignity of the higheſt kind; (Comp. under זקן II.) and to which I think the Participle Benoni in Kal מורט in Iſa. xviii. 2, 7, likewiſe refers, which the LXX. render in the latter text by τετιλμενους *plucked*, but the form ſhews it to have an active ſignification, *plucking*; and it ſeems to relate to the preceding *tyrannical inſolence* of the Egyptians, *a people terrible from their beginning hitherto*.

IV. Chald. *To be plucked* or *made ſmooth*, of feathers, as the wings of a bird. occ. Dan. vii. 4.

## מרץ

Denotes *force* or *violence*.

I. In Niph. *To be ſtrong*, *forcible*. occ. 1 K. ii. 8. Job vi. 25. Mica ii. 10; in which laſt paſſage it is ſpoken of a bond or obligation.

II. In Hiph. *To force*, *compel*, or perhaps *to make ſtrong*, *embolden*, (as Eng. Tranſlat.) occ. Job xvi. 3; where obſerve that both the future Verbs ימריץ and תענה are uſed, like the Greek Aoriſts, for the paſt tenſe, as common in the Book of Job.

## מרק

I. *To ſcour*, *cleanſe*, *abſterge*. occ. Lev. vi. 28. comp. Prov. xx. 30; *The bruizes of a blow* תמריק (either N. or V.) will be a cleanſer *in the wicked man*, *and ſtrokes* (will cleanſe) *the inner parts of the belly*. As Ns. תמרוק *An abſtergent*, *cleanſer*, *coſmetic*. occ. Eſth. ii. 3, 9. מרוק *Abſterſion*, *purification*. occ. Eſth. ii. 12. Hence Gr. Μοργω and ομοργω *to abſterge*, *wipe off*.

II. To

II. *To ſcour* or *furbiſh* metals. occ. 2 Chron. iv. 16. Comp. 1 K. vii. 45, where the correſpondent word is ממרט.

III. As a N. מרק *Broth*, *liquor decocted* from meat, or impregnated with the finer parts of the meat *waſhed off* in boiling, "Amurca, *ſeu liquor* examurcatus, h. e. deterſus *in coctione carnis*." *Avenarius* in *Robertſon* Theſaur. occ. Jud. xvi. 19, 20. Iſa. lxv. 4.

### מש

In general, *To feel*. It denotes not the *ſenſation*, but the *action*.

I. In Kal, *To feel*, *to ſearch*, *examine* or *know by feeling*. occ. Gen. xxvii. 12, 21, 22. In Hiph. The ſame. occ. Pſ. cxv. 7. On Jud. xvi. 26, comp. under ימש.

II. *To feel about*, *grope*, as in darkneſs. occ. Exod. x. 21. וימש חשך *And* one (indefinitely as the third Perſon maſc. future is often uſed) ſhall grope *(in) darkneſs*. So this text does not ſignify, as it has been commonly underſtood after the LXX. and Vulg. that the darkneſs ſhould be ſo thick as to be *palpable* or *perceived by the feeling*. Comp. Job xii. 25; where the expreſſion ימששו חשך is ſo nearly parallel, as clearly to determine the ſenſe of that in Exodus.

משש I. *To feel over and over again*, *to ſearch repeatedly and accurately*, *by feeling*. occ. Gen. xxxi. 34, 37.

II. *To grope* or *feel about again and again*, as in darkneſs. occ. Deut. xxviii. 29. (twice) Job v. 54. xii. 25.

### משה

With a radical (ſee Exod. ii. 10. below) but mutable or omiſſible, ה.

In general, *To draw out* or *forth*, *to withdraw*.

I. In Kal and Hiph. Tranſitively, *To withdraw*, *remove*. See Exod. xiii. 22. Mica. ii. 3. Zech. iii. 9. Intranſitively, *To withdraw*, *depart*, *recede*. See Exod. xxxiii. 11. Num. xiv. 44. Joſh. i. 8.

II. Tranſitively, *To draw out* or *forth*, as from water. Exod. ii. 10.—*And ſhe called his name* משה Moſes, *and ſhe ſaid*, *becauſe* משיתהו I drew *him* out *of the waters*. In which text the ה muſt be radical in the *maſculine* name משה, and in the V. is evidently ſupplied by י. The V. is uſed in the like ſenſe 2 Sam. xxii. 17. Pſ. xviii. 17.

III. As a N. משי, according to our tranſlation, *Silk*, but not ſo rendered in any of the ancient Verſions. *Silk* would indeed well enough anſwer the ideal meaning of the Heb. word, from it's being *drawn forth* from the bowels of the ſilk-worm, and that to a great degree of *fineneſs*, ſo as to form very ſlender threads. But I meet with no evidence that the Iſraelites in very early times (and to theſe Ezekiel refers) had any knowledge of *ſilk*, much leſs of the manner in which it was formed; משי therefore I think means ſome kind of *fine linen* or *cotton cloth*, ſo denominated from the *fineneſs* with which the *threads*, whereof it conſiſted, were *drawn out*. occ. Ezek. xvi. 10, 13. The Vulg. by rendering it in the former paſſage ſubtilibus *fine*, as oppoſed to *coarſe*, have nearly preſerved the true idea of the Heb.*

### משח

*To ſmear* or *rub over with ſome unctuous matter*.

I. *To anoint*, *rub over with oil* or *unctuous matter*. See Gen. xxxi. 13. Exod. xxix. 7. 1 Sam. xvi. 13. Pſ. xlv. 8. lxxxix. 21. As a N. fem. משחה in Reg. משחת *An anointing*, *unction*. Exod. xxv. 6. Lev. vii. 35. & al freq. As a N. משיח *Anointed*, or rather, *Inſtituted* to an office *by unction*. And ſince this was a ceremony uſed at the inauguration both of Kings and Prieſts, the N. משיח is applied to both, (ſee inter. al. Lev. iv. 3, 5. 1 Sam. xii. 3, 5. xxiv.

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* "Subtilis—ex *Sub* & *Tela*, quæ ſic dict. quia τηλε, i. e. *longius*, *extenditur*." *Littleton*'s and *Ainſworth* Dict.

7, 11. Iſa. xlv. 1.) but moſt eminently denotes THE CHRIST, the Saviour of mankind, who was *anointed* with the reality of the typical oil, even *with the Holy Ghoſt and with Power*. Pſ. ii. 2. Dan. ix. 25, 26. & al. freq. Comp. Luk. iv. 18—22. Act. iv. 27. x. 38.

It is remarkable that, when *Elijah* was commanded משח *to anoint Eliſha* to be Prophet in his room, we read only that he paſſed by him, and caſt his mantle upon him. See 1 K. xix. 16, 19. Hence it may, at firſt ſight, ſeem that in this paſſage משח muſt be underſtood in a ſecondary ſenſe, *to appoint* or *conſtitute by ſome outward ſign*; but yet from the ſilence of the Scripture, as *to the actual anointing* of *Eliſha* to the prophetic office, we have no more reaſon to conclude that he was not anointed, than we have to infer from the ſame ſilence that *Hazael* was not anointed to the regal; which latter unction however *Elijah* was commanded to perform, 1 K. xix. 15; and no doubt did perform it: And that *anointing* with *oil*, or ſome *unctuous* matter was one uſual ceremony at the inauguration to the prophetical, as well as to the regal and prieſtly office, ſeems evident from Luk. iv. 18, compared with Iſa. lxi. 1.

Amos vi. 6. ימשחו They are anointed *with the chief ointments*. This is mentioned as an inſtance of luxury. Comp. Eccleſ. ix. 8. Judith x. 3. Wiſd. ii. 7.

II. *To ſmear* with paint, mingled, no doubt, *with oil*. occ. Jer. xxii. 14. "*Their cielings* (ſays Dr. *Ruſſell* ſpeaking of the modern houſes at Aleppo, p. 2) are of wood *neatly painted*, and ſometimes gilded, as are alſo the window-ſhutters, the pannels of ſome of their rooms, and the cup-board doors of which they have a great number. Theſe taken together have a very *agreeable effect*."

III. Chald. As a N. משח *Oil*. occ. Ezra vi. 9. vii. 22. So the Targums likewiſe uſe it.

Der. *MESSIAH.*

## משך

*To draw*, in almoſt any manner.

I. *To draw out*. Gen. xxxvii. 28. Jer. xxxviii. 13.

II. *To draw* or *take out of a number*. Exod. xii. 21.

III. *To draw out in length, protract, prolong*. Exod. xix. 12. Joſh. vi. 4. Comp. Pſ. xxxvi. 11. Prov. xiii. 12.

IV. *To draw in a yoke*, as a heifer. Deut. xxi. 3.

V. *To draw, advance* or *move, towards* a place. Jud. iv. 6. Comp. Job xxi. 33.

VI. *To draw, allure, entice*. Jud. iv. 7. comp. Eccleſ. ii. 3.

VII. As a N. משך *A drawing* or *attraction*, ſo *Montanus* attractio. occ. Job xxviii. 18. But ſee more in פנן under פנה.

VIII. *To draw* or *delineate* literal characters in writing. Jud. v. 14.

IX. *To draw*, as a bow. Iſa. lxvi. 19;—or *in* or *with* a bow בקשת, the word for the *arrow* being underſtood. 1 K. xxii. 34. 2 Chron. xviii. 33.

X. *To draw* or *ſtretch out*, the hand with another, i. e. *to join hands* with him, as a friend. occ. Hoſ. vii. 5.

XI. *To draw forth* as the ſower doth his ſeed from the baſket. Amos ix. 13. So Pſ. cxxvi. 6.

XII. *To contract, draw*, or *be drawn together*. It occurs not as a V. in this ſenſe, but as a N. fem. plur. מושכות *Contractions, contracted particles*. occ. Job xxxviii. 31; where it is oppoſed to פתח *opening, looſing*. Comp. under כמה II. and כסל III.

## משל

I. *To rule, to have* or *exerciſe rule, authority, dominion* or *power*. See Gen. i. 18. iii. 16. Exod. xxi. 8. In Hiph. *To cauſe to rule, give power* or *dominion*. Dan. xi. 39. As Nouns משל *Dominion, power*. Job xxv. 2 ממשל Nearly the ſame. Dan. xi. 3, 5. Fem. ממשלה and in Reg. ממשלת *Dominion, domination, rule, regulation*. Gen. i. 16. Jer. xxxiv. 1. Mica. iv. 8.

Hence perhaps the Latin *maſculus* a male, (of which I take *mas* to be an abridgement) according to that of Gen. iii. 16. *And* ימשל he ſhall rule *over thee*; whence Eng. *maſculine*. Alſo, Lat. *Muſculus*, Eng. *Muſcle*, which regulates the motions of the animal.

II. As a N. משל *An authoritative weighty ſpeech* or *ſaying*. Num. xxiii. 7, 18. xxiv. 3, 15. 1 Sam. xxiv. 13. Job xxvii. 1. Prov. i. 1. xxvi. 7. Ezek. xii. 22.

III. *A weighty ſaying*, expreſſing or implying a *compariſon*, as ſuch ſayings frequently do, *A Parable*. Hence as a V. *To parabolize, utter ſuch parabolical ſayings*. See Num. xxi. 27. Ezek. xvii. 2. xx. 49. xxiv. 3. Alſo, *To compare, liken*. Iſa. xlvi. 5. In Niph. *To be compared, likened, capable of compariſon*. Pſ. xxviii. 1. xlix. 13, 21. cxliii. 7. Iſa. xiv. 10. In Hith. *To be* or *become like*. Job xxx. 10.

IV. Becauſe ſhort *parabolical ſayings* often become *proverbial*, or *proverbs* frequently expreſs or imply *a parable* or *compariſon*, (witneſs the משלים or *Proverbs* of Solomon) hence as a N. משל *A proverb, a byword*. See 1 Sam. x. 12. Ezek. xvi. 44. xviii. 2, 3.

## משע

Occurs not as a Root in the Lexicons, but is reſtored by *Schultens* in his M. S. Orig. Heb. and in his Treatiſe De Defect. Ling. Heb. §. 29, &c. He obſerves that it's primary ſenſe in Arabic is "mulcere tergendo, blandâ manu pertergere *to ſtroke in wiping, to wipe with a gentle hand*." Comp. *Caſtell.* It occurs once as a N. Ezek. xvi. 4. *Thou waſt not waſhed* למשעי *ad terſionem mihi*, literally, for a wiping to me, i. e. ſo as to be wiped clean in my ſight. And for this application of the ſuffix י, *Schultens* refers to גאותי Iſa. xiii. 13, and to משושי Jer. xlix. 15.

## משק

Occurs not as a V. in Heb. but in Arabic ſignifies primarily, *To comb* as the hair, *to comb* or *card* as wool, and thence *to tear, lacerate*. As a participial N. ממשק *A place of tearing*. Once Zeph. ii. 9. ממשק חרול A place where *thorns* or *briars* tear, i. e. the clothes or feet of the paſſengers. Thus *Schultens* in his M. S. Orig. Heb. and more fully in De Defect. Ling. Heb. §. 35. &c. But when the ſame learned writer refers משק Gen. xv. 2, to this root, and renders בן משק ביתי Filius Pectinationis *domus meæ*, and explains it by * The perſon who does, as it were, *comb* my houſe, or keep it neat, trim, and in order; I muſt confeſs he appears to me to give a very forced ſenſe to the expreſſion, and to introduce a figure ſo greatly ſtrained that the Hebrew language will not admit of it (eſpecially in a plain proſe narration) whatever the Arabic may do. See therefore under שק. As to משק Iſa. xxxiii. 4, which *Schultens* alſo refers to this root it is plain from the text itſelf that it belongs to the ſame root as שקק, which ſee under שק.

## מת

I. *To die*, naturally or ſpiritually. Gen. ii. 17. v. 5. Ezek. xviii. 26. & al. freq. In Hiph. *To cauſe to die, put to death*. Gen. xviii. 25. xxxvii. 18. & al. freq. In Huph. *To be put to death*. Gen. xxvi. 11. Exod. xix. 12. Deut. xxi. 22. 2 K. xi. 2. As a N. מת *A dead corpſe* or *carcaſe* whether of man, (including woman) or of beaſt. See Num. xix. 11, 13. Ezek. xliv. 25. Gen. xxiii. 3, 4, 6. Exod. xxi. 35, 36. As a N. מות *Death*. Gen. xxi. 16. Exod. x. 17. Deut. xxx. 15. & al. freq. In Iſa. xxviii. 15, 18, is mentioned the idolatrous Iſraelites ברית *purification-ſacrifice* with מות *Death*. So the † Phenicians had a God named Μωθ, anſwering to *Death* or *Pluto*. As a N. fem. תמותה *Death, putting to death*. occ. Pſ.

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* "*Ille qui domum univerſam adminiſtrat, procurat, colit polit, atque, ut ita dicam,* ſuo ſub pectine comtam nitidamque ſervat." De Defect. §. 37.

† See *Sanchoniathon* in *Euſeb.* Præp. Evangel. Lib. 1. cap. 10. p. 38.

lxxix. 11. cii. 21. As a N. maſc. plur. מתם and מתים *Mortals, men.* Deut. ii. 34. iii. 6. Jud. xx. 48. Job xxiv. 12. Pſ. xvii. 14. מתי מספר *men of number*; *i. e.* eaſily numbered, few in number,

> —— *Populus* numerabilis, utpote parvus.
>
> *Horat.* Art. Poet. lin. 206.

Gen. xxxiv. 30. Deut. iv. 27. 1 Chron. xvi. 19. Pſ. cv. 12. Comp. under ספר I. So מתי מעט *Men of fewneſs*, i. e. few men. Deut. xxvi. 5. xxviii. 62.

The LXX. ſeem to have given nearly the true ideal meaning of the Verb מת in two paſſages, Jer. xlii. 17, 22; where they have render it by *ἐκλείπω to fail, faint*; and in this view it is uſed for the effect that violent fear or terrour hath upon the heart, 1 Sam. xxv. 37, וימת לבו *And his heart* failed or fainted *within him*, i. e. The force of it was ſo much *diminiſhed*, and it's ſtrength ſo far *diſſolved*, that it was no longer capable of its office in regulating the circulation of the blood, but the man (as it follows in the text) *became as a ſtone.*

And thus the word when applied to the animal nature, properly ſignifies a *diſſolution* or *failure* of all it's powers and functions; and when to the ſpiritual nature or ſouls of men, it denotes a correſpondent *diſorder* therein, a being cut off from a communication with the divine Light and Spirit, a being ſpiritually dead, dead in treſpaſſes and ſins. Comp. Epheſ. ii. 1, 3. Col. ii. 13. Rom. viii. 6. Eph. v. 14. John v. 24, 25. Jude ver. 12.

II. מתי A Particle, compounded perhaps of מה *what*, *what* time, and יהי *ſhall it be.* (So Jer. xiii. 27. מתי עד *When ſhall it* yet *be?*)

1. *When?* with an interrogation. Gen. xxx. 30. & al.—without an interrogation, Prov. xxiii. 35. (Q?)
2. למתי *At what time, when.* Exod. viii. 9.
3. עד מתי *To what time, how long?* Exod. x. 3. 1 Sam. xvi. 1.

III. מתת or מותת In a reduplicate form, *To kill entirely* or *completely.* See Jud. ix. 54. 1 Sam. xiv. 13. xvii. 51. 2 Sam. i. 9, 10, 16.

### מתג

Occurs not as a V. ſo the radical idea is uncertain; but as a N. מתג *The bit* or *iron part* of a bridle, which is put into the beaſt's mouth. occ. 2 Sam. viii. 1. 2 K. xix. 28. Pſ. xxxii. 9. Prov. xxvi. 3. Iſa. xxxvii. 29.

### מתח

I. *To extend, diſtend, ſtretch out*, as a tent. So the LXX. *διατείνας* and Vulg. expandit. occ. Iſa. xl. 22.

II. As a N. fem. in Reg. אמתחת *A bag* or *ſack*, which is capable of *diſtenſion* by filling. Gen. xlii. 27. & al.

### מתן

Occurs not as a V. in Heb. but Verbs from this root in Arabic ſignify, *to ſtand ſtill* in a place, *to be firm*, *ſolid*, *ſtable*, *to corroborate*, *ſtrengthen*. See *Caſtell.* As a N. maſc. plur. מתנים *The loins*, thoſe parts of the body, which are ſituated between the loweſt ribs and the os ſacrum, and which comprehend the five vertebræ of the loins, which are of all the * *thickeſt* and *largeſt*. And the *loins* as every one knows are the ſeat of *ſtrength*, whence their Heb. name. See Deut. xxxiii. 11. Job xl. 11. Pſ. lxix. 24. Prov. xxxi. 17. Iſa. xlv. 1. Nah. ii. 2, 11.

### מתק

I. In Kal, *To be ſweet, agreeable to the taſte.* Exod. xv. 25. Prov. ix. 17. In Hiph. *To cauſe ſweetneſs*, or *be ſweet.* Job xx. 12. Alſo, *To ſweeten, make ſweet.* Pſ. lv. 15. As Ns. מתק and מתוק *Sweetneſs*, as of the fig or of honey. Jud. ix. 11. xiv. 14. מתוק *Sweet.* Jud. xiv. 18.

Hence perhaps the Welſh *Meddyglyn*, and Eng. *Metheglin*, a liquor made of honey.

II. *To be agreeable, pleaſing.* Job xxi. 33; where ſee *Schultens* and *Scott.* As a N. מתק

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* "*Lumborum quinque* (*vertebræ* ſcil.) craſſiſſimæ ſunt & maximæ." *Tho. Bartholin.* Anatomia, p. 509.

*Agreeableneſs*. Prov. xvi. 21. מתק שפתים Sweetneſs *of the lips*, a pleaſing, agreeable manner *of ſpeaking*, *increaſeth perſuaſion*. Comp. ch. xxvii. 9. As a Participle or participial N. מתוק *Sweet*, *pleaſant*, ſpoken of ſleep. occ. Eccleſ. v. 11.

## PLURILITERALS in מ.

## מהמה See under מה

## מלכם See under מלך V.

## מרדך

As a N. *Merodach*, a Babyloniſh idol mentioned Jer. l. 2. I apprehend the word is a derivative from רדה or ירד *to deſcend*, and דכה *to break in pieces*, and that by this name the idolaters intended to expreſs the *material ſpirit*, or *groſs air*, which deſcending from the extremity of the ſyſtem to the ſolar fire, is there *broken* or *ground to atoms*. So the prophet, as he threatens בל *Bel* with *confuſion* or *ſhame*, ſays of the idol *Merodach*, he is *broken in pieces*. It is remarkable that the LXX. by adding the epithet ἡ τρυφερα or *the delicate* to Μαιρωδαχ make of this idol a goddeſs, like the Ἡρα of the Greeks, and *Juno* of the Romans, by which names was ſometimes meant the *ſpirit* or *groſs air* conſidered as paſſive.

From this idol we find ſeveral kings of Babylon, as *Merodach*-Baladan, (called by Ptolemy *Mardoc-Empadus*) Evil-*Merodach*, were ſurnamed. See Iſa. xxxix. 1. 2 K. xxv. 27. Jer. lii. 31.

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## נ

## נא

In general, *To fail*, *be deficient*, *fall ſhort*, or the like.

. In Hiph. *To cauſe to fail*, *to annul*, *diſannul*, *fruſtrate*, *vacate* an obligation. occ. Num. xxx. 6, 9, 12.—thoughts or deſigns. occ. Pſ. xxxiii. 10; where the LXX. ἀθετει *diſannulleth*, *fruſtrateth*.

II. As a N. fem. in Reg. תנואת *A failure*, namely in performing what was promiſed. occ. Num. xiv. 34. They had in effect charged God, ver. 3, with *failing* in his promiſe; and God here ſays *they ſhall experience* תנואתי my failure. Comp. Pſ. xviii. 27. Plur. תנואות *Failings*, *failures in duty*. occ. Job xxxiii. 10. Comp. ch. xiv. 16, 17.

III. In Kal and Hiph. *To diſcourage*, *cauſe to fail* or *faint*, applied to the heart. occ. Num. xxxii. 7, 9.

IV. As a participial N. נא is once applied to fleſh that has *failed* of being thoroughly dreſſed by the fire, to fleſh *under-done*, as we ſpeak, Exod. xii. 9. The word does not in this paſſage ſignify *abſolutely raw*, as *Bochart* has well obſerved, Vol. II. 594.

V. נא, A Particle importing ſome *failure* or *defect*, which is to be ſupplied. Hence it conſtantly, I believe, implies ſome *requeſt*, *deſire* or *inclination*, even in ſuch paſſages as Gen. xviii. 21. Exod. xi. 2. Our Eng. particle *Now*, as denoting *deſire*, will generally anſwer it, and indeed is often put for it by our tranſlators. freq. occ. Hence

VI. As a Particle אנא. It is more emphatical than נא, and imports *earneſt deſire*. occ. Gen. l. 17. Exod. xxxii. 31. Pſ. cxviii. 25. (twice) Dan. ix. 4. Neh. i. 5, 11.

## נאד

Occurs not as a V. in Heb. but in Arabic ſignifies *to ooze out*, as liquor, *to be oozy and moiſt*, "leniter emiſit liquorem, exſudavit *Aquam Terra*—uvida fuit, uvore maduit." *Schultens* M. S. Orig. Heb. As a N. נאוד and נאד plur. נאדות *A bottle of ſkin*, or more properly *an animal's ſkin*, (i. e. *a goat's* or *kid's*) *made up into a kind of bottle*, and anciently uſed as it ſtill is in the eaſt, to hold, and convey their liquors, Ασκος, Uter, Sacculus. That this is the true ſenſe of the N. is evident from Joſh.

ix. 4, 13. Comp. under אב I. I think the *ſkin-bottle* was thus named, not from the liquor put into it, but from it's own *native moiſture*, (Comp. *Homer*, Il. XVII. lin. 392.) for the eaſterns apply the *ſkin* to this uſe without tanning it. And for further ſatisfaction on this ſubject, and for explanation of the ſeveral texts I muſt refer to Mr. *Harmer*'s excellent *Obſervations on divers Paſſages of Scripture*, Vol. I. p. 130—135. and p. 365, &c.

### נאה See under אוה I.

### נאל

*To be fooliſh*, *mad*, *diſtracted*, or rather perhaps *To be violently agitated.* It occurs only Jer. l. 36; where Jeremiah is propheſying againſt Babylon. *A ſword is againſt the conjurers*, ונאלו—; *a ſword is againſt her mighty men*, וחתו and they ſhall be diſmayed; here the ſtructure of the ſentence ſhews that נאלו muſt refer to the *effect* which the dread of the ſword had upon the conjurers. The LXX. according to the *Complutenſian* Edition render it αφρονες εισι, and Vulg. ſtulti erunt, *ſhall be fooliſh*, as if it were from אול, but it does not appear that in any other inſtance that Root drops it's ו. See under יאל III.

The Arabic has a root נאל, which, according to *Caſtell*, ſignifies, *To go leaping*, *and moving one's head upwards*, and is applied to a horſe *ſhaking* and *toſſing his body in ſnorting*. I would therefore ſubmit it to the reader's judgement whether נאלו in Jer. l. 36, may not moſt probably relate to the *unuſual agitations* and *geſtures*, which the dread of approaching ſlaughter threw the conjurers into, who by Dan. v. 7, 15, ſeem to have been collected in or near *Belſhazzar*'s palace when it was taken by *Cyrus*'s ſoldiers. See *Xenophon*, Lib. 7. p. 407, &c. Edit. *Hutchinſon*, 8vo.

### נאם

*To ſay*, *aſſert*, *affirm* or *pronounce ſolemnly*. Except in Pſ. xxxvi. 2, where it is applied to *wickedneſs* conſidered as a perſon, and to what it *plainly ſuggeſts* to an obſerver, this word conſtantly refers either to real or pretended prophets, who ſpake in the name of God; ſee Num. xxiv. 3, 4, 15. 16. Prov. xxx. 1. Jer. xxiii. 31. (*Behold I am againſt the prophets* נאם יהוה *ſaith Jehovah*, *that uſe their tongues*, וינאמו נאם *and* ſay, he ſaith) or moſt uſually to Jehovah himſelf, according to that very common phraſe, נאם יהוה, Saith *Jehovah*. Gen. xxii. 16. & al. freq.

Hence the Romans had their Fatum and Fata *Fate* and *Fates*. "I do not well know, ſays Mr. *Spence* (Polymetis, p. 151.) whether there was any ſuch *Perſonage* as *Fate* received among the Romans, or not. I am rather inclined to think, that with them it included every thing that *Jupiter had* **ſaid*; and what therefore muſt be. If this be true, *Fate* will ſignify only *the words* or *decrees of Jupiter*; and the perſons to put theſe decrees in execution will be the Parcæ, or *Deſtinies*, as we call them: for according to the old theology whatever was originally *ſaid* or *decreed by Jupiter* was neceſſarily to have it's effect in it's proper time and place by the miniſtry of theſe three Deities." Thus Mr. *Spence*. I add that what the Roman writers attribute to the *Fates* or Parcæ will, upon examination, be frequently found a traditionary report of ſome *really divine enunciation* or *prophecy*. I ſhall leave this hint to the reader's improvement, after producing an inſtance or two in confirmation of it. Thus then *Ovid*, Metam. Lib. I. Fab. 8. juſt before *Deucalion's* flood, repreſents Jupiter as reſtrained from deſtroying mankind by lightning, through fear of ſetting the heavens alſo on fire, and then mentions in very clear and diſtinct terms the *future general Conflagration*, as *being in the Fates*. And there is little room to doubt but the knowledge of this great event was revealed to the antediluvian patriarchs (particularly to Enoch, ſee Jude ver. 14, 15.) and from Noah conveyed to his poſtdiluvian deſcendants; (Comp. Job xxii. 20, and *Scott* on that text) whence it very generally [*] prevailed in the heathen world. But let us hear the Roman poet himſelf, (lin. 256, &c.)

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* "Fatum eſt quod Dii fantur. An old Poet quoted by *Servius*—Fatum dicunt eſſe quod Dii fantur; vel quod Jupiter fatur. *Iſidorus*, Orig. Lib. 8. cap. 2."

Eſſe *quoque* in Fatis *reminiſcitur, affore tempus*
*Quo mare, quo tellus, correptaque regia cœli*
*Ardeat, et mundi moles operoſa laboret.*

For he remember'd, 'twas *by Fates decreed*
That the dread time ſhould come, when ſea
and earth,
And e'en the heav'nly manſions, ſeiz'd by fire,
Should burn, and this vaſt frame of nature fail.

So *Virgil*, who appears to have had a traditionary acquaintance with the prophecy of Noah, Gen. ix. 27, *that Canaan ſhould be a ſervant to Japheth*, aſcribes this likewiſe to the *Fates*. For ſpeaking of Juno's great regard for *Carthage*, which every one knows to have been founded by a *Tyrian*, i. e. a *Canaanitiſh*, Colony, he ſays, Æn. I. lin. 21, 22.

—— *Hoc regnum Dea gentibus eſſe,*
Si qua Fata ſinant, *jam tum tenditque ſovetque.*
—— This for the ſov'rein of mankind,
*Would but the Fates allow*, ſhe then deſign'd.

To what can this remarkable limitation, "*Would but the Fates allow*" be ſo naturally referred, as to Noah's *prophecy* that *the race of Canaan ſhould be*, not ſovereins, but *ſervants to their brethren?* And that a tradition of this *divine decree* had reached the Romans will appear ſtill more evident from the lines of *Virgil* immediately following thoſe juſt cited;

*Progeniem ſed enim* Trojano *e ſanguine duci*
*Audierat*, Tyrias *olim quæ verteret Arces.*
*Hinc Populum latè Regem, belloque ſuperbum*
*Venturum excidio* Libyæ: Sic volvere Parcas.

"In tranſlating which, ſays [*] a learned writer, if we only name the anceſtors inſtead of the deſcendants, the original prophecy glares upon us;

From *Japheth*'s loins deriv'd a race ſhe knew,
Deſign'd the ſtrength of *Canaan* to ſubdue:
Wide-ſpread their empire, deſtin'd to ſucceed,
And waſte the ſons of *Ham*. *So* [†] *Fates decreed.*

Again, *Virgil* in his *Pollio* or fourth Eclogue, after deſcribing at large, and that too in expreſſions, many of which agree with thoſe of the *Jewiſh prophets* concerning the Meſſiah, *the return of the golden age* or *the happy renovation of the world* under an *extraordinary perſon* who was juſt then entering into life, adds at lin. 46, 7.

*Talia ſæc'la, ſuis dixerunt, currite, ſuſis*
*Concordes ſtabili* Fatorum Numine *Parcæ.*

"The Deſtinies agreeing *in the eſtabliſhed order of the Fates* have ſaid to their ſpindles, Proceed, ye ages, after this manner." [‡]

Once more, *Suetonius* in Veſpas. cap. 4, tells us, *Percrebuerat oriente toto vetus & conſtans opinio* eſſe in Fatis, *ut eo tempore Judæâ profecti rerum potirentur.* An ancient and ſettled opinion had prevailed in all the eaſt that *it was contained in the Fates*, that at that time (namely about the beginning of the laſt Jewiſh war) thoſe who came out of Judea ſhould obtain the dominion." To which I ſhall only add that what *Suetonius* ſays of *the Fates*, *Tacitus*, Hiſt. Lib. 5. cap. 13, expreſly aſcribes antiquis ſacerdotum Litteris, *to the ancient writings of the prieſts*, i. e. *the prophetical Scriptures of the Old Teſtament.*

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[*] See *Calmet*'s Dictionary in FIRE, *Grotius* De Verit. Relig. Chriſt. Lib. 1. cap. 22. Not. 11. *Mallet*'s Northern Antiquities, Vol. I. p. 115, &c.

[*] Dr. *Ridley*, Sermons at Lady *Moyer*'s Lectures, p. 252. See alſo Mr. *Hervey*'s Remarks on Lord *Bolingbroke*'s Letters on Hiſtory, p. 51.

[†] The *Carthaginians* themſelves likewiſe were not unacquainted with this *fatal* or *divine decree*, whence Hannibal, after his brother Aſdrubal was defeated and killed by the Roman Conſuls, Livius and Nero, during the ſecond Punic war, cried out, Agnoſco Fortunam Carthaginis! *I ſee and own the deſtiny of Carthage!* See *Livy*, Lib. 27. at the end.

[‡] For further ſatisfaction concerning this *wonderful* Poem of *Virgil*, I cannot do better than refer my reader to Biſhop *Lowth* De Sacra Poeſi Heb. Prælect. XXI. p. 284. Edit. *Oxon* 8vo. p. 436. &c Edit. *Michaelis* 12mo. and to the learned Mr. *Spearman* On the Septuagint, Letter I. p. 20. &c.

Der. Gothic *Namo*, Saxon *Nama*, Eng. *Name*, Gr. Ονομα, Lat. *Nomen*, *nomino*, &c. whence Eng. *nominate*, *nomination*, *denominate*, &c.

## נאף

In Arabic it ſignifies *To ſatiate one's thirſt by drinking*, *to drink frequently and to ſatiety.* "Sitim explevit potu." *Caſtell.* "Crebro potu rigari & expleri." *Schultens* M. S. Orig. Heb. And as the lawful enjoyment of a man's own wife is expreſſed Prov. v. 15—18, by *drinking waters out of his own ciſtern*, and adulterous loves by *ſtolen waters*, Prov. ix. 17; ſo the learned writer laſt cited thinks that the primary ſenſe of נאף was the ſame in Heb. as in Arabic, whence it was transferred to *unlawful venereal gratifications.*

I. *To commit adultery*, *to commit whoredom with another's wife.* Lev. xx. 10. It is plainly diſtinguiſhed from זנה which denotes *whoredom* in general, Hoſ. iv. 13, 14. As a N. maſc. plur. נאפים *Adulteries.* Ezek. xxiii. 43. Jer. xiii. 27.

II. As the near and affectionate relation between Jehovah in Chriſt and his Church is often repreſented in the Scriptures by that of a huſband to his wife, (ſee Pſ. xlv. Iſa. liv. 5. Jer. iii. 14, 20. xxxi. 32. Hoſ. ii. 2, 19, 20. 2 Cor. xi. 2. Eph. v. 23—32.) ſo the word נאף is frequently uſed for *ſpiritual adultery* or *a being joined to, and worſhipping of other objects* beſides Jehovah. Jer. iii. 8, 9. v. 7. ix. 2. Ezek. xvi. 32, 38. xxiii. 37, 43, 45. comp. Hoſ. ch. iii. and Rev. xiv. 4; and ſee Biſhop *Lowth*'s elegant and excellent obſervations on the uſe which the ſacred writers make of this allegorical repreſentation, in his XXXIſt. Prælect. De Sacra Poeſi Heb.

נאפף Occurs not as a V. but as a N. maſc. plur. in Reg. נאפופי *Scandalous*, or *repeated adulteries.* occ. Hoſ. ii. 2.

## נאץ

I. In Kal and Hiph. *To caſt off*, *reject*, *deſpiſe*, *ſlight.* So the LXX. render it by *απωθεω to caſt off*, *reject.* Jer. xxiii. 17, and by *αθετεω to reject*, *deſpiſe.* 1 Sam. ii. 17. freq. occ. In Kal it is once uſed in a Hiph. ſenſe, *To cauſe to deſpiſe.* 2 Sam. xii. 14. *Yet becauſe* נאץ נאצת את איבי יהוה thou haſt cauſed *the enemies of Jehovah* utterly to deſpiſe, Jehovah namely—As a N. fem. נאצה *Contempt*, *contumely.* 2 K. xix. 3. Ezek. xxx. 24. & al.

II. *To caſt off* or *ſhed* it's flowers. occ. Eccleſ. xii. 5. *The almond-tree* with it's *ſnow white flowers* (as *Haſſelquiſt*, Travels p. 28, deſcribes it near *Smyrna*) is ſurely a very proper emblem of an old man, with his *white locks*,* and the *ſheddiug* of theſe is a conſtant and well known ſymptom of more advanced years. Thus *Anacreon*, Ode XI.

*Λεγȣσιν αἱ γυναικες*
*Ανακρεων, γερων ει·*
*Λαβων εσοπτρον αθρει*
*Κομας μεν ȣκετ' ȣσας*

Oft am I by the women told,
Poor Anacreon! thou grow'ſt old:
Look how *thy hairs are falling all!*
Poor Anacreon! *how they fall!*

Cowley.

And in this view the import of נאץ in Eccleſ. xii. 5, correſponds with the preceding one, and preſents us with a natural and unforced ſenſe of that word, which the LXX. Tranſlation *ανθηση*, and the Vulg. florebit *ſhall flouriſh* or *bloſſom*, does not; for נאץ never has any thing like this meaning elſewhere in the Heb. Bible.

Der. Perhaps Lat. and Eng. *nauſea*, whence *nauſeate*, *nauſeous.*

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* See this Obſervation well illuſtrated in Dr. *Smith's* King Solomon's Portraiture of Old Age, p. 142, &c.

### נאק

*To groan, make a doleful noiſe*, as in great diſtreſs and anguiſh. occ. Job xxiv. 12. Ezek. xxx. 24. As a N. fem. in Reg. נאקת *A groan* or *groaning*. occ. Exod. ii. 24. vi. 5. Jud. ii. 18. Ezek. xxx. 24.

The Root occurs only in the texts above cited.

### נאר

*To caſt off* or *away*. occ. Pſ. lxxxix. 40. Lam. ii. 7. In the former paſſage the LXX. render it by *κατεστρεψας* (ſo the Vulg. by evertiſti), *thou haſt overturned*; in the latter by *απετιναξεν he hath thrown*, or *caſt*, *off*.

### נב

I. *To put forth, bud, ſhoot, germinate*, or *produce fruit* as a tree or plant. occ. Pſ. xcii. 15. So *Aquila*, and another Greek Verſion renders it by *γεννηματιζω to germinate.* As a N. ניב *Fruit*, *produce*. occ. Mal. i. 12; where the French tranſlation renders ניבו by ce qui *en* revient, *what comes* or *is produced* from it. As a N. fem. תנובה *Increaſe*, *produce*, *fruit*. occ. Deut. xxxii. 13. Jud. ix. 11. Iſa. xxvii. 6. Ezek. xxxvi. 30. Plur. תנובות occ. Lam. iv. 9.

II. *To increaſe*, as riches. occ. Pſ. lxii. 11.

III. Applied to the ſpeech of a man, *To put forth*, *utter*, *produce*. occ. Prov. x. 31. *The mouth of the juſt one* ינוב will bring forth *wiſdom*. As a N. נוב *The fruit*, *produce* of the lips. occ. Iſa. lvii. 19. Comp. Heb. xiii. 15. and *Greek* and *Eng*. Lexicon under Καρπος VI.

IV. נבו *Nebo* or *Nabo*, a Babyloniſh idol mentioned Iſa. xlvi. 1. I apprehend it means the *fructifying*, or *generative* and *vegetative*, power of the heavens, which they worſhipped under this name. That this was a very high attribute we may be pretty certain from it's entering into the compoſition of ſo many great names among the Babylonians, as *Nebuchadnezzar*, *Nebuzaradan*, *Nebuſhaſban*, (Jer. xxxix. 13.) *Nabonaſſar*, *Nabopalaſſar*, *Nabonnedus*, *Samgar-Nebo*, (Jer. xxxix. 3.) &c. The LXX. according to the *Alexandrian* Copy, render נבו by *Δαγων Dagon*, an idolatrous object of ſimilar import, as may be ſeen under דג IV. This Verſion confirms the account of נבו here given.

נבב I. In a Hiph ſenſe, *To cauſe to germinate*, *increaſe* or *grow*. occ. Zech. ix. 17; where Vulg. germinans.

II. נבוב *Hollow*. See under בב.

Der. *Knob* or *knop*. Q?

### נבא

*To prophecy*. It ſignifies not only *to foretel future events*, but alſo *to ſpeak* or *utter ſomething in an eminent and extraordinary manner*. Thus it is applied to the *muſicians* or *ſingers* appointed by King David, 2 Chron. xxv. 1, 2, 3. Thus Aaron is ordained Moſes' נביא *Prophet* or *ſpokeſman* to the people, Exod. vii. 1. comp. ch. iv. 16. So in the New Teſtament, the words **προφητευω to propheſy*, **προφητης a prophet*, and **προφητεια prophecy* are applied to thoſe, who without foretelling things to come, *preached the word of God*. See 1 Cor. xiv. 3, 4, 5, 6, 24, 29, 32, 37. 1 Theſſ. v. 20. Yea, St. Paul calls a heathen poet *προφητης a prophet*, Tit. i. 12. As Ns. נביא *A prophet*. Deut. xiii. 1, 3, 5. & al. freq. Fem. נביאה *A propheteſs*, *a female prophet*. Exod. xv. 20. Jud. iv. 4. & al. Alſo, *A prophet's wife*. Iſa. viii. 3. Fem. נבואה *A prophecy*. occ. 2 Chron. xv. 8. Neh. vi. 12. So In Reg. נבאות occ. 2 Chron. ix. 29. In Hith. התנבא *To be* or *become a prophet oneſelf*, *to propheſy*. Num. xi. 25, 26, 27. & al. In 1 K. xviii. 29, it is applied to the prophets of *Baal*, and in 1 Sam. xviii. 10, to Saul when under the influence of an *evil* ſpirit. Comp. 1 K. xviii. 19.

### נבה

With a radical, but mutable, ה.

It is nearly related to the preceding נבא, as בטה to בטא, חבה to חבא &c. In Kal, *To prophecy*. occ. Jer. xxvi. 9. comp. ver. 11,

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* See under theſe words in *Greek* and *Eng*. Lexicon.

12. In Hith. *To be* or *become a prophet, to prophesy.* occ. 1 Sam. x. 6, 13.

### נבח

*To bark*, as a dog. So the LXX. ὑλακτειν and Vulg. latrare. Once Iſa. lvi. 10. The V. is uſed in Chaldee, Syriac, and Arabic in the ſame ſenſe. Hence perhaps the Egyptian *Anubis*, (הנובח *the Barker)* had his name. Every one almoſt knows this idol was repreſented with a *dog's* head. *Virgil*, Æn. VIII. lin. 689. and *Ovid* Metamorph. Lib. IX. Fab. 12. lin. 689, call him *latrator* Anubis, *Anubis* the Barker. Comp. נבחז among the Pluriliterals.

### נבט

In Kal, *To look, direct the eye* of the body, or of the mind, to or from an object, *to behold, regard.* occ. Iſa. v. 30. In Hiph. The ſame. It is uſed either abſolutely, as 1 K. xix. 6, or tranſitively, Num. xii. 8. xxiii. 21, or with the particles אחרי, ב,אל,ל or מ following. See Gen. xix. 17. Exod. iii. 6. Pſ. xxii. 18. lxxiv. 20. xxxiii. 13. As a N. מבט *The object at which one looks, the object of one's regard, hope* or *expectation.* occ. Iſa. xx. 5, 6. Zech. ix. 5.

### נבך

*To be entangled, perplexed*, whether in a natural or ſpiritual ſenſe. occ. Exod. xiv. 3. Eſth. iii. 15. Joel i. 18. As a N. maſc. plur. in Reg. נבכי *The perplexed, intricate paſſages* of the ſea, i. e. thoſe by which it communicates with the great abyſs. occ. Job xxxviii. 16. As a N. fem. מבוכה, in Reg. מבוכת *Perplexity.* occ. Iſa. xxii. 5. Mica. vii. 4.

I make נבך the root rather than בך, as beſt ſuiting the form נבוכה Eſth. iii. 15; but the attentive reader will judge for himſelf.

### נבל

*To fall* or *flow down, off*, or *away*, decidere, defluere.

I. *To fall off, fade away* as leaves, flowers or the like. Iſa. xxxiv. 4. xl. 7. lxiv. 5. Jer. viii. 13. & al. It is alſo uſed in a tranſitive ſenſe, *To caſt off, let fall, ſhed.* Iſa. i. 30.

II. *To wear* or *waſte away*, as a mountain in proceſs of time. occ. Job xiv. 18.

III. *To wear, waſte* or *pine away*, as a perſon, or people. Exod. xviii 18.

IV. *To caſt off, reject, contemn, make* or *eſteem vile.* Deut. xxxii. 15. Jer. xiv. 21. Micah vii. 6. Nah. iii. 6. Alſo, *To act vilely* or *fooliſhly.* Prov. xxx. 32. As Ns. נבל *Vile, refuſe, contemptible.* Deut. xxxii. 6, 21. & al. Comp. 1 Sam. xxv. 25. Fem. נבלה *Vileneſs, abomination.* Gen. xxxiv. 7. Deut. xxii. 21. & al.

Hence perhaps Lat. *Nebulo* a raſcal.

V. As a N. fem. נבלה and in Reg. נבלת *A carcaſe* (q. d. caro caſa, *fleſh fallen) a dead animal body, now falling* or *turning to decay* and *loathſome.* Lev. v. 2. vii. 24. & al. freq.

VI. As a N. נבל *An earthen jug* or *jar*, ſuch as the eaſterns ſtill uſe to keep their wine in, and whence it is occaſionally *poured*, or *made to flow down* into ſmaller veſſels for drinking. See 1 Sam. i. 24. Iſa. xxx. 14. Jer. xiii. 12. xlviii. 12. Lam. iv. 2. and Mr. *Harmer's* Obſervations on divers Paſſages, &c. Vol. I. p. 365, 373.

Job xxxviii. 38. ונבלי שמים מי ישכיב *And who lays along* the jars *of heaven?* i. e. who diſpoſes *the clouds* in a proper manner for *emptying their contents* on the parched earth? (Comp. under יצק II.) "This image is ſimilar to the *inclined urn* which the heathen poets place in the hand of a River-God." Mr. *Scott*, whom ſee. Hence perhaps Lat. *Nebulæ* Clouds.

VII. As a N. נבל, *A ſtringed muſical inſtrument*, probably ſo called from it's *belly* reſembling *a jug* or *flaggon.* 2 Sam. vi. 5. Pſ. xxxiii. 2. & al. freq. "*Athenæus* ſays Ναβλα Φοινικων ειναι ἑυρημα, The *Nabla* was invented by the *Phenicians*, which he proves from theſe words of *Sopater*,

—— ȣτε τȣ Σιδωνιȣ Ναβλα
Λαρυγγοφωνος εκκεχορδοται τυπος.

And the *Sidonian Nabla*,
Sonorous inſtrument, was not *unſtrung.*

Ναϐλα here ſeems undeclinable like the Phenician and Syriac נבלא, Heb. נבל. *Strabo*, Lib. 10. (p. 722. Edit. *Amſtel.*) acknowledges that the name is barbarous or foreign; Των οργανων ενια ϐαρϐαρως ονομαϛαι, ναϐλα και σαμϐυκη, ἢ και ϐαρϐιτος, και αλλα πλειω. Some muſical inſtruments, have barbarous names as the *Nabla*, and *Sambuké*, the *Barbitos*, the *Magadis*, and ſeveral others." *Joſephus* Ant. Lib. 7. cap. 12. §. 3. deſcribes it thus: Η δε ναϐλα, δωδεκα φθογγȣς εχȣσα, τοις δακτυλιοις ΚΡΟΥΕΤΑΙ. The *Nabla* has twelve ſounds, and is *ſtruck* or played upon by the fingers." In playing it was turned about with both hands. Thus *Ovid* De Arte Amandi, Lib. III.

*Diſce etiam* duplici *genialia* Nablia Palmâ
Vertere; *conveniunt dulcibus illa modis.*

It's name like that of the Utricularis Tibia (Eng. *Bag-pipe*) is taken from its reſemblance to a *bottle* or *flaggon* (Utris) for thus alſo נבל ſignifies. It began to be in uſe about the time of David. This may be gathered from it's being mentioned by David in ſeveral places of the Pſalms, and by the ſacred writers who ſucceeded, but never once by thoſe who preceded him. *Heſychius* ſays it was δυϛηχον *a harſh ſounding* inſtrument. Others however highly commend it. And in *The Adulterer* of *Philemon*, when one ſays that he knows not what the *Nabla* is, another replies,

Ουκ οισθα Ναϐλαν; ȣδεν ȣν οισθ' αγαθον.
Not know the *Nabla?* Then thou know'ſt nought that's good."

Thus *Bochart*, Vol. I. 728. And from the paſſage of *Sopater* here produced, from what *Joſephus* ſays of the *Nabla*, and from his joining it in the place above cited with the Κινυρα, of which he ſays, Ἡ μεν κινυρα, δεκα χορδαις εξημμενη, τυπτεται πληκτρῳ, that it is furniſhed with ten *ſtrings*, and played upon with a plectrum.—From all this taken together, I ſay, it is manifeſt that the נבל or *Nabla* was a *ſtringed inſtrument*; and therefore not, as a very ingenious writer to whom I am much obliged, has ſuppoſed, a kind of *Bag-pipe*, ſuch as Dr. **Ruſſell* informs us is ſtill in uſe about *Aleppo*.

VIII. As a N. מבול *A flood*, *deluge*. Gen. vi. 17. Pſ. xxix. 10. Some deduce the word from this root נבל *to flow down*, as *flood* is derived from *flow* in Engliſh, but it ſeems rather to belong to בל *to mix*, *confound*; under which root it has been already conſidered.

## נבע

I. *To guſh*, *ſpring*, or *bubble out* or *up*. It is nearly related to בעה (as נרח to רחה) and ſeveral texts may be placed indifferently under the one or the other root; but the two following, which the reader may find above under בעה, ſeem however more properly and grammatically to belong to נבע; namely Prov. xviii. 4, נחל נבע a guſhing *torrent*, and Eccleſ. x. 1, זבובי מות יבאיש יביע שמן רוקח *Flies of death*, or *dead flies*, *cauſe the apothecary's ointment to ſtink*, (and) ferment or bubble up, French tranſlation, *bonillonner*. "A fact well known, ſays *Scheuchzer* (Phyſ. Sacra. in Loc.) Wherefore apothecaries take care to prevent flies coming to their ſyrups, and other *fermentable* preparations. For in all inſects there is an acrid volatile ſalt, which mixed with ſweet or even alcaline ſubſtances, excites them to a briſk inteſtine motion, diſpoſes them to *fermentation*, and to putreſcence itſelf, by which the more volatile principles fly off, leaving the groſſer behind, at the ſame time the taſtes and odours are changed, the agreeable to fetid, the ſweet to inſipid." Thus my Author. On the above text it muſt be further obſerved that the Verbs יבאיש and יביע agree in number with מות the latter N. with which זבובי is placed in Regimine. Inſtances of a ſimilar conſtruction with regard to Participles may be found, Gen. iv. 10. 1 Sam. ii. 4.

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* Nat. Hiſt. of *Aleppo*, p. 94.

II. As a N. fem. plur. in a reduplicate form אבעבעת ſee under בעה.

## נגב

Occurs not as a V. in Hebrew, but in Chaldee and Syriac ſignifies *To be dry*, *parched*. As a N. נגב *The dry*, *parched country*, *the deſert*. Gen. xii. 9; in which, and many other paſſages, the LXX. render it by ερημος *the deſert*, ſo the Vulg. Jud. i. 15, by arentem *dry*; and in this ſenſe of *dry*, *parched*, נגב is plainly uſed, Joſh. xv. 19. Pſ. cxxiv. 6. The word is moſt uſually tranſlated *The ſouth*; but as *Druſius* hath well obſerved, it doth not ſignify the whole *ſouthern hemiſphere* of the earth, but it frequently refers to a *deſert* tract of land to the *ſouth* of *Judea*. This tract conſiſted of the deſerts of *Shur*, *Sin* and *Pharan*, the *mountainous country of *Edom*, or *Idumea* (comp. Mal. i. 3.) and part of *Arabia Petræa*, or the ſtony.

## נגד

With *Schultens* (on Prov. viii. 6, and in M. S. Orig. Heb.) I think the radical idea of this word in Heb. as in Arabic, is *to ſtand*, or *ſhew oneſelf*, *above* or *before* others, "eminere, præeminere." It occurs not however as a Verb ſimply in this ſenſe, but

I. As a N. נגיד *Eminent*, *excellent*. occ. Prov. viii. 6.

II. As a N. נגיד *A perſon eminent* or *having the preeminence over others*, *a commander*, *leader*, *chief*. 1 Sam. ix. 16. x. 1. Job xxix. 12. Dan. ix. 25. Comp. 1 Chron. v. 2.

III. As in Arabic, ſo in Heb. it denotes *To be manifeſt* or *evident* to the eyes. It occurs not however as a V. in this ſenſe but

As a Particle נגד

1. *Before*, *in the preſence of*, q. d. *before the eyes of*, coram, in conſpectu. See Gen. xxxi. 32, 37. xlvii. 15. Exod. xix. 2. Num. xxv. 4. Neh. iii. 10. Dan. vi. 11. כנגדו *As before him*, (Eng. Marg.) in Gen. ii. 18, 20, refers, I apprehend, to the animals and fowls, which were *exhibited* to Adam, *male* and *female*.

2. With ל prefixed, לנגד Nearly the ſame, q. d. *At before*. 2 Sam. xxii. 25. לנגד עיניו Before *his eyes*, & al. freq.

3. With מ prefixed, מנגד *From before*. Iſa. i. 16. Jon. ii. 5. Alſo, *Before*, *in the preſence of*. Deut. xxviii. 66; but it generally implies *diſtance*. See Gen. xxi. 16. Deut. xxxii. 52. 2 K. ii. 7, 15.

IV. In Hiph. *To make manifeſt*, *declare*, either by words or otherwiſe. See Gen. iii. 11. xii. 18. Deut. xxvi. 3. xxx. 16. 1 Sam. xxiv. 18, or 19. 2 Sam. xix. 6. Pſ. xix. 2. xcvii. 6. In לגיד the textual reading of 2 K. ix. 15, the formative ה is dropped.

V. Chald. In Kal, *To iſſue forth*, *(to view)*. So LXX. according to the *Alexandrian* M. S. εκπορευομενος. occ. Dan. vii. 10.

## נגה

With a radical and immutable ה, but an omiſſible נ.

In Kal, *To be bright*, *glitter*, *ſhine*, as the light or a luminous body. Job xxii. 28. Iſa. ix. 2. Job xviii. 5. In Hiph. *To cauſe to ſhine* or *irradiate*. Iſa. xiii. 10. comp. ch. lx. 19. and Ezek. xxxii. 7. Alſo, *To enlighten*. 2 Sam. xxii. 29. Pſ. xviii. 29. As a N. נגה *A ſhining*, *glittering*, *ſplendour*. 2 Sam. xxii. 13. Hab. iii. 3, 11.

## נגח

*To puſh*, *ſtrike* or *butt* with the horns, as horned animals do. Exod. xxi. 28. 1 K. xxii. 11. & al. Comp. Deut. xxxiii. 17. Pſ. xliv. 6. As a participial N. נגח *Butting*, *apt to butt*, *given to butting*. Exod. xxi. 29, 36.

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* See *Complete Syſtem of Geography*, Vol. II. p. 122. and *Shaw*'s Travels, p. 438, &c.

### נגן

With both it's נ's radical and immutable.

In Kal and Hiph. *To ſtrike* or *play on* a muſical inſtrument; ſo the LXX. generally render it by ψαλλειν. 1 Sam. xvi. 16, 17, 18, 23. xviii. 10. xix. 19. & al. freq. Comp. Iſa. xxxviii. 20. As a participial N. מנגן *A player on a muſical inſtrument*, *a minſtrel.* 1 Sam. xvi. 16. 2 Sam. iii. 15. As a N. fem. plur. נגינות or נגינת *Stringed inſtruments played on by ſtriking.* Iſa. xxxviii. 20. Comp. Titles of Pſ. iv. vi. liv. & al. As a N. fem. in Reg. נגינת *A ſinging to the harp* or *other ſtringed inſtrument.* Lam. v. 14. Alſo, *A pſalm* or *ſong that was thus ſung.* Pſ. lxxvii. 7. Job xxx. 9. Pſ. lxix. 13. Lam. iii. 14. As a N. fem. in Reg. מנגינת *A ſong, muſic.* occ. Lam. iii. 63.

### נגע

I. *To touch, meddle with.* Gen. iii. 3. xx. 6. xxvi. 11. It is uſed tranſitively, and with ב, אל and על following.

In Hiph. *To cauſe to touch.* Exod. xii. 22.

II. *To touch, reach, come unto,* toucher à. Jer. iv. 10. li. 9. & al. In Hiph. *To reach, come unto, draw nigh.* Gen. xxviii. 12. 1 Sam. xiv. 9. 2 Chron. xxviii. 9. Pſ. lxxxviii. 4. Eccleſ. xii. 1. Comp. Lev. v. 7. *And if his* hand לא תגיע doth *not* or cannot reach *the ſufficiency of a lamb*, i. e. If his *power* or *ability* doth not *extend* to procure a lamb. Alſo, *To cauſe to touch, reach,* or *come unto.* Iſa. v. 8. xxv. 12. Ezek. xiii. 14.

III. In Kal and Hiph, *To come upon, occur, happen.* Jud. xx. 41. Eccleſ. viii. 14.

IV. *To touch with force* and *violence, to ſmite* or *ſtrike.* Gen. xii. 17. 2 K. xv. 5. & al. In Niph. *To be ſmitten.* occ. Joſh. viii. 15. Pſ. lxxiii. 5. As a N. נגע *A ſtroke* or *plague.* Gen. xii. 17. Lev. xiii. freq. Deut. xvii. 8. & al freq.

### נגף

In general, *To hit, ſtrike againſt.*

I. In Kal, *To hit, ſtrike, ſmite,* as with the hand, a ſword, or other inſtrument. See Exod. xxi. 22, 35. So in Niph. *To be ſmitten.* Lev. xxvi. 17. Jud. xx. 32. 1 Sam. iv. 2, 10. & al. As a N. fem. נגפה *A ſmiting, a ſlaughter.* 1 Sam. iv. 17. 2 Sam. xvii. 9.

II. *To ſmite,* as God doth with diſeaſes and other calamities. See Exod. viii. 2. 1 Sam. xxv. 38. 2 Sam. xii. 15. 2 Chron. xiii. 20. xxi. 18. As a N. נגף *A ſtroke* or *plague.* Exod. ix. 14. xii. 13. Num. xvi. 46. As a N. fem. מגפה Nearly the ſame. 1 Sam. vi. 4. 2 Chron. xxi. 14.

III. *To hit, ſtrike,* as the foot againſt an obſtacle in walking; ſo LXX. προσκοπτειν and Vulg. impingere, offendere. occ. Pſ. xci. 12. Prov. iii. 23. In Hith. *To ſtrike one againſt the other, and ſo ſtumble,* as the feet. occ. Jer. xiii. 16. As a N. נגף *A hitting* or *ſtumbling againſt.* occ. Iſa. viii. 14. So LXX. προσκομματι, and Vulg. offenſionis.

IV. In Hiph. *To clap* or *ſhut to,* as the doors in a city-gate. occ. Neh. vii. 3. *And while they ſtand by* יגיפו הדלתות ואחזו let them clap to *the doors, and* (not *bar*, as we render it, but) *hold (them)*, namely to prevent any enemy from ſtealing or ruſhing in, during the day-time. See *Bate*'s Crit. Heb.

V. As a N. גף *The body, the mere ſolid ſubſtance that reſiſts* or *hits.* occ. Exod. xxi. 3, 4. בגפו *With his own body* only, as oppoſed to having a wife and children. So French tranſlation, avec ſon corps *ſeulement.* As a N. fem. in Reg. גופת, ſo plur. גופת, *A body, a carcaſe.* occ. 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12; where the correſpondent Heb. word is גוית.

VI. As a N. גף *The wing* of a bird, ſo called from it's *flapping.* It occurs not however in Heb. in this ſenſe, but in Chaldee as a N. maſc. plur. גפין (in Reg. גף) *Wings.* occ. Dan. vii. 4, 6.

VII. As a N. maſc. plur. in Reg. גפי *The wings* or *appendages to a building,* Πτερυγια. occ. Prov. ix. 3.

VIII. As a N. maſc. plur. in Reg. (with a formative א) אנפי *The bodies* or *corps* of which an army conſiſts. Ezek. xii. 14. xxxviii. 6. & al. Comp. Senſe V.

IX. As a N. with a formative ן, נפן *A vine*, "from it's limber nature, *hitting* and *flapping*, or falling all manner of ways." *Bate*. It generally means the *vitis* or *grape-vine*, as Gen. xl. 9, 10. xlix. 11. & al freq. And this is ſometimes called נפן היין *The wine-vine*, as Num. vi. 4. Jud. xiii. 14.

The expreſſion of *ſitting every man under his own vine*, probably alludes to the delightful eaſtern arbours which were partly compoſed of *vines*. (Comp. under כתל). "Captain *Norden* in like manner ſpeaks of *vine-arbours* as common in the Egyptian gardens, and the *Præneſtine* pavement in Dr. *Shaw*, gives us the figure of an ancient one." *

Deut. xxxii. 32. *But their* vine *(is) of the* vine *of Sodom, and of the fields of Gomorrah*; *their grapes (are) grapes of* רוש *poiſon, their cluſters (are) bitter*. The people of Iſrael is repreſented by a *vine*, Pſ. lxxx. 9, 15; and their church by a *vineyard*, fenced, planted, and dreſſed, by God himſelf, Iſa. v. 1—7, who when he *looked, that it ſhould bring forth grapes*, i. e. good works, *brought forth wild grapes*, באשים, even ſuch evil works as were practiſed in Sodom and Gomorrah. (Comp. Iſa. i. 10. Jer. xxiii. 14. and under באש II.) *Haſſelquiſt*, Travels, p. 287, 8, tells us that about Jericho, in the vales near Jordan, *not far from the Dead Sea*, he found *in plenty* the *Poma Sodomitica*, or mad apples, which are the fruit of the *Solanum Melongena* Linnæi. "It is true, ſays he, *they are ſometimes filled with a duſt*; yet this is not always the caſe, but only when the fruit is attacked by an inſect *(Tenthredo)* which turns all the inſide into duſt, *leaving the ſkin only entire*, and *of a beautiful colour*." Whether Moſes might allude to theſe *Mala inſana*, mad or unſound fruits, in the text above cited from Deut. the reader will conſider for himſelf. But it is pretty plain that they gave riſe to the exaggerated ſtory of fruits growing in thoſe parts, which are fair to the ſight, but which when gathered *diſſolve into ſmoke and aſhes*. This fable ſeems to have been firſt broached by *Joſephus*, who however pretends to have had his account from eye-witneſſes. His words are theſe, De Bel. Lib. IV. cap. 8. §. 4. Edit. *Hudſon*. Εϛι δε κἀν τοις καρποις σποδιαν αναγεννωμενην [ιδειν]—ὁι χροἀν μεν εχȣσι τοις εδωδιμοις ὁμοιαν, δρεψαμενων δε χερσιν εις καπνον αναλυονται και τεφραν. τα μεν δε περι την Σοδομιτιν μυθευομενα τοιαυτην εχει πιϛιν απο της οψεως. And from *Joſephus*, *Tacitus* Hiſt. Lib. 5. cap. 7. *Solinus*, cap. 36. and others have given us the ſame ſtory with ſome alterations and additions.

נפן שדה *The vine of the field, the wild vine*, Vitis agreſtis. It ſeems to denote the Colocynthis or *bitter Gourd*, of which ſee more under פקע. occ. 2 K. iv. 39.

### נגר

I. In Hiph. *To ſpread out* or *abroad*; as ſolids. occ. Mica i. 6.

II. In Kal, *To ſpread abroad, diffuſe*, or *be diffuſed, to pour out*, or *be poured out*, as liquids. Pſ. lxxv. 9. 2 Sam. xiv. 14. Lam. iii. 49. *Mine eye* נגרה poureth out, namely *tears*; ſo the Chaldee Targum עיני זלגת דמעין. In Huph. *To be poured out* or *down*. occ. Mica i. 4. As a participial N. fem. plur. נגרות *Torrents, waters poured out* or *down*. occ. Job xx. 28. *The increaſe of his houſe ſhall roll away*, נגרות *(like)* torrents *in the day of his wrath*, כ, *like, as*, being underſtood as in ch. xxiv. 5. Thus Mr. *Scott*, whom ſee.

III. In Hiph. *To pour out, ſhed*, as the blood of men by the edge of the ſword. occ Jer. xviii. 21. Ezek. xxxv. 5. Pſ. lxiii. 11; where obſerve that in יגירהו, הו is a Pron. ſuffix *them*, (as in Deut. xxxii. 11. Exod. xiv. 25.) and the V. יגיר may be indefinite as in many other inſtances, q. d. one *ſhall pour*

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* Mr. *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 140.

*pour out*; ſo the French tranſlation, *On* les detruira.

IV. *To ſpread abroad, ſtretch out*, as the hand. Pſ. lxxvii. 3. *In the day of my trouble I ſought the Lord*; ידי לילה נגרה ולא תפוג *my hand* was ſtretched out *by night, and ceaſed not*, or *without intermiſſion*. So *Symmachus* ἡ χειρ μȣ νυκτος εκτετατο διηνεκως, *my hand* was ſtretched out *by night continually*, and thus *Jerome*, Manus mea noctе *extenditur*, & non quieſcit. This was an uſual geſture in prayer. Comp. יד I. under ידה V.

## נגש

With a נ radical, but very often dropped. It denotes *being cloſe to, confining, preſſing*.

I. In a Niph. ſenſe, conſtructed with ב, *To be cloſe to, confined by* or *in*. Job xli. 7, or 16; ſpeaking of the crocodile's ſcales; אחד באחד ינשו They are cloſe *one* to *another, ſo that no air can come between them*. In Hiph. with ב following, *To confine by inſertion, to confine in*. 2 Sam. iii. 34. *And thy feet* לא הגשו they did *not* confine (or in Huph. were *not* confined) *in fetters*. Tranſitively, *To confine, to fix* or *make faſt*. occ. Job xl. 19; ſpeaking of the Behemoth; העשו יגש חרבו *He who made him* hath made faſt *his ſword*. Theſe words are applicable both to the *elephant* and to the *hippopotamus*, for as the former is furniſhed with two long *tuſks*, αμητηρι τυπῳ γαμψωνυχος Ἅρπης, reſembling a recurvated *falchion* or *cimeter* (ſays *Nonnus* cited by *Schultens* on the text) ſo the dentes canini or *dog-teeth* of the latter, though (contrary to the aſſertion of many writers) "always covered and concealed by the animal's lips when his mouth is ſhut, yet are *very long* and *crooked* priſmatical and *cutting*, like the tuſks of the wild boar.—Theſe teeth are prodigiouſly hard, 12 or even 16 (Paris) inches long, and ſometimes weigh 12 or 13 (Paris) pounds each." * And to theſe likewiſe *Nicander* (cited by *Bochart*, Vol. III. 761. whom ſee) gives the name of Ἅρπη a Greek word plainly derived (as *Bochart* has obſerved) from the Phenician חרבא and Heb. חרב *a ſword*.

II. As a N. ניש or, according to the marginal and *Complutenſian* reading, נוש occ. Job vii. 5. *My fleſh is clothed with worms* וניש עפר *and* adheſion *of duſt*, i. e. with duſt or filth adhering or cleaving cloſe to it.

III. Uſed either abſolutely, or with the Particles אל, ל, or עד following, *To come cloſe* or *very near to*. Gen. xviii. 23. xix. 9. xxvii. 21, 22, 26, 27. xxxiii. 3. & al. freq. It is more than קרב *to approach*, and is therefore ſometimes placed after it, as Jer. xxx. 21. גש הלאה, Gen. xix. 9, has been thought a great difficulty, but it is eaſily ſolved. It appears from ver. 6, 10, that Lot was now come out of the door of his houſe, but ſtanding before it. When he was in this ſituation the Sodomites who were then at ſome diſtance, cry out, גש, הלאה *Come cloſe*, to us namely, *further*, i.e. from the door, where he ſtood to guard it. The whole puzzle has ariſen from joining הלאה with גש. In Hiph. *To cauſe to come cloſe*. Gen. xxvii. 25. Exod. xxi. 6. Lev. ii. 8. & al freq. In Hith. *To come very near of themſelves* or *of their own accord*. occ. Iſa. xlv. 20.

IV. In a moral ſenſe, *To ſtraiten, oppreſs, diſtreſs*. Deut. xv. 2, 3. In Niph. *To be ſtraitened, oppreſſed, diſtreſſed*. 1 Sam. xiii. 6. xiv. 24. Iſa. liii. 7.

V. *To ſqueeze out, extort, exact*, as money or labour. 2 K. xxiii. 35. Iſa. lviii. 3. As a participial N. נגש or נוגש *An exacter* of labour or money. *A taſk-maſter*, Exod. iii. 7. v. 6, 10, 12; where LXX. εργοδιωκτης. Comp. Job xxxix. 7. *A tax-gatherer*. Dan. xi. 20.

נגשש *To come very cloſe to*, or *to come cloſe to again and again*. occ. Iſa. lix. 10, twice. נגששה We came cloſe *to the wall as the blind, even as thoſe who have no eyes*, נגששה we came cloſe *to it*; where obſerve that ה in the former נגששה is paragogic, in the latter a Pron. ſuffix. fem. In conformity to other Lexicons, and to the LXX. and Vulg. Tranſlations by ψηλαφαω, palpo, attrecto, *to feel*, *grope*, I have already placed this text under נש; but I muſt now obſerve that *feeling* or *groping* is expreſſed by another word, namely מש or משש which ſee, and therefore the reader will conſider for himſelf, whether the reduplicate V. נגשש, as well as the N. גיש, above, do not more properly belong to this Root נגש.

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* Thus *Buffon* Hiſt. Nat. Tom. X. p. 199, 207, 209.

## נד

*To move* or *remove.*

I. *To move*, *wag*, *be agitated* or *ſhaken*, as a reed by the wind. 1 K. xiv. 15. In Hiph. *To move* or *wag*, as the head. Jer. xviii. 16. As a N. ניד *The wagging* or *motion* of the lips. Job xvi. 5. *(But) I would ſtrengthen you with my mouth* וניד *and* the wagging, vain babbling, *of my lips ſhould be reſtrained.* See the preceding verſes. As a N. מנוד *A ſhaking* or *wagging*, as of the head. Pſ. xliv. 15.

Hence Eng. *nod.*

II. *To flit*, *fly away lightly* or *nimbly*, as a bird. Prov. xxvi. 2. Pſ. xi. 1; where obſerve that the marginal and *Complutenſian* reading is נודי, and ſo the Targ. LXX. and Vulg. render it as a V. *ſingular*.

III. In Kal, Intranſitively, *To move* or *remove.* Jer. iv. 1. xlix. 30. (where Eng. Marg. flit *greatly*) l. 3, 8. In Hiph. *To cauſe to move*, as the feet. 2 K. xxi. 8.—or the whole perſon. Pſ. xxxvi. 12. Alſo, *To remove.* Amos vi. 3. As a N. נד *A fugitive*, *a vagabond.* Gen. iv. 12, 14. Alſo, *A removal* or *thing removed.* Iſa. xvii. 11. נד קציר *The harveſt* (ſhall be) removed *in the day of grief*, *and of deſperate ſorrow*, namely by the Aſſyrians.

IV. Chald. *To depart ſwiftly*, *flit away*, as ſleep. occ. Dan. vi. 18, or 19. Comp. below נדד II.

V. In Kal and Hiph. *To remove*, *reject*, *caſt out* or *away*, as evil or unclean. Iſa. lxvi. 5. Job xviii. 18. As a Participle or participial N. fem. נדה *Removed*, *rejected*, *reprobated*, as unclean. Ezra ix. 11. Applied to a woman in her periodical ſickneſs. Ezek. xviii. 6. xxxvi. 17. As a N. fem. נדה (and נידה Lam. i. 17.) in Reg. נדת, *What ought to be rejected* or *reprobated*, *an abomination*, res rejectanea. Lev. xx. 21. Ezra ix. 11. Zech. xiii. 1. Alſo, *A removal* or *being removed* on account of legal uncleanneſs. Lev. xii. 2, 5, & al. מי נדה *The waters of removal*, i. e. the waters which were applied to thoſe who were in a ſtate of *removal for legal uncleanneſs*, in order to cleanſe them. Num. xix. 9, 13. & al. As a N. or Participle מנד *A removing* or *removal*, or *to be removed*, *refuſe.* occ. 2 Sam. xxiii. 6; where LXX. εξωσμενη *caſt out*, and Vulg. evelletur *ſhall be plucked up.*

VI. As a N. נדה *The price of a whore*, q. d. "the *retiring* fee." *Bate.* occ. Ezek. xvi. 33. And hence

VII. As a N. maſc. plur. in Reg. נדני *The rewards* or *prices* given to an adulterer by his miſtreſs. occ. Ezek. xvi. 33.

VIII. As a N. נדן *A ſheath* or *ſcabbard* of a ſword, what it is *removed* into. occ. 1 Chron. xxi. 27. Hence

IX. Chald. As a N. נדן or נדנה (for the ה in this word may be either the ה fem. or a Pron. ſuffix) *The body*; ſo called in reference to the ſpirit of which it is the *receptacle*, and as it were the *ſheath.* occ. Dan. vii. 15. This application of the N. may be illuſtrated by the following verſes recorded in a *Perſian* hiſtorian, and ſaid to have been ſpoken by a philoſopher to *Alexander* the Great.

"Doſt thou not know that man's exteriour form
Is but the *ſcabbard* to th' enliv'ning mind?
Why ſhou'dſt thou judge then of the weapon's edge,
When yet you've nothing ſeen except the *caſe*?"*

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* *Univerſal Hiſtory*, Vol. V. p. 438. 8vo.

X. As a N. נד *A heap* of things *moved* one upon another. occ. Exod. xv. 8. Joſh. iii. 13, 16. Pſ. xxxiii. 7. lxxviii. 13. In all which paſſages, except Pſ. xxxiii. 7, it is applied to the *miraculous heaping up* of the waters, either in the Red Sea, or in the river Jordan.

XI. With ל following, *To be moved, uneaſy* or *agitated* in mind, *for*, or *on account of* another, *to ſympathize, compaſſionate* or *condole with* him. Jer. xv. 5. xvi. 5. Job xlii. 11; in which laſt paſſage the Vulg. explains the words וינדו לו by et *moverunt* ſuper eum *caput, and* they ſhook their heads *at him*, ſo making them expreſſive of a geſture of *grief* or *condolence*; Comp. Pſ. xliv. 15; but Jer. xxxi. 18, (which ſee below) ſeems to determine that the Verb when uſed in this view has a more extenſive meaning. In Pſ. lxix. 21, נוד may be either a V. or rather a Participle, as מנחנים following, and ſo be rendered *one condoling*.

נדד In Kal, Intranſitively, *To move* or *remove quickly, to haſten, flee* or *flit away*, Pſ. xxxi. 12. lxviii 13. Iſa. xxi. 14, 15. — as a bird. Prov. xxvii. 8. — or locuſt. Nah. iii. 17. Iſa. xxxviii. 15, אדדה I will go (not ſoftly, as our tranſlation, but) lightly, I will flit along merrily *all my years*,* על *after the bitterneſs of my ſoul*. Alſo Tranſitively, *To move nimbly* or *wag* as a bird it's wings. Iſa. x. 14. Pſ. xlii. 5, *I pour out my ſoul by myſelf*, (ſaying) כי *When ſhall I go into the Tabernacle? (When)* אדדם ſhall I make them (i. e. the המון חוגג *feſtive multitude*, mentioned at the end of the verſe) move chearfully *to the houſe of the Aleim with the voice of ſinging and confeſſion?* Comp. Iſa. xxx. 29. In Hith. *To move* or *remove oneſelf ſpeedily* or *ſwiftly*. occ. Pſ. lxiv. 9. Alſo, *To be removed ſpeedily*. occ. Iſa. xxiv. 20. Jer. xlviii. 27. *And for the abundance of thy words againſt him*, תתנודד thou ſhalt be ſpeedily removed. So *Aquila* and *Theodotion*, *μεταναστευεις*, and Vulg. captivus ducêris *thou ſhalt be carried away captive*. As a N. maſc. plur. נדדים *Motions to and fro, toſſings*. occ. Job vii. 4. The elephantiaſis (Job's diſtemper) " is *attended with little ſleep*, and moreover with frightful dreams, ſtill more cruel, according to *Aretæus*, than even want of ſleep."* Comp. ver. 13, 14.

II. *To depart ſwiftly, flit away*, as a viſion of the night. occ. Job xx. 8.—as ſleep. occ. Gen. xxxi. 40. Eſth. vi. 1. So Dr. *Young* ſpeaking of *ſleep* (in *Night Thoughts*, Night I, towards the beginning)

> He, like the world, his ready viſit pays
> Where fortune ſmiles, the wretched he forſakes,
> *Swift* on his downy pinions *flies* from woe,
> And lights on lids unſullied with a tear.

III. *To remove hither and thither, wander about.* Job xv. 23. Iſa. xvi. 2, 3.

IV. In Hith. *To be moved* or *agitated in mind for oneſelf*, or *on one's own account*. occ. Jer. xxxi. 18. Comp. above under נד XI.

## נדב

Denotes *free, liberal.*

In Kal, *To make free, liberal*, or *willing in giving* or *offering*. occ. Exod. xxv. 2. xxxv. 21, 29. In Hith. *To make oneſelf*, or *become free, willing*, or *liberal in offering* or *giving*. 1 Chron. xix. 5, 6, 9, 14. & al. Alſo, *To offer oneſelf freely*. Jud. v. 2, 9. Neh. xi. 2. As a N. נדיב *Free, ſpontaneous, willing, liberal*. See Exod. xxxv. 22. Prov. xix. 6. Iſa. xxxv. 2, 8. Pſ. li. 14; where it is applied to the Holy Spirit, whoſe operations are as *free* (in every ſenſe of the word) as thoſe of his emblem the material ſpirit or air. Comp. Joh. iii. 8. Alſo, *Free* as to condition of life, *liberal* in this ſenſe, *noble*. Num. xxi. 18. 1 Sam. ii. 8. Job xii. 21. Pſ. cxiii. 8. Prov. xxv. 7. Fem. plur. נדיבות *Liberalities, liberal things*. occ. Iſa. xxxii. 8.

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* See *Noldii* Particul. Heb. in על 20. and Not. 1902.

* *Michaelis* Recueil de Queſtions, p. 70.

twice. As a N. fem. נדבה *A voluntary* or *free-will offering*. Exod. xxxvi. 3. Lev. vii. 16. & al. freq. In Reg. נדבת *Dignity* or *preeminence of a* נדיב or *Noble*, (as Job is called ch. xxi. 8.) Targ. רבנותי *My Lordſhip*. occ. Job xxx. 15. Fem. plur. נדבות, Spoken of rain, occ. Pſ. lxviii. 10. נשם נדבות *A rain* of liberalities, i. e. *a* liberal, plentiful *rain*; but Dr. *Chandler* in his life of David, Vol. II. p. 61, 2, renders theſe words *a ſhower, as it were voluntarily falling*, and refers them to the *manna* and *quails* which were *rained down* on the Iſraelites from heaven. Comp. Exod. xvi. 4. Pſ. lxxviii. 24, 25, 28. נדבה uſed adverbially, *Freely, ſpontaneouſly*, ſo Vulg. ſpontaneè. occ. Hoſ. xiv. 4, or 5.

## נדה

Is in many of the Lexicons made a diſtinct Root, but I find no proof that the ה is ever radical; ſee therefore under נד.

## נדח

I. In Kal and Hiph. *To impel, force, thruſt*, Deut. xiii. 5. xx. 19.

II. *To make an impulſe* or *ſtroke*. Deut. xix. 5.

III. In a moral ſenſe, in Niph. *To be impelled, incited, moved*. Deut. iv. 19. xxx. 17. In Hiph. *To impel, incite, move*. Deut. xiii. 13.

This Verb has much the ſame meaning as דחה (which ſee) and indeed the Niphal and Hiphil forms may be deduced indifferently either from one or the other.

## נדן See under נד VII. VIII. IX.

## נדע See under ידע VII.

## נדף

In Kal and Hiph. *To drive* or *hurry away*. Pſ. lxviii. 3. Iſa. xxii. 19. In Niph. *To be driven* or *hurried away*. Lev. xxvi. 36. Pſ. lxviii. 3. As a N. דפי is once uſed, Pſ. l. 20, and by the context ſeems to denote *violent*, or *outrageous calumny* or *reproach*, which one raſhly *lets drive* at another.

## נדר

*To vow, promiſe to God, conſecrate to God by a ſolemn dedication*. As a N. נדר *A vow*, i. e. either *the act of vowing*, or *the thing vowed*. See inter al. Gen. xxviii. 20. xxxi. 13. Lev. i. 7. Job xxii. 27.

## נהג

*To carry, carry away, lead, bring, drive.*

I. Of cattle, *To lead, conduct, drive*. Gen. xxxi. 18. Exod. iii. 1. Comp. Pſ. lxxviii. 52. lxxx. 2.

II. Of perſons, *To lead, carry, carry away*. Gen. xxxi. 26. Deut. iv. 27. As a Particip. fem. plur. in Huph. מנהגות *Led away*. So LXX. ηγοντο *were led away*, and Vulg. minabantur *were led away like cattle*.

III. *To bring, lead*, as under command, Spoken of the wind. Exod. x. 13. Pſ. lxxviii. 26.

IV. *To drive*, as a chariot or carriage. Exod. xiv. 25. 2 Sam. vi. 3. Comp. 2 K. ix. 20. As a N. מנהג *A driving* or *marching*. 2 K. ix. 20.

Der. *A nag*. Q? Alſo the French *manger*, whence *manege* horſemanſhip. Q?

## נהה

With a radical, but mutable or omiſſible, ה final.

*To lament, bewail*. occ. 1 Sam. vii. 2. Ezek. xxxii. 18. Mica. ii. 4. As Ns. נה (Ezek. vii. 11.) נהי *Lamentation, plaint*. Jer. ix. 10, 18, 19, 20. ניה Nearly the ſame. occ. Ezek. xxvii. 32. נהיה *Lamentation*, according to ſome, Mica. ii. 4; but may not נהיה in this context rather be the Participle maſc. Niph. from היה in the ſenſe of *being heavy, grievous*? And ſo may not the words ונהה נהי נהיה be rendered, *And he ſhall* lament a grievous lamentation? Comp. under היה IX. X.

## נהל

I. *To tend*, *lead on* or *guide gently, and with care*, as a good ſhepherd doth his flock. occ. Iſa. x. 11. xlix. 10. Pſ. xxiii. 2. Comp. Iſa. xiii. 10. Exod. xv. 13. Pſ. xxxi. 2. 2 Chron. xxxii. 22. In Hith. Intranſitively, *To lead on gently*, as with a flock. occ. Gen. xxxiii. 14.

II. *To conduct* or *carry gently, and with care*, as perſons. occ. 2 Chron. xxviii. 15; where the LXX. *αντελαϐοντο ſuccoured*, *aſſiſted*. Comp. Iſa. li. 18.

III. *To tend*, *take care of*, as Joſeph did of the Egyptians in the famine. occ. Gen. xlvii. 17; where LXX. *εξεθρεψεν nouriſhed*, and Vulg. ſuſtentavit *ſuſtained*.

נהלל Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. נהללים occ. Iſa. vii. 19. It is rendered by our tranſlators *Buſhes*, but why, I know not, unleſs becauſe the preceding word ſignifies ſome kind of *Thorn*. Mr. *Bate* explains it, "*Paſture grounds* where flocks *are tended*;" and it muſt be confeſſed, that as a derivative from נהל with the נ radical, it might admit of this interpretation. But conſidering that the Aſſyrians are here ſpoken of under the ſimilitude of *Bees*, it might be beſt perhaps to regard נהללים as a derivative from הל or הלל *to ſhine*, and (with *Danzius* in *Stockius*'s Clavis) to render it *Shining* or *gaudy flowers*, according to that of *Virgil*, ſpeaking likewiſe of *Bees*, Georg. IV. lin. 54.

Purpureoſque *metunt* Flores——
They ſip *the gaudy flowers*——

## נהם

I. *To grumble* or *growl*, as a lion. occ. Prov. xxviii. 15. Iſa. v. 29; *His* שאגה *roaring like a lion's*, ישאג, (Marg. and *Complut.*) *he ſhall roar, like young lions*, וינהם and ſhall growl (as lions and other rapacious beaſts, even our common cats, do, when they have ſeized their prey) ויאחז *and he ſhall hold the prey, and ſhall carry it off ſafely, and there ſhall be no deliverer*. This text ſhews the exact ſenſe of נהם and the difference between it and שאג; for as the latter undoubtedly ſignifies *to roar*, the former muſt mean *to growl*. Comp. Senſe III. As a N. נהם *A growling*, as of a lion. occ. Prov. xix. 12. xx. 2.

II. *To roar*, or more ſtrictly *to murmur*, as the ſea, gronder, as the French call it. occ. Iſa. v. 30. As a N. fem. in Reg. נהמת *The murmuring*, Fr. grondement, of the ſea. occ. Iſa. v. 30.

III. *To grumble*, *groan*, *moan*, as a perſon in grief or diſtreſs. occ. Prov. v. 11. Ezek. xxiv. 23. As a N. fem. in Reg. נהמת *A groaning* or *moaning*; ſpoken figuratively of the heart or mind. occ. Pſ. xxxviii. 9. שאגתי מנהמת לבי *I have roared* for the moaning *of my heart*. So LXX. and Vulg.

## נהק

I. *To bray*, as the wild aſs. The Arabic uſes the Verb, in the ſame ſenſe. See *Caſtell*. And this, like the Greek *ογκαομαι* of the ſame import ſeems to be a word formed from the ſound. occ. Job vi. 5. הינהק Will *the wild aſs* bray *over the graſs?* This queſtion plainly implies that the wild aſs *does bray* when hungry and in want of food, and almoſt every one muſt have obſerved that our common aſſes do the ſame. Hence

II. *To make a doleful crying* or *noiſe*, as perſons diſtreſſed with hunger. occ. Job xxx. 7.

## נהר

I. *To flow* or *run*, as water. It occurs not however as a V. ſtrictly in this ſenſe, but as a N. נהר plur. נהרים and נהרות *A current*, *ſtream*, *river* or *flood*. Gen. ii. 10. xv. 18. & al. freq. In Exod. vii. 19, נהרת means the ſeveral *ſtreams* of the river Nile. In Jon. ii. 4, נהר is uſed for *the ſea* or *great abyſs*. Comp. Pſ. xxiv. 2.

Hence the Greeks and Romans had their *Nereus*, which originally ſignified *the great abyſs*, or *the ſea* conſidered as communicating with it. Thus *Nereus* is addreſſed in the *Orphic* Hymn.

Ω κατεχων ποντου ριζας κυαναυγετιν ἑδρην,
* * * * * * * *
Πυθμην μεν ποντου, γαιης περας, ‡Αρχη απαντων.
῾Ος κλονεεις Δηους ιερον ϐαθρον, ἡνικα πνοιας
Εν μυχιοις κευθμωσιν ελαυνομενας αποκλειοις·
Αλλα μακαρ σεισμους μεν αποτρεπε.——

Poſſeſſor of the ocean's gloomy depth,
Ground of the ſea, earth's bourn, and ſource of all!
Shaking †prolific Ceres' ſacred ſeat,
When in the deep receſſes of thy reign,
The madding blaſts are by thy pow'r confin'd:
But Oh! the earthquake's dreadful force forefend!

The reader will make his own reflexions on theſe lines, while I proceed to obſerve that the Roman poets uſed *Nereus* for the *ſea* or *ocean*, even ſo late as the time of *Ovid*, who (Metam, Lib. 1. Fab. 6. lin. 187.) has this expreſſion,

—— *quà totum* Nereus *circumtonat Orbem.*
Wherever *Nereus* thunders round the globe.

Old *Nereus* was according to the Greek and Roman mythology conſtantly attended by *fifty daughters*, called *Nereids*, who repreſented the numerous *rivers* that proceed from the ocean, and run into it again. See Eccleſ. i. 7. the *Orphic* Hymn to the *Nereids*, and *Boyſe*'s Pantheon, p. 137. 2d Edit.

II. Chald. As Ns. נהר fem. נהרה *A river*. Ezra iv. 10, 16. & al.

III. *To flow, run together*, as nations or people. Iſa. ii. 2. Jer. xxxi. 12. li. 44. & al.

IV. As a N. fem. נהרה *A ſtream* or *flux of light*. occ. Job iii. 4; where the LXX. φεγγος *ſplendour*, and Vulg. Lumine *light*. Hence

V. In Niph. *To be enlightened*, i. e. *rejoiced, comforted*. occ. Pſ. xxxiv. 6, (where LXX. φωτισθητε and Vulg. illuminamini *be enlightened*) Iſa. lx. 5, where *Theodotion* χαριση *thou ſhall be gratified*. *Light* is often in ſcripture expreſſive of *joy* or *comfort*; for *truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.* Eccleſ. xi. 7. See inter al. Eſth. viii. 16. Pſ. xcvii. 11. cxii. 4, but eſpecially *Iſa. xxx. 26; to which the following beautiful paſſage of *Horace*, addreſſed to *Auguſtus*, bears ſome, though but a faint reſemblance; (Carm. Lib. 4. Ode 5. lin. 5, &c.)

Lucem *redde tuæ, Dux bone, Patriæ*;
*Inſtar veris enim vultus ubi tuus*
Affulſit *populo, gratior it dies*,
*Et* Soles melius nitent.

Great Sir, reſtore your country *Light*;
When your auſpicious *beams* ariſe,
Juſt as in ſpring, the *Sun's more bright*,
And fairer days ſmile o'er the ſkies.
CREECH.

So *Homer*, agreeably to the oriental ſtyle, Il. VI. lin. 6.

—— φοως δ' ἑταροισιν εθηκεν·
*Light* to his friends he gave.——

where the ſcholiaſt rightly explains φοως by χαραν *joy*, σωτηριαν *ſafety*. Comp. Il. VIII. lin. 282. Il. XI. lin. 796. Il. XVI. lin. 39. and *Pindar*, Pyth. VIII. towards the end. And though the ſacred writers are much more free in the application of this image than the profane, yet we ſometimes meet with it even in the Roman Proſaic Authors, thus *Cicero* (De Nat. Deor. II. 5.) calls P. Scipio Africanus Sol *alter*, another *Sun*, and ſpeaking in praiſe of Pompey (Pro Leg. Manil. §. 12. Edit. *Olivet.*) he exclaims, *Pro Dii immortales! tantamne unius hominis incredibilis ac divina virtus tam brevi tempore* Lucem *afferre reipublicæ*

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‡ So *Virgil*, Georg. IV. lin. 392. calls him Grandævus *Nereus Ancient* Nereus. Comp. Gen. i. 2.

† i. e. The earth.

* See *Lowth* De Sacra. Poeſ. Heb. Prælect. VI. p. 68. Edit. Oxon, 8vo. p. 103. Edit. *Michaelis*.

*publicæ potuit*—? Good Gods! could the incredible and divine virtue of a ſingle man in ſo ſhort a time diffuſe ſuch a *Light* over the Commonwealth—?" Comp. *Elſner*'s and *Wetſtein*'s Note on Mat. iv. 16.

VI. As a N. fem. plur. מנהרות *Dens enlightened* by a hole or aperture, (Comp. מאורת under אר V.) or rather, as Mr. *Bate*, *Places for people to run to, places of refuge.* Comp. Senſe III. occ. Jud. vi. 2. Comp. 1 Sam. xiii. 6.

VII. Chald. As Ns. נהור *Light.* occ. Dan. ii. 22. נהירו *Mental* or *ſpiritual light*, or *illumination.* occ. Dan. v. 11, 14.

This root נהר differs in ſenſe from אר as *actually flowing* or *ſtreaming* does from *fluidity.*

## נוה

With a radical and fixed ו, (unleſs perhaps תנה *thou haſt ſettled, Symmachus* εταξας, Pſ. viii. 2, be an exception) and a radical, but mutable or omiſſible, ה.

*To dwell, reſide, be ſettled in a habitation.* It occurs but twice as a V. once intranſitively, Hab. ii. 5. *How much more becauſe wine deceiveth (him) is he inſolent,* ולא ינוה *and* keepeth *not* at home, ſay our tranſlators; meaning, I ſuppoſe, that the King of Babylon *confines* not himſelf to a peaceable *ſettlement* or *reſidence* in his own dominions, but, *who* as it follows in the context, *enlargeth his deſire, as hell*, &c. And this interpretation which applies the expreſſion to the *wicked ambition* of the Babyloniſh monarch ſeems preferable to that which refers it to his *puniſhment*; and accordingly renders it, "*and ſhall not be ſettled* or *enjoy a peaceable ſettlement*;" (ולא יתקים *and ſhall not be eſtabliſhed*, ſays the Targum) becauſe the ו before לא ינוה immediately connects theſe words with the preceding יהיר *inſolent*, as the pronoun אשר does with the following deſcription of his *inſatiable ambition* and *avarice.* For Exod. xv. 2, the only other paſſage where נוה occurs as a Verb, ſee below. As a Participle fem. Benoni, נות *Reſiding* or *abiding* at home. occ. Pſ. lxviii. 13. Comp. 2 Sam. i. 24. As a N. maſc. נוה *An habitation* or *place of reſidence*, of men. Job v. 3, 24. Pſ. lxxix. 7. Iſa. xxvii. 10. & al freq.—of God. Exod. xv. 13. 2 Sam. xv. 25. *A houſe, fold* or *ſhelter* for ſheep, *a ſheep-cote.* 2 Sam. vii. 8. 1 Chron. xvii. 7. Iſa. lxv. 10. Comp. Jer. vi. 2. (Plur. in Reg. נוי Jer. xxiii. 3. and plur. fem. נות Zeph. ii. 6.) *A ſtable* or *reſting place* for camels. Ezek. xxv. 5. *A dwelling* or *den* for dragons or ſerpents. Iſa. xxxiv. 13. xxxv. 7.

In Jer. l. 7, *Jehovah is called* נוה צדק the habitation or home *of the righteous*, (Comp. Deut. xxxiii. 27. Pſ. xc. 1. and xci. 1.) and hence with Mr. *Bate*, we may, perhaps beſt explain the Verb in Exod. xv. 2, *He is my God*, ואנוהו *and* I will make *him* my home, my refuge or my reſt."

Hence Gr. *ναιω to dwell, inhabit, ναος*, attic. *νεως a temple.*

## נול

Occurs not as a V. either in Heb. or Chaldee, but in Arabic the cognate נאל and ניל ſignify *To give, preſent, give largely* or *liberally.* Chald. As a N. נולו *A gift, a preſent.* occ. Ezra vi. 11; where the Vulg. renders נולו יתעבד *let it be made a* gift or preſent, by publicetur *let it be confiſcated*, and perhaps the LXX. meant the ſame by their verſion *το κατ' εμε ποιηθησεται let it be put in my power.* As a N. נולי The ſame. occ. Dan. ii. 5. iii. 29; in the former of which texts *Theodotion* has *διαρπαγησονται ſhall be plundered*, the Vulg. publicabuntur *ſhall be confiſcated*, and in the latter *Theodotion εις διαρπαγην for plunder*, or according to the *Alexandrian* M. S. *διαρπαγησονται*, and the Vulg. vaſtetur *ſhall be plundered.* The Chaldee Ns. then appear to mean *a gift* or *preſent*, either to the prince's treaſury, or to the public in general, i. e. to whoever had a mind to ſeize them; and on the above paſſages, it may not be amiſs to obſerve that after Hannibal had fled to Antiochus, the Carthaginians in the true oriental ſtyle, "bona ejus publicarunt,

carunt, domum à fundamentis disjecerunt, *confiſcated his goods, and demoliſhed his houſe from the foundation* ;" as *C. Nepos* informs us, *Hannibal* §. 7.

As for the Rabbinical interpretation of the above Nouns by *a dunghill*, it is, as we have ſeen, unſupported by the ancient verſions, and, as *Michaelis* on *Lowth*'s Prælect. de Sacrâ Poeſ. Heb. p. 478, has well remarked, " who would ſuffer *dunghills* in a celebrated, much more in a royal City ?"

## נזד See under זד II.

## נזה

With a radical, but mutable or omiſſible, ה.

*To leap, leap out*, " ſalire, aſſilire, exilire," which *Schultens*, in his M. S. Orig. Heb. obſerves is the primary ſenſe of the cognate Arabic נזי, whence in that language it alſo ſignifies *to ſpurt* out as blood, and *to leap* or *exult*, as the heart in joy. Comp. *Caſtell* under נזו.

I. In Kal, *To leap* or *ſpurt out*, as blood from a wounded body. occ. Lev. vi. 27, or 20, twice. 2 K. ix. 33. Iſa. lxiii. 3.

II. In Hiph. *To cauſe to leap forth, to ſprinkle*, as blood, oil or water. See Exod. xxix. 21. Lev. xiv. 7, 16. Num. viii. 7. xix. 18.

III. In Hiph. *To cauſe to leap* or *exult*. occ. Iſa. lii. 15. Ver. 14. *As many were aſtoniſhed at thee ; (his viſage was ſo marred more than any man, and his form more than the ſons of men)* ver. 15. ויז *ſo* ſhall he cauſe *many nations* to leap, (" 1ſt. for joy and alacrity, 2dly. for deſire, and inclination towards, 3dly. for admiration and holy aſtoniſhment; all which views are clearly authorized by the uſe of the Arabic dialect," ſays *Schultens*) *and kings ſhall ſhut their mouths at him*, through wonder and veneration namely.

It muſt be obſerved, that, though this V. in the Heb. Bible always drops it's initial נ, yet that letter is retained not only in the Arabic נזי but in the Chaldee derivative נרא. See Targ. on 2 K. ix. 33. And from the Heb. נזה may likewiſe be derived the Greek Νιζω *to waſh*.

## נזל

I. Intranſitively, *To diſtil, trickle* or *run down*, as water. Pſ. cxlvii. 18. Jer. xviii. 14.—as the dew. Deut. xxxii. 2. Tranſitively, *To diſtil, let drop*, or *trickle down*. Num. xxiv. 7. Job xxxvi. 28. Jer. ix. 18. Comp. Iſa. xlv. 8. In Hiph. *To cauſe to diſtil* or *trickle*. occ. Iſa. xlviii. 21. As participial Ns. maſc. plur. נוזלים and נזלים *Trickling ſtreams*. Pſ. lxxviii. 16. Prov. v. 15. Iſa. xliv. 3. Exod. xv. 8 ; where it is applied to the waters of the ſea, which though naturally *tending downwards* were made *to ſtand on an heap*.

II. *To trickle down*, or *melt*, as the mountains on which Jehovah deſcended in *Fire*, (ſee Exod. xix. 18. Deut. iv. 11.) ſo that *they* נמסו *melted like wax at the preſence of Jehovah*. (Pſ. xcvii. 5.) Jud. v. 5. Iſa. lxiv. 1, 3.* And obſerve that even the pure elementary Fire of Nature, when collected in the focus of a good burning-glaſs, " *vitrifies* or *turns to glaſs* almoſt all the fixed ſolids yet known that are not diſſipated thereby."†

III. *To diſtil, flow out*, as odours. So LXX. ῥευσατωσαν and Vulg. fluant. occ. Cant. iv. 16.

IV. As a N. fem. plur. מזלות *Effluxes* or *ſtreams* of light, particularly from *the planets, The planetary fluxes*. occ. 2 K. xxiii. 5 ; where they are diſtinguiſhed from בעל *the ſolar orb* or *fire*, from שמש *the ſolar light*, ירח *the lunar light*, and from כל צבא השמים *the whole hoſt of heaven* or *the fixed ſtars*.

Der. Perhaps, dropping the initial נ, as uſual the Lat. *ſtilla, ſtillo, diſtillo*, and Eng. *to ſtill, diſtil*, &c.

## נזם

Occurs not as a V. in Heb. but according to *Schultens* in his M. S. Orig. Heb. it denotes *connecting cloſely with a claſp*, " nexum arctiorem per fibulam." As a N. נזם *A ring* to be worn either *on the ear*, as Gen.

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* Comp. *Heſiod*. Theogon. lin. 861, &c.

† See *Boerhaave*'s Chemiſtry, Vol. I. p. 147, 213. Edit. *Dallowe*, and p. 279, 341. Edit. *Shaw*.

xxxv. 4. Exod. xxxii. 2, 3;—or *on the noſe*, Gen. xxiv. 47. Iſa. iii. 21. Ezek. xvi. 12. Comp. Prov. xi. 22. “ It is the cuſtom, *in almoſt all the eaſt* for the women to wear *rings in their noſes, in the left noſtril*, which is bored low down in the middle. *Theſe rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never ſaw a girl or young woman in Arabia or in all Perſia who did not wear a ring after this manner in her noſtril.*” Thus Sir *John Chardin*, cited in Mr. *Harmer*'s Obſervations on divers Paſſages of Scripture, Vol. II. p. 390. where the reader may be further ſatisfied on this ſubject.[*] And by the above deſcription of theſe oriental *noſe-rings*, one might perhaps not improbably derive the Heb. נזם from the V. זם *to deviſe*, q. d. *A device*, from it's *artificial* form; eſpecially ſince it is joined with חלי and חלית *a curiouſly wrought ornament*, Prov. xxv. 12. Hoſ. ii. 13; and ſince the Heb. has two names for *ear-rings*, namely our נזם and עגיל (Ezek. xvi. 12.) and ſince Sir *John Chardin*, (cited *Obſervations*, &c. as above, p. 393.) remarked in his time *two* ſorts of *ear-rings* worn in the Eaſt. “ Some of the eaſtern *ear-rings*, he tells us, are ſmall, and go ſo cloſe to the ear, as that there is no vacuity between them; others are ſo large,[†] that you may put the fore-finger between, *adorned with a ruby and a pearl on each ſide of it, ſtrung on the ring*.” The latter of theſe two ſorts, I ſhould (with all due deference to the ingenious author of the *Obſervations*) apprehend was called in Heb. נזם from it's *artificial ſtructure*, as the other was named ſimply עגיל *a ring* from it's *circular form*.

“ I have ſeen ſome of theſe [larger] ear-rings, adds Sir *John Chardin*, with figures upon them, and ſtrange characters, which I believe may be taliſmans or charms, or perhaps nothing but the amuſement of old women. The Indians ſay they are preſervatives againſt enchantments. Perhaps the *ear-rings* of Jacob's family [which he buried with the ſtrange gods. Gen. xxxv. 4.] were of this kind.” Thus my Author. And indeed it appears from Hoſ. ii. 13, or 15, that the idolatrous Iſraelites in after times wore *ear-rings* in honour of *Baal* or *the Sun*, as perhaps the Midianites likewiſe did, Jud. viii. 24, 25, 26; as well as שהרנים or *creſcents* in honour of the *Moon*. And Jacob's ſons might have brought ſome idolatrous trumpery from Shechem, and ſome unwarrantable practices and ſuperſtitious ornaments might have crept into Laban's family, before Jacob left Padan-Aram; tho' Laban was far from being an idolater in the worſt ſenſe of the word. See Gen. xxxi. 24, 49, 50, 53.

## נזק

*To damage, impair.* It occurs not as a V. in Heb. but as a N. נזק *Damage, loſs.* occ. Eſth. vii. 4.

Chald. As a Participle Pehil, נזק, or according to the *Complutenſian* reading, נזיק *Damaged, endamaged.* occ. Dan. vi. 2. In Aph. *To damage.* occ. Ezra iv. 13, 14. So LXX. κακοποιεω.

## נזר

I. In Kal and Niph. *To be ſeparated, ſet apart, ſequeſtered, alienated, to ſeparate oneſelf.* Iſa. i. 4. Ezek. xiv. 5, 7. Hoſ. ix. 10. Zech. vii. 3. In Hiph. *To ſeparate* others. Lev. xv. 31.—or oneſelf. Num. vi. 2, 3. As a N. נזר *Separation, ſtate of ſeparation* or *ſequeſtration.* Num. vi. 4, 5,

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[*] See alſo *Niebuhr*'s Deſcription de l'Arabie, p. 57. and the *Huetiana* XC. cited in the Gentleman's Magazine for April 1770, p. 169.

[†] So *Niebuhr*, Voyage en Arabie, Tom. I. p. 242. ſays of a woman of *Lobeia* in *Yemen*, “Elle avoit—de grands Anneaux dans les Oreilles. She had great rings in her ears.” Not ſo great however according to the repreſentation of her in the print, as thoſe of a *Schech*'s wife of the valley of *Faran* near Mount *Sinai*, of whom he ſays, p. 133. “ Ses bagues d'Oreille, qu' elle avoit d'Argent, etoient d'une ſi grande circonference, que l'on auroit pu y paſſer la main. Her ear-rings, which were of ſilver, were of ſo great a circumference that one might have put one's hand through them.”

8. As a N. נזיר *Separated*, *ſeparate*. Gen. xlix. 26. Deut. xxxiii. 16. So *Aquila* in this laſt paſſage renders it *αφωρισμενȣ*, and the Targum in both פרישא.

II. As a N. נזיר *A Nazarite*, one who is *ſeparated* from the uſe of certain things, and *ſequeſtered* or conſecrated to the Lord. The particulars of this *Nazariteſhip* may be ſeen. Num. vi. The *Nazarite* was,

1ſt. To abſtain from wine, fermented liquors, and every thing made of grapes. ver. 3, 4.

2dly. To let his hair grow. ver. 5.

3dly. Not to defile himſelf by the dead. ver. 6, 7.

[*] And in each of theſe particulars he was a lively type of Chriſt, whoſe extraordinary endowments as man were not from any *natural cauſes* but from *above*, even from the *Spirit of God*, (See John iii. 34. Luke iii. 22. iv. 1. Acts x. 37. & al. comp. Eph. v. 18.) who was inveſted with all *power* and *authority*, of which [†] *hair* was an emblem, (comp. 1 Cor. xi. 4, 7. in the Greek) and who was entirely *ſeparate* from *dead works*, from *ſin*, and *ſinners*.

It would far exceed the bounds of a Lexicon, to quote all the prophecies wherein the *Meſſiah* is deſcribed as endowed with theſe high qualifications. Many of the predictions concerning Chriſt may be reduced to one or other of theſe heads. And in order to turn the attention of men to him as the *true Nazarite* (in whom the type was completely fulfilled) a remarkable circumſtance is obſerved of *Jeſus* by St. Matthew, ch. ii. 23, *He came and dwelt in a city called* Nazareth, *that it might be fulfilled which was ſpoken by the prophets he ſhall be called*, (i. e. truly and juſtly, ſee Luke i. 32, 35.) [*] Ναζωραιος *a Nazarite*. (Vulg. Nazaræus.) So that whilſt the Jews and Romans were calling him in contempt ὁ Ναζωραιος and Ναζαρηνος, the *Nazaræan* and *Nazarene*, the providence of God was at the ſame time pointing him out to mankind as the *true Nazarite*, from the circumſtance of his dwelling in that city which had been prophetically, with a view no doubt to this important event, called *Nazareth*, or the city of *The Nazarite*: Even as *Pilate*, by the inſcription on our Lord's croſs, proclaimed him both to Jews and Gentiles, to be *Jehovah the Saviour*, ὁ Ναζωραιος, *the* expected *King of the Jews*; though doubtleſs he intended by it to ridicule and blaſt his pretenſions. See John xix. 19, 20; and comp. *Greek* and *Eng.* Lexicon in Ναζωραιος. As a N. נזר *The ſeparation*, i. e. *the ſign of the ſeparation* or *long hair* of the Nazarite. Num. vi. 7, 19. Hence

Jer. vii. 29, גזי נזרך *Cut off thine* hair, (Tonde *Nazaræatum* tuum, *Montanus*) is addreſſed to *Jeruſalem*, in alluſion to the *Nazarites*, to denote that that city was now become

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[*] See an ingenious Treatiſe entitled, *The Creation, the Ground-work of Revelation*, &c. printed at *Edinburgh* 1750. p. 60. & ſeq.

[†] As repreſenting the *Irradiation of the Sun*, the ſource of all *material* or *mechanical power*. Thus the ſupernatural *ſtrength* of *Sampſon* (who had his Heb. name שמשון from שמש *the ſolar light*, and who was a moſt ſtriking type of the *Sun of Righteouſneſs*, ſee *Clark*'s Note on Judg. xiii. 24.) was annexed to his *ſeven Nazaritical locks of hair*. See Judg. xvi. 17—20. *Hair* was likewiſe among the heathen an emblem of *power* or *authority*, and that till very late among ſome of the German and Gothic nations. Thus the celebrated *Monteſquieu* obſerves (Eſprit des Loix Liv. 18. ch. 23.) " Les Roix des Francs, des Bourguignons, des Wiſigoths, avoient pour Diadéme leur *longue chevelure*. The Kings of the Franks, of the Burgundians, and Wiſigoths, had inſtead of a *diadem* their *long hair*." And the Preſident *Henault* (Abregé Chronol de l'Hiſt. de France) " Les Rois Francs & les Princes de leur race portoient une *longue chevelure*, & etoient par là diſtingués de leurs ſujets; *Principes et ornatiorem capillum habent*, (*Tacit.* De Mor. Germ.) ce qui ſert à expliquer ce qui ſe pratiquoit lorſque l'on vouloit rendre un roi inhabile à la couronne: *on le raſoit*, & dès-lors il rentroil dans l'Ordre des ſujets. The Frankiſh Kings and the Princes of their race wore their *hair long*, and were by that diſtinguiſhed from their ſubjects; as *Tacitus* ſays of the Germans, " Their Princes have *finer hair*;" which ſerves to explain what was practiſed, when they wanted to render a king incapable of the crown: *they ſhaved him*, and from that time he entered into the rank of ſubjects."

[*] The word thus ſpelt with an ω is found in *Theodotion*'s Verſion of Amos ii. 12.

*profane*, and as ſuch rejected by God. Comp. Numb. vi. 5, 7.

III. As a participial N. נזיר *Separated* from it's uſual ſtate and condition. It is ſpoken of the vine in the ſabbatical and jubilee years, which though it naturally requires much culture, was in thoſe years ordered to be left *unpruned*, and *undreſſed*, and *ſet apart* from private property to public utility. occ. Lev. xxv. 5, 11.

IV. As a N. נזר *A crown, diadem*, or other *ſign of ſeparation* or *diſtinguiſhed dignity*, whether regal, as *2 Sam. i. 10. 2 K. xi. 12.—or prieſtly, Exod. xxix. 6. xxxix. 30. Comp. ch. xxviii. 36. The *holy oil* with which Aaron was anointed is called by this name, Lev. xxi. 12. *Becauſe* נזר the ſeparation, (or mark of ſeparation) *the anointing oil of his Aleim, is upon him.* So *Aquila* excellently renders this paſſage, *ὁτι αφορισμα, ελαιον αλειμματος θεȣ αυτȣ, επ' αυτῳ.* As a participle maſc. plur. Huph. in Reg. מנזרי *Crowned*, or *diſtinguiſhed by ſome peculiar mark of dignity.* occ. Nah. iii. 17.

## נח

I. *To reſt* or *ſettle* after motion, labour or toil. See Gen. viii. 4. Exod. x. 14. xx. 11. xxiii. 12. In Hiph. *To cauſe to reſt* or *ſtay*, *to give reſt*, *to ſettle* in ſome certain ſtate or place, *to place*, *ſet*. See Gen. ii. 15. xix. 16. xxxix. 16. xlii. 33. Exod. xvi. 33, 34. xxxiii. 14. Deut. xii. 10. Ezek. v. 13. Exod. xvii. 11. *And when* יניח ידו he let *his hand* reſt, i. e. let *it* down. As Ns. נוח *A reſt, reſting place.* Eſth. ix. 16. 2 Chron. vi. 41. Fem. נחת *Reſt, quietneſs.* Job xvii. 16. Prov. xxix. 9. Job xxxvi. 16. נחת שלחנך What is ſet *on thy table.* מנוח *A reſt* or *reſting place.* Gen. viii. 9. מנוחה and מנוחה Nearly the ſame. Gen. xlix. 15. Num. x. 33. & al.

שר מנוחה Jer. li. 59, ſeems to mean as rendered in our margin, *Chief Chamberlain*, or as we might call him, *Lord High Chamberlain.* מי מנוחת Pſ. xxiii. 2, rendered ſtill *waters*, but ſeems to denote *waters* of reſting, or lying down, i. e. waters near which the cattle *lie down to reſt* towards noon. There could ſcarcely be a more delightful image in the hot eaſtern countries. To this purpoſe *Schultens* in his printed Orig. Heb. Lib. 1. cap. 7. §. 4. and in his M. S. Orig. Heb. under נח and on Prov. xxi. 16. I add that Gen. xix. 1—7, preſents us with an oriental paſtoral ſcene of this kind. Comp. Cant. i. 7. and *Virgil*, Georgic. III. lin. 327—336.

II. As a N. fem. מנחה, in Reg. מנחת, "*A gift*, *oblation* or *preſent* to God or man, q. d. what *is ſet* before another. Jud. vi. 18—'*Till I bring* מנחתי my preſent, והנחתי and ſet *(it) before thee.* The *preſent* here was the *kid offered* to God, and indeed [מנחה] is a general word that included the *ſacrifices* as well as the other offerings." Thus Mr. *Bate.* And, no doubt the remark contained in theſe latter words is ſo far juſt that מנחה is applied to the bloody as well as to the unbloody offerings. (Comp. 1 Sam. ii. 17. xxvi. 19. 1 K. xviii. 29.) Yet when we expreſsly read, Gen. iv. 2, that *Abel was a keeper of ſheep*, but that *Cain was a tiller of the ground*, and ver. 3, *that Cain brought of the fruit of the ground* מנחה an offering *to Jehovah*, and ver. 4, *Abel of the firſtlings of his flock, and of the fat thereof; and that Jehovah had reſpect unto Abel, and to* מנחתו his offering, *but* (ver. 5.) *to Cain, and to* מנחתו his offering *he had not reſpect*;—When I ſay we attentively peruſe this paſſage, and further reflect, that tho' the מנחה * *bread*—or *flower-offering*, (as the

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* It is no more improbable that King Saul ſhould wear a kind of *crown* at the battle of Gilboa, than that our King Richard the IIId. ſhould do ſo at the battle of Boſworth, as the hiſtorians unanimouſly affirm he did; and as *Rapin* ſays Henry V. did at the battle of Azincourt, Vol. I. p. 513. Edit. *Tindal*, Fol.

* In our Tranſlation leſs properly rendered *meat*-offering.

Heb. word generally ſignifies, when ſpoken of the ſacrifices) with it's attendant drink-offering, was indeed ordered to be offered by the Moſaic law, and that doubtleſs as a type of Chriſt's ſufferings, and of his acceptableneſs with God; yet that it certainly repreſented his death and ſufferings in a much leſs ſtriking manner than an animal, a lamb or ſheep ſuppoſe, agonizing and dying under the knife of the prieſt, and afterwards burning on the altar; and that accordingly the *bread*-offering was never offered by the law of Moſes for the *remiſſion of ſin*, nor is any promiſe of *forgiveneſs* ever made to it, unleſs where the offerer could not procure an animal ſacrifice; but that all the ſacrifices for ſin, to which the promiſe of *forgiveneſs* is frequently annexed, were of the *animal* or *bloody* kind; and that, as St. Paul obſerves Heb. ix. 22, *Without ſhedding of blood there was* (by the law) *no remiſſion*, and that in the caſe of Cain and Abel in particular the ſame Apoſtle remarks, Heb. xi. 4, that *by faith Abel offered* πλειονα Θυσιαν *a more excellent* or *fuller ſacrifice than Cain.*—If we ſeriouſly weigh all theſe particulars we ſhall ſee reaſon to conclude that the *matter* of Abel's ſacrifice was more acceptable to God than that of Cain's as better repreſenting the ſufferings and death of the promiſed ſeed for the ſins of the world. And further as Abel is ſaid to have offered *his ſacrifice in faith* (ſurely of the Redeemer to come, and of the redemption through his *blood*) and this is given by St. Paul as the reaſon of his offering the *more excellent ſacrifice*, we may infer that Cain did *not* bring his offering in the *ſame faith* as Abel did, and that by preſenting *only the fruits of the ground* he acknowledged indeed Jehovah as his Creator and Preſerver, but not as his Redeemer, and had apoſtatized from the faith of a *divine* but *ſuffering* and *dying Saviour*, and conſequently was the firſt DEIST that ever was in the world.

נחח Occurs not as a V. in this reduplicate form, but hence

I. As a N. ניחוח or ניחח *Entire reſt*, *quiet* or *ceſſation from anger*, *total appeaſement*. It is uſed only in the phraſe ריח הניחח, or הניחוח—*the odour of* appeaſement, or the appeaſing *odour*, which the LXX. conſtantly (except in one paſſage, Lev. xxvi. 31.) render by *οσμη ευωδιας* a ſweet ſmelling *odour*; and which is once, Gen. viii. 21, applied to the patriarchal, as it very frequently is to the levitical, and ſometimes, as Ezek. vi. 13. xvi. 19, to the idolatrous ſacrifices. It plainly alludes to the effect of *ſweet* or *aromatic odours* in *calming* or *quieting* the ſpirits in anger, and ſo *pacifying*.

II. Chald. As Ns. maſc. plur. ניחוחין *Sacrifices of reſt* or *appeaſement*. occ. Ezra vi. 10; where LXX. Ευωδιας *Sweet odours*. Vulg. Oblationes *Offerings*. But in Dan. ii. 46, ניחחין appears really to ſignify *ſweet odours*, (ευωδιας as *Theodotion* renders it,) or more ſtrictly, *odoriferous* or *ſweet ſcented waters*, which Nebuchadnezzar ordered לנסכה *to pour out* or *ſprinkle* before Daniel, by no means as an act of divine worſhip, which ſurely the prophet would not have ſuffered (Comp. Act. xiv. 11—14.) but merely as a token of civil reſpect, which is ſtill uſual in the eaſt to this day. See more in *Obſervations on divers Paſſages*, &c. Vol. II. p. 72.

DER. From נוח the Greek Νυξ, *νυκτος*, Lat. *Nox*, *noctis*, Goth. *Nauts*, Saxon Nih$^{t}$, German *Nacht*, French *Nuit*, and Eng. *Night*, time of *reſt*.

## נחה

With a radical, but mutable or omiſſible, ה.

In Kal and Hiph. *To lead*, *lead* or *bring along*, *guide*, *conduct*, as a general his army, or a ſhepherd his flock, or the like. Exod. xxxii. 34. נחה את העם Lead *the people*. Comp. Exod. xiii. 21. xv. 13. Pſ. lxxvii. 21. It is ſeveral times followed by the V. נהל which is *to lead gently and with care*, *to tend*, but נחה *to lead along* in general. See Exod. xv. 13. Pſ. xxxi. 4.

## נחל

I. In Kal, *To inherit*, *to take*, *receive* or *poſseſs by inheritance*, or *as an heritage*. Exod. xxiii. 30. xxxii. 13. xxxiv. 9. Comp. Job vii. 3. Alſo, *To divide* or *diſtribute*, *for an inheritance*. Num. xxxiv. 17, 29. Joſh. xiii. 32. xiv. 1. xix. 51. So the LXX. render it by κατακληρονομεω, καταμεριζω, and the Vulg. by divido. In Hiph. *To cauſe to inherit*. Deut. i. 38. iii. 28. & al. In Hith. *To become an inheritor*, *come to an inheritance*, *be in poſſeſſion*. Lev. xxv. 46. Num. xxxii. 18. xxxiii. 54. & al. As a N. fem. נחלה in Reg. נחלת *An inheritance*, *an hereditary poſſeſſion*. Gen. xxxi. 14. xlviii. 6. & al. freq.

II. As a N. fem. נחילות Pſ. v. 1. the LXX. *Aquila*, *Symmachus* and *Theodotion*, render אל נחילות by Ὑπερ της κληρονομουσης, ſo likewiſe the Vulg. Pro eâ quæ hæreditatem conſequitur, *Concerning her who obtaineth the inheritance*, i. e. the church. The Rev. Mr. *Fenwick* takes אל here for a name of *God*, and renders the whole title, "*To Him who giveth victory*, *the God* of the inheritance, i. e. to *Chriſt* who *gave* the Jews *poſſeſſion* of the earthly *Canaan*, and will bring all his faithful ſervants to his heavenly kingdom, that bleſſed lot of our *inheritance*." *Thoughts on the* Hebrew *Titles of the Pſalms*, p. 17, 18. But Q?

III. As a N. נחל *A valley*, *a torrent*. See under חל X.

## נחם

Denotes *change* of mind or affection. The LXX. have frequently rendered it by μετανοεω, which Greek V. in it's moſt extenſive ſenſe of *changing the mind*, *opinion* or *purpoſe*, ſeems nearly to anſwer it.

I. In Kal, *To comfort*, *conſole*, or *chear* another, *to change* his *mind* from a ſtate of grief and ſorrow to one of eaſe and reſt. Gen. v. 29. xxxvii. 12. l. 21. & al. In Niph. *To be comforted*, *receive comfort*. Pſ. lxxvii. 3. Jer. xxxi. 15. In Hith. *To comfort oneſelf*, *be comforted*. Gen. xxvii. 42. xxxvii. 35. As Ns. נחם and נחמה in Reg. נחמת *Comfort*, *conſolation*. Iſa. lvii. 18. Job vi. 10. Pſ. cxix. 50.

II. In Kal and Niph. *To change one's mind*, *to repent*. See Jud. ii. 18. Jer. xviii. 10. Gen. vi. 6. Exod. xiii. 17. xxxii. 12. In Hith. *To change* or *alter one's mind*, *to repent oneſelf*. Deut. xxxii. 36. Pſ. cxxxv. 14. As a N. נחם *Repentance*. Hoſ. xiii. 14.

In ſeveral of the above cited paſſages, as in others, God is ſaid by this word *to change his mind* or *repent*, when he acts in ſuch a manner as men do when they repent or alter their deſigns, and conſequently changes his method of proceeding; though in truth *He changeth not*, but his creatures. See Num. xxiii. 19; and comp. 1 Sam. xv. 11, with ver. 29.

## נחץ

*To haſten*, *urge*. Once as a Participle paoul, 1 Sam. xxi. 8. The LXX. render it κατα σπουδην *in haſte*, or according to the *Alexandrian* MS. κατασπευδον, *haſtening*; ſo the Vulg. urgebat *urged*. In Arabic likewiſe the Verb ſignifies *To be inſtant*, *urge*, *be importunate*.

## נחר

*To ſnort*, *to force the breath with violence thro' the noſtrils*. The Verb is often uſed in Arabic in the ſame ſenſe. Hence

I. As a N. maſc. plur. in Reg. נחירי *The noſtrils*. occ. Job xli. 11.

Hence Lat. *Nares*, the ſame.

II. As Ns. נחר and fem. in Reg. נחרת *Snorting*, as of a war-horſe enraged or exulting. occ. Job xxxix. 20. Jer. viii. 16. See *Bochart*, Vol. II. p. 123, 126.

III. *To ſnort*, as in anger. occ. Cant. i. 16.

The Heb. נחר, like the Greek ῥεγχω, ῥογχος ῥογχαζω, the Lat. *ſterto*, and Eng. *ſnort*, words of the ſame import, ſeems to be formed by an Onomatopœia from the ſound.

## נחש

I. *To view, eye, obſerve attentively, to uſe attentive* or *ſubtile obſervation.* 1 K. xx. 33. Gen. xxx. 27; where the Vulg. renders it nearly in this ſenſe, Experimento didici, ſo the Eng. Tranſl. *I have learned by experience.* As a N. נחש *An eyeing, viewing, reconnoitring.* Num. xxiii. 23. Comp. ver. 13, 14, 27, 28. and ch. xxii. 41. So ch. xxiv. 1, *Balaam went not as (he had done) at other times*, namely thrice before, לקראת נחשים to reconnoitre, literally, to meet with reconnoitrings, *but he ſet his face towards the wilderneſs* where Iſrael was encamped, "reſolved, ſays *Clark*, to curſe them at all adventures without aſking God's leave."

II. *To look, ſearch* or *inquire accurately.* Gen. xliv. 5. והוא נחש ינחש בו *And he would ſurely* ſearch accurately *for it*, i.e. for the cup. Ver. 15. *Did ye not know that ſuch a man as I* נחש ינחש would ſearch carefully or accurately. Our Tranſlation after the LXX. (*οιωνισμῳ οιωνειται*) renders theſe Heb. words by *can certainly divine.* But could the Patriarch mean to make his brethren look upon him as a *diviner?* or could his ſteward mean to ſay as the LXX. and our Tranſlation repreſents him, at ver. 5, that Joſeph *divined by the cup?* Since when it was gone, he knew which way it went. The other ſenſe here propoſed is eaſy and natural.

III. *To augur, to uſe auguries, to obſerve attentively* ſome natural phenomena, as the flight of birds, the bowels of animals, &c. in order to *divine futurities.* So LXX. *οιωνιζομαι*, Vulg. augurari. Lev. xix. 26. 2 K. xvii. 17. xxi. 6. 2 Chron. xxxiii. 6. As a participial N. מנחש *An Augur.* Deut. xviii. 10.

IV. As a N. נחש *A ſerpent.* Theſe animals are ſo remarkable for *attentively eyeing* of objects, that **a ſerpent's eye* became a proverb among the Greeks and Romans, wh applied it to thoſe who *view* things *ſharp* and *attentively*; and etymological writer derive the Greek *Δρακων a Dragon*, (a kin of *ſerpent)* from *δερκειν to view, behold*, an *οφις a Serpent*, from *οπτομαι to ſee.** A ingenious writer ſpeaking of the ſuppoſe *faſtination* in the Rattle-ſnake's *eye*, ſays "It is, perhaps, more univerſal among the poiſonous ſerpents than is ſuppoſed for our common viper has it." *Watſon'* Animal World Diſplayed, p. 284. Se more on this ſubject in the Author himſelf

V. As a N. נחש *The ſea-ſerpent.* occ. Amo ix. 3. Comp. Job xxvi. 13. and Iſa. xxvi 1. and ſee under ברח IV.

VI. As Ns. fem. נחשה, נחושה and חשת *Copper, native* † *braſs.* Job xxviii. 2. xl 13. Deut. viii. 9. & al. freq. As a parti cipial N. נחוש *Brazen, made of braſs.* Jo vi. 12. 2 Sam. xxii. 35. & al. This me tal, *copper*, ſeems to be thus denominate from it's *colour* reſembling the uſual one o *ſerpents.* Accordingly Moſes made th *ſerpent*, which he was commanded to ſe up, of *copper.* Num. xxi. 9; where th expreſſion is remarkable, עש משה נחש נחשת. So *Gold* is called זהב from its *ſplen dour* and *Silver* כסף from it's *pale colour* And as man, no doubt, was acquainte with animals before he was with minerals (comp. Gen. ii. 19, 20, with ch. iv. 22.) i ſeems highly probable, that the primeva language might, in ſome inſtances, an where there was a *ſimilarity of qualitie* deſcribe the latter by names deduced from thoſe which were at firſt given to th former. And in the preſent caſe, it is ob ſervable, that *copper* is not only of a *ſerpen tine colour*, but reſembles thoſe noxious ani mals in it's *deſtructive* properties, being i all it's preparations accounted ‡ *poiſonous.*

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* "*Serpentis oculus.* Ὀφιος ὄμμα. *De his dici conſuevit qui* acribus & intentis intuerentur oculis; ab Animante *ſumptâ metaphorâ.*"

ERAMSI ADAG.

* See *Martinii* Lexic. Etymol. in *Draco.*

† It may not be improper to remark here, th what we commonly call *braſs*, and the French, cuiv jaune, *yellow copper*, is a factitious metal, compoſed o *copper* and *lapis calaminaris.*

‡ "*Copper* has been ſwallowed crude without harm and returned *without diſſolving* in the body. But it *preparatio*

VII. As a N. fem. נחשת *Poiſoncus filth*, like *verdegreaſe*, which is the *ruſt*, or more properly, *a ſolution of copper*. Comp. Ezek. xxiv. 11, and under חלא II.

VIII. As a N. fem. in Reg. נחשת *A chain* or *fetter of braſs* or *copper*. Lam. iii. 7; where LXX. *χαλκου μου* my *braſs*. So plur. נחשתים *Braſſes*, as we ſay *Irons*. Jud. xvi. 21. 2 Chron. xxxvi. 6. In both theſe paſſages the LXX. render it by *πεδαις χαλκαις brazen fetters*, as *Theodotion* alſo doth, Jer. xxxix. 7.

IX. נחשתן. See among the Pluriliterals.

## נחת

I. In Kal, Intranſitively, *To deſcend, come down.* occ. 2 K. vi. 9. Pſ. xxxviii. 3. Jer. xxi. 13.

Chald. The ſame. Dan. iv. 10 or 13, 20 or 23.

Tranſitively, *To cauſe to deſcend.* Pſ. xviii. 35, *And mine arm* נחתה cauſeth to deſcend *a bow of braſs*, i. e. bendeth it ſo, that the ends *deſcend* towards each other. Comp. 2 Sam. xxii. 35. Pſ. xi. 2; and ſee Dr. *Chandler*'s Life of King David, Vol. II. p. 199, Note. In Hiph. *To cauſe to deſcend* or *come down.* Joel iii. 11. or 16.

Chald. In Aph. *To cauſe to deſcend, bring down,* or perhaps, *To place, lay up*; borrowing this ſenſe from the Heb. נח. occ. Ezra v. 16. vi. 1, 5. In Huph. *To be made to deſcend, brought down.* occ. Dan. v. 20. So *Theodotion κατηνεχθη he was brought down.* As a Noun נחת *A deſcent, lighting down.* occ. Iſa. xxx. 30. Comp. Pſ. xxxviii. 3.

II. *To deſcend into, to penetrate, pierce,* as arrows. occ. Pſ. xxxviii. 3. So the LXX. *ενεπαγησαν*, and Vulg. infixæ ſunt, *were infixed.* In a metaphorical ſenſe, ſpoken of reproof, *To penetrate* the mind. occ. Prov. xvii. 10; where *Theodotion* ηξει εις *will come into*, Eng. Tranſl. *entereth into.* Tranſitively, *To cauſe to deſcend into.* occ. Pſ. lxv. 11. נחת גדודה *He (God)* cauſeth (the wet or rain) to deſcend into or penetrate *the ſurface.*

III. As a Particle תחת denotes being *under* in *ſituation* or *ſubſtitution*, or as *an effect.*

1. *Under.* Deut. xxxiii. 13. Jud. iv. 5. & al. freq.
2. With מ prefixed מתחת *Underneath, below,* (q. d. *at under*) Gen. i. 7. Jud. iii. 16. 1 K. iv. 12. Alſo, *From under.* Exod. vi. 6.
3. למתחת *At under, under.* 1 K. vii. 32.
4. תחת *Inſtead of, in the place of, for.* Gen. ii. 21. xxxvi. 33. xxx. 2. l. 19. Ezek. x. 20. & al freq. So with a V. infinitive, *Inſtead of, whereas.* Iſa. lx. 15. תחתיו *In the place of himſelf, in his own place.* Exod. xvi. 23. Comp. Lev. xiii. 23. Joſh. v. 8.
5. *For, on account of, becauſe of.* 2 Sam. xix. 22. Prov. xxx. 21.

IV. As a N. maſc. plur. תחתים *Lower* or *loweſt*, namely, ſtories, or floors; to this purpoſe the LXX. Καταγαια. occ. Gen. vi. 16. As a N. fem. תחתיה and תחתית *Lower, loweſt.* Pſ. lxxxvi. 13. Exod. xix. 17. Deut. xxxii. 22. Job xli. 15. Pſal. cxxxix. 15. Ezek. xxxi. 14. & al. As a N. תחתון *Lower, nether, inferior.* Joſh. xviii. 13. 1 K. vi. 6. & al.

DER. *Neath, beneath, underneath, nether,* &c.

## נטה

With a radical, but mutable or omiſſible, ה, and with a נ radical, but often dropped.

*To ſtretch, ſtretch out* or *forth, to tend, verge, decline, incline,* tendere, vergere, clinare, inclinare, declinare.

I. In Kal, *To ſtretch out*, as a tent. Jer. x. 20. Gen. xii. 8. xxvi. 25. In this view it is applied to Jehovah's *ſtretching out the heavens*, either at their original formation, as Iſa. xliv. 24. xlv. 12. li. 13. Zech. xii. 1;—or as a *curtain-covering* in his own tremendous appearances to men. Pſ. civ. 2. Comp. Job ix. 8. Iſa. xl. 22. Pſ. xviii. 10, 12. Deut. iv. 11. As a N. fem. plur.

מטות

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*preparations*, given internally, ſometimes prove ſo violent and hazardous, that few chuſe to employ them where ſafer medicines may anſwer the end. They are moſt of them emetic and diſorder the body too much; ſo as to approach the nature of *poiſon* rather than that of remedies." Dr. *Shaw*'s Note on *Boerhaave*'s Chemiſtry, Vol. I. p. 92.

מטות *The ſtretchings-out, extenſions*, as of the wings of an army. occ. Iſa. viii. 8.

II. In Kal, *To ſtretch out*, as a line. 2 K. xxi. 13. Iſa. xxxiv. 11. Comp. Zech. i. 16.

III. In Kal, *To ſtretch out*, as the hand, or what is holden in it. See Exod. vi. 6. viii. 6, 16. ix. 22. Jer. vi. 12.

IV. In Kal, *To ſtretch out*, *extend*, as a ſhadow. 2 K. xx. 10. Jer. vi. 4. *The ſhadows of the evening* ינטו are ſtretched out. Thus *Virgil*, Eclog. I. lin. 84, deſcribing the evening,

Majoreſque *cadunt altis de montibus* umbræ.

So Pſ. cii. 12. *My days are like a ſhadow* ſtretched out, "and near to being loſt in total darkneſs. So alſo Pſ. cix. 23." *Taylor*'s Concordance. Jud. xix. 8. עד נטות היום *Until the day* ſtretched out, i. e. *until* afternoon.

V. In Hiph. *To ſtretch out* or *downwards*, *incline*, *let down*, *bow down*, as a pitcher. Gen. xxiv. 14.—the ear. Pſ. xxxi. 3. xlix. 5—the heart. Pſ. cxix. 12. cxli. 4. 1 K. xi. 4. comp. ver. 9, where the V. is uſed in Kal intranſitively.

VI. In Kal, *To decline*, *turn aſide*, as from a way. See Gen. xxxviii. 1, 16. Num. xx 17. xxii. 23. Pſ. lxxiii. 2; (where obſerve that the marginal and *Complutenſian* reading is נטיו רגלי *my feet* declined, but the common reading נטוי רגלי being or having declined (*with*) *my feet*, may well be admitted. See Pſ. xxxii. 1.) Comp. Pſ. cxix. 57. In Hiph. *To cauſe to decline*, *ſeduce*. Pſ. cxxv. 5. Prov. vii. 21; where *Montanus*, declinare fecit *ſhe made to decline*, and LXX. απεπλανησε *ſhe ſeduced*. As a N. מטה *A declining*, *turning aſide*, *apoſtaſy*. So Vulg. Averſione. occ. Ezek. ix. 9.

VII. In Hiph. הטה מדין, *To cauſe to decline*, *divert*, *turn aſide*, from judgement, juſtice or right. occ. Iſa. x. 2; and מדין being underſtood, Iſa. xxix. 21. Amos v. 12. Mal. iii. 5. Comp. Prov. xxiv. 11. But in 1 Sam. viii. 3, the V. is applied tranſitively to the judgement itſelf. Comp. Deut. xxvii. 19.

VIII. In Kal, *To incline* or *decline to one's ſide* or *party*, inclinare *vel* vergere ad alicujus partes. See Exod. xxiii. 2. Jud. ix. 3. 1 K. ii. 28.

IX. *To decline from the perpendicular*, *to bow*, *lean*, as a wall, vergere ad ruinam. occ. Pſ. lxii. 4.

X. *To incline*, *bow* or *bend oneſelf*. occ. Jud. xxx. 6. Pſ. xcix. 1; which may be rendered either, Let *the earth*, i. e. all it's inhabitants, תנוט bow, or, Let *the earth* (itſelf) decline, turn aſide, through reverential awe namely. Comp. Pſ. cxiv. 7.

XI. Tranſitively, *To extend*, *effuſe*, *diffuſe*, *pour abroad* or *abundantly*, as a river. occ. Iſa. lxvi. 12; where the French Tranſlation faire couler *cauſe to flow*.

XII. *To ſtretch* or *ſpread out*, as a cloth to lie upon. 2 Sam. xxi. 10.

XIII. Intranſitively, *To ſtretch* or *recline oneſelf*. Amos ii. 8.

And from one or both of theſe two laſt applications, we may account for the ſenſes of the following N.

XIV. As a N. fem. מטה, in Reg. מטת In general, *Somewhat ſpread out* or *a place* where men *are ſtretched out* or *reclined*, ſtratum.

1. It is often rendered *a bed*; but we ſhall be much miſtaken if we ſuppoſe it ever ſignifies ſuch *beds* as are in uſe in this part of the world;* "for in the Eaſt, and particularly in Perſia and Turkey, *Beds* are not raiſed from the ground with bed-poſts, a canopy and curtains; *people lie on the floor*," ſays Sir *John Chardin*. So Mr. *Hanway*, Travels, Vol. I. p. 224, ſpeaking of the reception he met with at *Lahijan* in the province of *Ghilan* in *Perſia*, ſays, "Soon after ſupper the company retired, and *Beds were taken out of the niches* made in the walls for the purpoſe, *and laid on the carpets*. They conſiſted only of two thick cotton quilts, one of which was folded double, and ſerved as a mattreſs, and the other as a covering, with a large flat pillow for the head." And

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* *Obſervations on divers Paſſages*, &c. Vol. II. p. 489.

Dr. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 90, deſcribes "their beds as conſiſting of a mattreſs laid on the floor, and over this a ſheet, (in winter a carpet or ſome ſuch woollen covering) a Divan cuſhion often ſerving them for a pillow or bolſter."—See Gen. xlix. 33. 1 Sam. xix. 13, 15, 16. It appears however from Exod. viii. 3. 2 Sam. iv. 7. 1 K. xx. 30. Gen. xlix. 4. 2 K. i. 6, 16. Pſ. cxxxii. 3, that their beds were anciently, as they are to this day, ſometimes placed in a little *gallery* raiſed at one end of their chambers. Comp. under חדר II. and עלה I.

[*] In great houſes they have ſeveral of theſe mattreſſes, &c. above mentioned, and a *room* on purpoſe to keep them in, and of this kind, namely a *repoſitory for beds*, not a *bed-chamber* in the common ſenſe of the word, might be the place where king Joaſh was concealed, 2 K. xi. 2. 2 Chron. xxii. 11.

2. *An oriental divan* or *ſopha* i. e. "a part of the room raiſed above the floor, and ſpread with a carpet in winter, in ſummer with fine mats; along the ſides are thick mattreſſes about three feet wide, covered commonly with ſcarlet cloth, and large bolſters of brocade hard ſtuffed with cotton are ſet againſt the walls (or rails, when ſo ſituated as not to touch the wall for the conveniency of *leaning*.—As they uſe no chairs it is upon theſe they ſit, and all their rooms are ſo furniſhed." *Ruſſell*, p. 4. Note. See Gen. xlviii. 2. 1 Sam. xxviii. 23. Eſth. i. 6. vii. 8. Amos vi. 4. iii. 12. בפאת מטה *In the corner* or *extremity of the divan*, i. e. in the place of honour, as this ſtill is in the eaſt. See Mr. *Harmer*'s Obſervations on divers Paſſages, Vol. II. p. 60, &c. To what that ingenious writer has produced on this ſubject, I add the teſtimony of Lady *M. W. Montague*, Letter XXXIII. Vol. II. p. 69. "She (*Fatima*, the Kahya's Lady) ordered cuſhions to be given me, and took care to place me in the *corner* (of the divan or ſopha namely) which is the place of honour."

It appears from Ezek. xxiii. 41, that they had ſuch *divans* in their idol temples.

3. *A litter*, *palanquin*, or the like, in which a perſon *lies* or *reclines*. occ. Cant. iii. 7. See *Outlines of a New Commentary on Solomon's Song*, p. 125.

4. *A bier* on which the dead are *reclined* and carried out to burial. "The chriſtians (at Aleppo) are (ſtill) carried to their grave on an open *bier*—the Jews on a *covered one*." *Ruſſell*, p. 130, 132. occ. 2 Sam. iii. 31. But as Abner was a very great man, (ſee ver. 38.) and his funeral attended by the King himſelf, it is not improbable that he was carried to his grave on a ſumptuous *bed*, as Herod the Great was in after-times. See *Joſephus* Ant. Lib. 17. cap. 8. §. 3. and De Bel. Lib. 1. cap. 33. §. 9. The LXX. in 2 Sam. iii. 31, render מטה by κλινη, the very term uſed by *Joſephus* in the paſſages juſt cited.

XV. As a N. fem. מטה plur. מטות and once (Hab. iii. 14.) maſc. in Reg. מטי

1. *A rod* or *branch*, *ſtretching* or *ſhooting out* from the ſtock or body of a tree. Ezek. vii. 10, 11. xix. 11, 12, 14.

2. *A rod* or *ſtaff*, which a man carries in his hand for his aſſiſtance and ſupport. Gen. xlvii. 31. (Comp. Heb. xi. 21.) Exod. iv. 2. & al freq. In this ſenſe it is ſometimes when in Reg. written מט as Gen. xxxviii. 18, 25. Exod. vii. 9. & al. Hence

3. *The ſtaff* of bread, the *ſupport* of human life. Lev. xxvi. 26. Pſ. cv. 16.

4. *A rod* or *ſtaff* for *ſtriking*, ſo for *beating down* or *correcting*. See Iſa. xxviii. 27. x. 5, 15, 24.

5. *The ſtaff* of his ſhoulder, Iſa. ix. 4, means "a *ſtaff* laid acroſs the ſhoulder upon the ends of which ſlaves carried burdens." *Taylor*'s Concordance.

6. *A rod* or *ſtaff*, the enſign of authority, as it frequently is among us to this day. See Pſ. cx. 2. Jer. xlviii. 17.

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[*] See *Obſervations*, &c. Vol. II. p. 488, 9.

7. As a N. fem. plur. מטות *The rods* or *ſhafts* of arrows. Q? occ. Hab. iii. 9. *Thou haſt drawn out thy bow* שבעות מטות אמר *commanding abundant* (or *plenty of*) ſhafts, i. e. lightenings. Comp. ver. 11. Pſ. xviii. 14, 15. One of the Hexaplar verſions renders the Heb. words, Εχορτασας Βολιδας της φαρετρας αυτȣ, *Thou haſt ſatiated* the darts of his quiver.

XVI. As a N. מטה plur. מטות *A tribe*; the diſtinct *tribes* of the ſame people are thus named as *branching* from the ſame original ſtock, like *rods* or *ſhoots* from the ſame tree; and the ſeveral *tribes* of *Iſrael* were moreover denoted by the ſeveral *rods* which the chiefs of the tribes carried in their hands as *enſigns of their tribual authority*. See Num. ch. xiii. xvii. and Comp. ch. xxi. 17. Gen. xlix. 10, 16. and under שבט. III.

XVII. As a Particle מטה

1. *Down*, *downwards*, whither things naturally and mechanically *tend*, by the prevailing preſſure of the expanſion that way. (See this briefly explained under כבד VI.) Deut. xxviii. 43.
2. *Below*, *beneath*. Prov. xv. 24.
3. With ל *to* or *at* prefixed, למטה

*Downwards*, q. d. *To below*. Eccleſ. iii. 21. Ezek. i. 27.

*Below*, *beneath*, q. d. *at below*. Deut. xxviii. 13. Jer. xxxi. 37.

*Below*, *under*, of age or time. 1 Chron. xxvii. 23.—of deſert. Ezra ix. 3.

4. With מ *at*, and ל both prefixed, מלמטה *Beneath*, *underneath*, q. d. *at below*. Exod. xxvii. 5. xxviii. 27. & al.

Der. From Heb. נטה may be derived, by tranſpoſition the Greek τεινω, whence Lat. *tendo* and it's compounds, and hence Eng. *tend*, *tenſe*, (tight) *a tent*, *attend*, *intend*, *pretend*, &c.

### נטל

I. *To impoſe*, or *lay on*, as a burden or yoke. Lam. iii. 28. כי נטל עליו *Becauſe he* (the Lord) layeth (it) *upon him*. As a N. נטל *Burdenſome*, *heavy*. So the LXX. δυσβαστακτον, and Vulg. oneroſa. Prov. xxvii. 3.

II. *To impoſe*, as a puniſhment. 2 Sam. xxiv. 12.

III. *To lade* or *load oneſelf with*, *to bear* or *ſupport*, as a burden. Iſa. lxiii. 9. LXX. ανελαβεν *he took up*, Vulg. portavit *he carried*. As a participial N. maſc. plur. in Reg. נטילי *Carriers*, *bearers*. Zeph. i. 11.

IV. Chald. *To lift up*, *raiſe*, *elevate*. Dan. iv. 31. vii. 4.

The Lexicons and Concordances put ſeveral texts under this root, which properly belong to טל or יטל *To caſt*, *caſt down*, which ſee.

### נטע

*To plant*, *fix*, *infix*.

I. *To plant*, as trees. Gen. xxi. 33. Lev. xix. 23.—as gardens, vine-yards or olive-yards. Gen. ii. 8. ix. 20. Deut. vi. 11. Jer. xxix. 5, 28. As Ns. נטע *A plant*. Job xiv. 9. Iſa. v. 7. מטע *A plant* or *plantation*. Ezek. xxxiv. 29. Iſa. lxi. 3. On Eccleſ. xii. 11, ſee under שמר.

II. *To plant* or *ſettle*, as a nation or people in a particular country. 2 Sam. vii. 10. Pſ. xliv. 3. Jer. xlii. 10. In Niph. *To be planted*, *eſtabliſhed*, ſpoken of great men. occ. Iſa. xl. 24.

III. *To plant*, *fix*, as a tent. Dan. xi. 45. Hence applied to the heavens. Iſa. li. 16. Comp. under נטה I.

IV. It is with great propriety applied to the wonderful *ſtructure* of the ear and it's *inſertion into*, and *connexion with* the head; of which conſult the Anatomiſts. Pſ. xciv. 9.

### נטף

*To diſtil*, *drop down*.

I. In Kal, Tranſitively, *To diſtil*, as the Heavens or clouds do rain. Jud. v. 4. Pſ. lxviii. 9. As a N. maſc. plur. in Reg. נטפי *Drops*. occ. Job xxxvi. 27.

II. In Kal, Tranſitively, *To diſtil*, as the mountains are ſaid to do new wine from the vines there planted; for according to *Virgil*, Georg. II. lin. 112, *apertos Bacchus amat Colles*. Comp. Deut. xxxii. 13. occ. Joel iii. 23. Amos ix. 13.—as the hands do perfumes. occ. Cant. v. 5, 13.

III. In Kal, Intranſitively, Of words or diſcourſe, *To drop* or *diſtil.* occ. Job xxxix. 22. Comp. Deut. xxxii. 2. Tranſitively, Prov. v. 3. Cant. iv. 11.

So *Homer* of *Neſtor*'s eloquence, Il. I. lin. 249.

> Τȣ και απο γλωσσης μελιτος γλυκιων 'PEEN αυδη.
>
> Words, ſweet as honey, from his lips *diſtill'd.*
>
> Pope.

And a ſhepherd ſpeaking of himſelf in *Theocritus*, Idyll. XX. lin. 26, 27.

> —— εκ ϛοματων δε
>
> EPPEE μοι φωνα γλυκερωτερα η μελικηρω.
>
> My voice *flow'd* ſweeter than the honey-comb.

In which paſſages however we may obſerve that the Greek expreſſions are in ſtrength inferiour to the Hebrew; to which latter that of *Milton*, (Parad. Loſt. Book II. lin. 112.)

> —— His tongue
>
> *Dropt manna*——

bears a nearer reſemblance. In Hiph. Tranſitively, *To drop, let drop.* occ. Ezek. xx. 46. xxi. 2. Amos vii. 16. Micah ii. 6, 11.

IV. As a N. נטף *Stacte, Myrrh, diſtilling* from the tree of it's own accord without inciſion. So *Pliny*, Nat. Hiſt. Lib. 12. cap. 15. ſpeaking of the trees whence *Myrrh* is produced. "*Sudant autem ſponte prius quam incidantur*, Stacten dictam, cui nulla præfertur. Before any inciſion is made, they *exude* of their own accord what is called *Stacte, to which no kind of myrrh is preferable.*" occ. Exod. xxx. 34; where the LXX. render it Στακτην and Vulg. Stacten, which are in like manner derived from the V. *ϛαζω to diſtil.*

V. As Ns. fem. plur. נטיפות and נטפות *Drops, jewels,* or *ornaments* in the ſhape of *drops.* occ. Jud. viii. 26. Iſa. iii. 19. In this latter paſſage *Theodotion* renders it by καθεματα, and the LXX. by καθεμα, which according to the Greek Lexicons, ſignifies *a necklace* of various jewels *hanging down* upon the breaſt. But the Heb. word ſeems ſtrictly to mean the *drops* or *pendants* which hung from the chains, Σταλαγματα.

## נטר

I. *To watch, mark, obſerve,* in a good or middle ſenſe. Cant. i. 6. As a participial N. נטר *A keeper, a watch.* Cant. i. 6. viii. 11, 12.

II. *To watch* or *mark,* in a bad ſenſe, *to obſerve inſidiouſly, watch an opportunity againſt.* Spoken of man, Lev. xix. 18; and *ανθρωποπαθως* of God *watching* to *avenge himſelf* of his enemies. occ. Pſ. ciii. 9. Jer. iii. 5, 12. Nah. i. 2.

III. As a N. fem. מטרה *A mark* or *butt aimed* and ſhot at with arrows. So LXX. σκοπος. 1 Sam. xx. 20. Job xvi. 12. It occurs in a Chaldee form, מטרא, Lam. iii. 12.

IV. As a N. fem. מטרה *A place of cuſtody* or where a perſon *is watched, a priſon.* So the LXX. φυλακη, and Vulg. Carcer. Jer. xxxii. 2, 12. & al.

## נטש

*To looſe, looſen, ſet looſe, relax,* laxare, ſolvere, exſolvere.

I. In Niph. *To be looſened* or *ſlackened,* as the tacklings or ropes of a ſhip. occ. Iſa. xxxiii. 23.

II. In Kal, *To ſet looſe, ſpread forth,* as an eagle doth his large wings in darting on his prey. occ. Job ix. 26. Comp. Jer. xlviii. 40. xlix. 22; and ſee *Bochart,* Vol. III. 170, 1; and under דאה I.

III. *To be ſet looſe, diffuſed,* or *ſtretched out,* as the luxuriant branches of a vine. occ. Iſa. xvi. 8. As a N. fem. plur. נטישות in Reg. נטישתי *The branches* of a vine thus *ſtretched out* or *luxuriant.* occ. Iſa. xviii. 5. Jer. xlviii. 32.

IV. *To draw,* as a ſword, *to ſet* it *looſe* or *free* from the ſcabbard. occ. Iſa. xxi. 15; where Targum שליפא *drawn.*

V. In Niph. *To be diffuſed*, *ſpread abroad*, as an army. Jud. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18.—as a battle. 1 Sam. iv. 2.

VI. As a N. fem. plur. נטישות Jer. v. 10. ſeems to denote, *Some parts of the ancient fortifications extending* beyond the main walls, *Bulwarks*, *baſtions*, or the like, Propugnacula.

VII. *To let looſe*, *let go*, *leave*, as the wind did the quails, Num. xi. 31.

VIII. *To let go*, *leave off*, *diſmiſs*. 1 Sam. x. 2. Prov. xvii. 14.

IX. *To leave*, *remit*, as to the care of another. 1 Sam. xvii. 20, 22.

X. With ל and an infinitive following, *To leave* one *at liberty*, *permit* him *to do* ſomething. Gen. xxxi. 28.

XI. *To let alone*, *leave*, as the land uncultivated, in the ſabbatical years. Exod. xxiii. 11. Comp. Neh. xii. 32.

XII. *To ſet looſe*, as it were, *to forſake*, *abandon*. See Deut. xxxii. 15. Jud. vi. 13. Iſa. ii. 6. Jer. xii. 7. xv. 6. Pſ. lxxviii. 60. Prov. i. 8. In Niph. *To be forſaken*, *abandoned*. Amos v. 2.

## נין See under נן

## נכא See under כאה

## נכד

Occurs not as a V. in Heb. but as a N. נכד *Poſterity*, *progeny*, *remote offſpring*. occ. Gen. xxi. 23. Job xviii. 19. Iſa. xiv. 22. So in the two laſt paſſages the Vulg. renders it by progenies, and *Aquila* in Job by *εγγονοι deſcendants*. May not this word be a participial Noun from כד *to ſhoot*, *ſpring forth*, or the like?

## נכה

With a radical, but mutable or omiſſible, ה, and with a נ radical, but generally dropped.

In Kal and Hiph. *To ſmite*, *ſtrike*, in almoſt any manner, freq. occ. I muſt content myſelf with noting ſome of the moſt remarkable paſſages under this root. Num. xxii. 6, *Perhaps I may be able* נכה to ſmite *them*; Infinitive in Kal with the radical נ and ה both retained. So as a Participle in Kal, or participial N. maſc. plur. with the נ, נכים *Smiters*, i. e. with the tongue, *railers*. Comp. Jer. xviii. 18. *To ſmite*, as with the ſword. Joſ. viii. 24. x. 30.—with a ſtone. 1 Sam. xvii. 49, 50.—with a ſpear. 1 Sam. xviii. 11.—with a hoſtile ſlaughter. Joſh. x. 20.—with diſeaſes, as God does men. Deut. xxviii. 22, 27, 28, 35.—particularly with the plague. Exod. ix. 15. Comp. 2 Sam. xxiv. 17.—as a lion. 1 K. xx. 36.—as hail does the fruits of the earth. Exod. ix. 25. Comp. ver. 31. Pſ. cv. 33. *To ſtrike* or *ſmite*, as a fleſhhook into a pot. 1 Sam. ii. 14.—a ſpear into a wall. 1 Sam. xix. 20. *To ſtrike*, as roots. Hoſ. xiv. 5. In Niph. *To be ſmitten*. See Exod. ix. 31, 32. 2 Sam. xi. 15.—in the feet, (ſo LXX. *πεπληγως τȣς ποδας*) i. e. *to be lame*. 2 Sam. iv. 4. ix. 3.—in ſpirit. Iſa. lxvi. 2. As a N. מכה in Reg. מכת plur. מכות and מכת. *A ſtroke*, *ſtripe*, *plague*. See Deut. xxv. 3. xxviii. 59, 61. Eſth. ix. 5.

From the Hiph. הכה we have the Latin *Ico* to ſtrike, and N. *Ictus* a ſtroke.

II. As a N. נכתה See under כת II.

DER. *To nick*, *knock*, *knack*; Lat. *neco*, to kill; Lat. *noceo* to hurt, whence Eng. *nocent*, *noxious*, *innocent*, *innoxious*.

## נכח

Denotes *ſtraightneſs*, *directneſs*, *rightneſs*.

I. In Kal, *To make ſtraight*, *direct*, as a way. Thus it ſeems uſed Jud. xviii. 6, where the Vulg. renders it as a V. reſpicit *regards*, *reſpects*, but the Targum, more nearly I apprehend, to it's true ſenſe, אתקין *hath prepared*, *diſpoſed*.

II. As a Particle נכח

1. *Directly oppoſite to* or *over againſt*, *ſtraight againſt*. Exod. xiv. 2. xxvi. 35. & al.
2. With ל *to*, *at* prefixed, לנכח *Directly over againſt*, *before* or *forwards*, *ſtraight forwards*. See Gen. xxx. 38. Prov. iv. 25. Gen. xxv. 21; in which laſt paſſage it may be

rendered *directly* or *purpoſely for*, or *on account of*.

III. In a moral ſenſe, *To act* or *ſpeak directly, rightly, truly*. occ. Gen. xx. 16. *Behold I have given thy brother* (glancing at Abraham's and Sarah's equivocation, ver. 2, 5, which had been followed by ſuch diſagreeable conſequences) *a thouſand (pieces) of ſilver*; *behold* הוא *it* (the money *is* or *may be*) *to thee a covering of the eyes* (it may ſerve to purchaſe vails, according to the eaſtern faſhion, to conceal thy beauty, comp. 1 Sam. xvi. 12. Gen. xxiv. 65.) *with regard to all thoſe that are with thee, and to all*, (comp. ch. xii. 14, 15.) ונכחת *and* be upright, act and ſpeak ſtrictly, according to truth and right. To this purpoſe the LXX. Και παντα αληθευσον and *ſpeak the truth in all things*. The ו in ונכחת is what the grammarians call *converſive*, and the Verb is regularly the ſecond perſon preter, uſed for the imperative.

As a N. נכח, fem. נכחה plur. נכחים, fem. נכחות *Right, agreeable to truth and righteouſneſs*. occ. 2 Sam. xv. 3. Prov. viii. 9. Iſa. xxvi. 10. xxx. 10. lix. 14. Amos iii. 10.

## נכל

In Kal, *To deviſe, contrive deceitfully*. occ. Num. xxv. 18. As a Participle or participial N. נוכל *Deceitful, a deceiver*. occ. Mal. i. 14. As a N. maſc. plur. in Reg. נכלי *Wiles, deceitful contrivances*. occ. Num. xxv. 18. In Hith. *To make himſelf* or *be deceitful, to act deceitfully* or *inſidiouſly*. occ. Gen. xxxvii. 18. Pſ. cv. 25.

## נכס See under כס II.

## נכר

In Kal, *To eſtrange, alienate, make ſtrange*. Jer. xix. 4. 1 Sam. xxiii. 7. *God* נכר hath alienated *him*, i. e. abandoned and given *him* up, *into my power*. So *Montanus* alienavit. In Niph. *To be eſtranged, alienated, given up*. Obad. ver. 12. Comp. Job xxxi. 3. *To be a ſtranger, make oneſelf ſtrange* or *different from what one really is*. Prov. xxvi. 24. *He* who *hateth* ינכר is a ſtranger, (Eng. Tranſl. diſſembleth, French *ſe contrefait* counterfeits) *with his lips*; ver. 24. *When he ſpeaketh fair, believe him not.*— Alſo, *To be a ſtranger, ignorant, not to know*. Deut. xxxii. 27. Job xxi. 29. הלא *Do ye not aſk the travellers?* ואתתם לא תנכרו *and as to* or *of, their arguments* or *allegations*, are ye *not* ignorant? In Hith. התנכר *To make oneſelf ſtrange* or *a ſtranger, to pretend to be different from what one really is*. occ. Gen. xlii. 7. 1 K. xiv. 5, 6. Prov. xx. 11. *Even a youth* יתנכר will make himſelf ſtrange, i. e. will diſſemble or couuterfeit, *in his doings, that in truth his work is pure, and in truth it is right*.

The above cited ſeem to be all the paſſages wherein נכר occurs as a Verb, but the Lexicons, following the Rabbins, have confounded this Root with הכר (which ſee) and ſo have perplexed the meaning of both.

As Ns. נכר *Strange, a ſtranger, foreigner*. Gen. xvii. 12, 27. נכרי (with a י Jod, poſtfixed as to the names of nations עברי, כנעני &c.) *A ſtranger, foreigner*. Deut. xiv. 21. xv. 3. & al. Fem. נכריה *A ſtrange woman*, "not of thy own wives, whom thou haſt no right or property in." Thus Mr. *Bate* explains the word in Prov. ii. 16; but in this and other paſſages of this book, I think it rather means ſtrictly, *a ſtrange* or *foreign woman*, namely one who belonged to the remains of the *Canaanites* who became *traps and ſnares* to the Iſraelites, *and ſcourges in their ſides and thorns in their eyes*. (See Joſh. xxiii. 13. and Num. xxxiii. 55.) And accordingly theſe *ſtrange women* ſet up tippling houſes and brothels in the holy land, and tempted the Iſraelites to debauchery, fornication and idolatry. See Prov. vii. 5—27, particularly ver. 14; and the learned *Daubuz* on Revelation ch. ii. 20. C. p. 133.

## נכת See under כת II.

## נלה

I. *To complete, conſummate, make a complete end.* occ. Iſa. xxxiii. 1; in which text the V. infinit. correſponds with התם *to finiſh*, and the form נלת is plainly from a root with a radical ה final. As a N. מנל *Completion, perfection, proſperity*. occ. Job xv. 29. *He ſhall not (continue to) be rich, neither ſhall his might endure,* ולא יטה לארץ מנלם *and* their proſperity *ſhall not extend* or *ſpread abroad in the earth*, like a flouriſhing tree. *Schultens* and *Scott* interpret לא יטה ſhall not ſtrike or extend *it's roots*, (ſo the Vulg. had rendered the paſſage *nec, mittet in Terra* radicem ſuam) but I would rather refer the expreſſion to *a tree in general*. Comp. ver. 30, 32, 33, and obſerve that the LXX. explains the Heb. words by, Ου (δε) *μη ϐαλη επι την γην σκιαν* *Neither* ſhall he caſt his ſhadow *upon the earth*.

II. Chald. נול. See root נול.

## נם

*To ſlumber, doze, ſleep lightly.* It is leſs than ישן *to ſleep*, and occurs with it, Pſ. cxxi. 3, 4. Iſa. v. 27. Pſ. lxxvi. 6. נמו שנתם They have ſlumbered *(into) their ſleep*, even the ſleep of death. Comp. ver. 7, and Jer. li. 39. As Ns. fem. נומה *Slumbering, drowſineſs.* occ. Prov. xxiii. 21. תנומה *Slumbering, ſlumber, compoſure.* It is particularly applied to the eye-lids. Pſ. cxxxii. 4. Prov. vi. 4.

Der. *Numb, numbneſs, benumb.*

## נמל See under מל IV.

## נמר

In Chaldee and Arabic ſignifies *To variegate, ſpot with various colours, mark with different coloured ſpots.* See *Caſtell*. In *Onkelos*'s Targum on Gen. xxx. 32, 35. נמור and נמורתא anſwer to the Heb. נקד and נקדות *Spotted*.

I. As a N. נמר *The pard, larger leopard,* or *panther*, of *Buffon*. So LXX. throughout Παρδαλις and Vulg. Pardus. Every one knows that this animal is remarkable for it's *ſpotted* ſkin. See Jer. xiii. 23. Comp. *Greek* and *Engliſh* Lexicon in Παρδαλις; and for further ſatisfaction conſult *Bochart*, Vol. II. 785, &c. and *Buffon* Hiſt. Nat. Tom. VIII. p. 259, &c. on this animal.

II. In Num. xxxii. 36, we read of a place called בית נמרה, probably from ſome idolatrous repreſentation of the *ſtarry heaven*, perhaps a *leopard*, or an image clothed in a *leopard*'s ſkin. *Diodorus Siculus* in his 1ſt. Book, ſays that the Νεϐρις or *ſpotted Fawn*'s *ſkin* was aſcribed to *Dionyſus* or *Bacchus*, on account of the *great variety of the ſtars*.* And perhaps for the ſame reaſon it is that *Bacchus* is ſometimes repreſented in a car drawn by *leopards, tigers* or *panthers*, at other times as riding on a *tiger*. The very term Νεϐρις ſeems a corrupt derivative from נמר.

III. As a N. מר (formed by dropping the נ, as נף from ננף, קב from נקב) *A ſpot* or *drop* of water falling from a bucket. occ. Iſa. xl. 15. But as I muſt confeſs there ſeems ſomething forced in this application of the root, I would ſubmit to the reader's judgement, whether מר in this ſenſe may not be better deduced, by dropping the ה, from the root המר, which in Arabic ſignifies. 1. *To impel.* 2. *To pour out* water, tears, &c. *to flow* as water. 3. *To milk out all*, that was in the dug namely. See *Caſtell.* In this latter view the LXX. Σταγων from *ςαζω to diſtil*, and the Vulg. ſtilla *a drop*, excellently anſwer the Heb. מר.

## נן

*To propagate, be propagated, ſpread ſucceſſively.* It occurs not as a V. in Kal, but in Hiph. Pſ. lxxii. 17. *His name* ינין ſhall ſpread, be propagated, *before the ſun*, i.e. as long as the ſun endureth; comp. ver. 5, and Pſ.

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* See *Voſſius* De Orig. and Prog. Idol. Lib. 2. cap. 14.

lxxxix. 37. As a N. נין *A ſon, immediate iſſue* or *offſpring*. occ. Gen. xxi. 23. Job xviii. 19. Iſa. xiv. 22. As a Participle or participial N. מנון *Made* or *become a ſon*. occ. Prov. xxix. 21.

Hence *Ninus*, the *ſon* of Belus, had his name, and hence perhaps Gr. Νανος and Lat. *Nanus* a dwarf.

## נס

Denotes *a quick, waving* or *tremulous motion*.

I. In Kal, *To flee, flee away*. See Gen. xiv. 10. xxxix. 12, 13. Exod. xiv. 25, 27. Num. xxxv. 6, 11. Deut. xxxiv. 7. Jud. xx. 32. Iſa. xxx. 16. Cant. ii. 17. In Hiph. *To cauſe to flee*, as for refuge or ſhelter. occ. Exod. ix. 20. Comp. Jud. vi. 11. Alſo, *To put to flight*, fugo. occ. Deut. xxxii. 30. As a N. מנוס *A fleeing, flight*. Jer. xlvi. 5. Amos ii. 14. Pſ. cxlii. 5. Alſo, *A place to flee to, a refuge*. 2 Sam. xxii. 3. Pſ. lix. 17. As a N. fem. מנוסה *Flight*. occ. Iſa. lii. 12. In Reg. מנסת occ. Lev. xxvi. 36.

II. *To wave, cauſe to wave* or *glitter*, as light. (Comp. under נסס below.) occ. Pſ. iv. 7; where it is applied to the light of God's countenance, and obſerve that the final ה in נסה is here not radical, but paragogic or emphatical. Our tranſlators render the text, *LORD*, lift thou up *the light of thy countenance upon us*. But I believe it will be found no eaſy matter to annex any clear ideas to theſe words; and neither נס nor נסה ever ſignify ſimply *to lift up*. Comp. נסס II.

III. As a N. נס

1. *A banner* or *enſign* from it's *waving* or *ſtreaming* in the wind, q. d. *a ſtreamer*. Iſa. xiii. 2. xviii. 3. xxx. 17. And ſince a *banner* or *enſign* was erected as a *ſign* or *ſignal* to the people what they were to do, as for inſtance that they were to aſſemble, Jer. l. 2. li. 12, 27;—or to retire, Jer. iv. 6; hence
2. *A ſign* or *ſignal*. Num. xxi. 8, 9; where the brazen ſerpent was erected על נס, which may mean either *for a banner*, (Comp. על under עלה) being placed horizontally as a banner *ſtreams* in the air, or *for a ſign* or *ſignal*, (Συμβολον Σωτηριας *a ſign of ſalvation*, ſays the author of Wiſdom, ch. xvi. 6.) i. e. of preſent and temporal ſalvation from the poiſon of the fiery ſerpents, and of future and ſpiritual ſalvation from that of the old ſerpent through Him who was to be lifted up on the croſs. Comp. John iii. 14. and Mr. *Bate*'s Note (x) on Num. xxi. 8, in his *New and Literal Tranſlation*, &c. See Iſa. xi. 10, 12. Num. xxvi. 10. (comp. ch. xvi. 40.) Iſa. xxxi. 9; where נס ſeems to denote the *glorious appearance* of the angel who deſtroyed the Aſſyrian army, (2 K. xix. 35.) which appearance was to the Jews *a ſignal* of ſalvation. Comp. Iſa. xxx. 30.
3. *A ſail* of a ſhip from it's *waving* in the wind. Iſa. xxxiii. 23. Ezek. xxvii. 7.

IV. As a N. ניסן *Niſan*, a name of the firſt eccleſiaſtical month, otherwiſe called *Abib*. It occurs Neh. ii. 1. Eſth. iii. 7; but we never meet with it till after the Babyloniſh captivity. It is probable that the month *Abib* was thus denominated by the latter Jews, as being that of the *Exodus* or *Flight* out of Egypt. Comp. Exod. xii. 11, 33, 34, 39.

נסס I. *To fly off entirely*. occ. Iſa. x. 18. כמסס נסס "*as what is melted* flies away, evaporates, and goes off," (*Bate*), as moſt natural bodies will with a very intenſe fire.

II. In Hith. *To wave* or *gliſter with light*, as precious ſtones. occ. Zech. ix. 16. Comp. Iſa. lxii. 3. and above נס II.

III. In Kal. *To erect* or *diſplay, as a banner*. occ. Iſa. lix. 19. In Hith. *To be erected* or *diſplayed*, as a banner. occ. Pſ. lx. 6. Comp. Iſa. xi. 10.

## נסג

*To recede, retire, go back*, freq. occ. This Root is nearly related to סג (as נסך to סך) and is by ſome conſidered as the ſame with it; but I make it a diſtinct Root, becauſe the נ is plainly radical in the Infinit. of Kal נסוג Iſa. lix. 13; and may be ſo in the participle maſc. plur. נסוגים Jer. xlvi. 5. Zeph. i. 6. and in the V. נסגנו Iſa. xlii. 17. Jer. xxxviii. 22.

## נסה

With a radical, but mutable or omiſſible, ה.

I. *To try, attempt, eſſay.* Deut. iv. 34. xxviii. 56. Job iv. 2.

II. *To try, prove, tempt.* Gen. xxii. 1. Num. xx. 20. Deut. xiii. 3. Judg. iii. 1, 4. 1 K. x. 1. Comp. 1 Sam. xvii. 39. Eccleſ. ii. 1. vii. 23. Dan. i. 12. As a N. fem. in Reg. מסת *A proving* or *trial.* Job ix. 23. Plur. מסת *Trials,* i. e. of faith and obedience, *miracles* wrought for this purpoſe. occ. Deut. iv. 34. vii. 19. xxix. 3. Comp. Exod. xvi. 4. xx. 20. Deut. viii. 2, 16.

III. *To try* or "*tempt God,* is to preſcribe to him according to the ſenſe and pleaſure of our own mind; that we may receive ſuch proofs of his truth, patience, power or providence, as, and when, we think fit. This ſuppoſes a doubting or queſtioning of the truth of what we put to trial, Exod. xvii. 7. Deut. vi. 16. Pſ. xcv. 9. But in caſes of great difficulty, a proof may be piouſly deſired BY THE AGENT WHOM GOD EMPLOYETH, for the ſtrengthening of his faith, Jud. vi. 39." Thus Dr. *Taylor* in his Concordance. But I muſt deſire the reader to lay a particular ſtreſs on the words which I have printed in capitals; becauſe I think the exception here propoſed by the Doctor muſt be limited to thoſe times in which God *did by viſible and ſenſible ſigns* interpoſe in the affairs of men, and *did thus, miraculouſly, employ human agents* to accompliſh his purpoſes: otherwiſe, under the notion or pretence of *doing the work of the Lord,* a door will be opened to *Enthuſiaſm, and every evil work.* As a N. מסה *Temptation,* as of God. Exod. xvii. 7. Pſ. xcv. 8.

DER. *Nice, nicety,* &c. Alſo perhaps Lat. *Naſus,* French *Nez,* and Eng. *Noſe.*

## נסח

*To take, pull* or *pluck away.* The Lexicons and Concordances place ſeveral texts of the *Hebrew* Bible under this Root; but as it does not appear that in any of theſe paſſages the נ is radical, I have ranged them under סח which ſee. As a *Chaldee* Verb in Ith. however, we have יתנסח *ſhall be taken* or *pulled down* or *away.* Once Ezra vi. 11. So LXX. καθαιρεθησεται, and Vulg. tollatur. The Chaldee Targum uſes the V. in Kal, for *taking* or *plucking away,* Jud. xiv. 9. twice.

## נסך

*To ſpread abroad, diffuſe, effuſe, pour out.*

I. In Kal and Hiph. *To diffuſe, pour out* or *abroad,* as a libation. 1 Chron. xi. 18. Jer. xliv. 17, 18, 19. & al freq. In Niph. imperſonally Exod. xxxvii. 16, אשר יסך בהן *With which* a libation might be made, Quibus *libandum erat.* As a N. נסך *A libation of wine poured out,* rendered by our tranſlators *a drink-offering.* Gen. xxxv. 14. Exod. xxix. 40. Num. xxviii. 7. & al freq. As a N. נסיך The ſame. Deut. xxxii. 38. No doubt theſe *libations of wine* were among believers typical of the *blood* of Chriſt, to be once *ſhed* for the ſins of the world, and from believers were borrowed by the heathen who, throughout the world, practiſed them in honour of their falſe Gods. Comp. *Greek* and *Eng.* Lexicon in Ασπονδος.

II. *To diffuſe, ſpread* or *pour abroad,* as a ſpirit. Iſa. xxix. 10. Comp. Iſa. xxx. 1.

III. *To ſpread over, overſpread,* as a vail or covering. As a N. fem. מסכה *A covering.* Iſa. xxv. 7. והמסכה הנסוכה *And the* covering (which is) ſpread *over all nations.* Alſo, *A covering for a bed, a coverlet.* occ. Iſa. xxviii. 20.

IV. *To overſpread,* as a graven image of wood, with gold or ſilver. Iſa. xl. 19, הפסל נסך חרש *The workman* overſpreads *the graven image,* (of wood namely mentioned in the next verſe) *even the refiner,* or *goldſmith, ſpreadeth it over with gold, and caſteth ſheets of ſilver.* Iſa. xliv. 10, *Who hath formed a God,* ופסל נסך *and* overſpread *a graven image* (of wood, ſee ver. 13—17.) *that is profitable for nothing?* As a N. נסך

is rendered ***molten image***, but ſtrictly and properly means the ***metalline caſe*** or ***covering ſpread over*** the carved wood. Iſa. xlviii. 5. Jer. x. 14. Comp. Dan. xi. 8. and Baruch vi. 50, 55, 57, 71, or 54, 56, 69. As a N. fem. מסכה The ſame. It is often joined with פסל *the carved* wooden *image* which it covered. See Deut. xxvii. 15. Jud. xvii. 3, 4. xviii. 14. 2 Chron. xxxiv. 3. Solomon's Cherubim were images of this kind *made of Olive-wood, and overlaid with gold*, 1 K. vi. 23, 28. And by Exod. xxxii. 4, 8. Deut ix. 12, 16. Neh. ix. 18, Aaron's Calf was, in like manner, *overlaid with gold*; and ſo were Jeroboam's, 2 K. xvii. 16.

V. *To anoint*, &c. See under סך.

VI. As a N. fem. מסכת *The warp* in weaving. See under מסך I.

### נסן See under נס IV.

### נסע

I. *To remove* from place to place, *to travel, journey*. Gen. xi. 2. xii. 9. In a Hiph. ſenſe, *To remove, cauſe to move, make to journey*. Exod. xv. 22. As a N. מסע *A journeying, travelling, removing*. Num. x. 2. Deut. x. 11.

II. *To remove, be removed*, or *put from it's place*. Jud. xvi. 3, 13. Iſa. xxxiii. 20. (where LXX *κινηθωσιν*, and Vulg. auferentur) Iſa. xxxviii. 12. In Hiph. *To remove, place at*, or *carry to, a diſtance*. 2 K. iv. 4. Pſ. lxxx. 9. As a N. מסע *A removing*, or *removal*. 1 K. vi. 7. אבן שלמה מסע *Stone complete*, or *made ready* for removing. Comp. ch. v. 17, and Deut. xxvii. 6. חנית מסע *The* miſſive *ſpear*. Job. xlvi. 17, or 26.

III. As a N. סעה *A moving*, or *ruſhing along*, or *forwards*. occ. Pſ. lv. 9. רוח סעה *A wind (of)* ruſhing forwards, ΦΕΡΟΜΕΝΗ Πνοη (Act. ii. 2.) Comp. Num. xi. 31. Pſ. lxxviii. 26; where the V. נסע is applied to the wind.

### נסק

I. In Kal, *To aſcend, go up*. occ. Pſ. cxxxix. 8. So LXX. *αναβω*, and Vulg. aſcendero.

II. Chald. In Aph. *To cauſe to aſcend, to take* or *bring up*. occ. Dan. iii. 22. vi. 23; where *Theodotion ανηνεγκαι*; and obſerve that in the word להנסקה of this paſſage the radical נ is preſerved.

### נע

I. In Kal, Intranſitively, *To move, remove, wander*. Exod. xx. 18. Jud. ix. 9. Pſ. cix. 10. Amos iv. 8. Tranſitively. *To move* or *remove* another. 2 Sam. xv. 20. In Hiph. *To remove, cauſe to wander*. Pſ. lix. 12. As a N. נע *A vagabond, a wanderer*. Gen. iv. 12, 24.

II. In Kal, Intranſitively, *To move* or *be moved to and and fro, to ſhake, be agitated, ſtagger*. 1 Sam. i. 13. Pſ. cvii. 27. Iſa. vi. 4. vii. 2. xxiv. 20. In Hiph. Tranſitively, *To move, ſhake, agitate*, 2 K. xvi. 21. Amos ix. 9. Zeph. ii. 15. & al.

נענע Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. מנענעים *Siſtrums* So *Aquila* and *Symmachus*[*] Σειϛροις and Vulg. Siſtris. occ. 2 Sam. vi. 5. The *Siſtrum* was "an inſtrument of muſick, heretofore very common among the Egyptians. It was of an oval figure, or a dilated ſemicircle, in the ſhape of a ſhoulder-belt, with braſs wires acroſs, which played in holes wherein they were ſtopped by their flat heads. They played on it by *ſhaking* the *ſiſtrum* in cadence, and thereby the braſs wires make a ſhrill and loud noiſe." *Calmet*'s Dictionary from Apuleius. See alſo *Virgil* Æn. VIII. lin. 696. and Note there in the *Delphin* Edit.

DER. Greek Νευω, and Lat. *Nuo*, to nod, whence Latin *nuto*, and Eng *Nutation*.

### נעל

*To faſten, make faſt.*

I. *To faſten* as a door with a bolt. occ. Jud. iii. 23, 24. 2 Sam. xiii. 17, 18. Cant. iv. 12. גל נעול *A ſpring* locked up, as Sir

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[*] From σειω, *to ſhake, agitate.*

*John Chardin* ſays he has known them to be in divers parts of Aſia, on account of the ſcarcity of water there. See more in *Obſervations on divers Paſſages* &c. Vol. I. p. 113. As a N. בנעל or מנעול *A bolt* or *lock*. occ Neh. iii. 3, 6, 14, 15. Cant. v. 5.

Hence perhaps Saxon Næȝl, and Dan. *Nagle*, or *Negl*, and Eng. *A Nail*.

II. As a N. נעל *A ſhoe*, or more properly *a ſandal*, which conſiſted of a *ſole faſtened* to the foot by ſtrings tied on the upper part of it. Thus the Chaldee Targums generally render it by the * compound word סנדל or סנדלא, the LXX. by σανδαλιον and ὑποδημα, and the Vulg. by caliga or calceamentum, all which words primarily denote the *kind of ſhoe* or *ſandal* juſt mentioned. Hence we ſo frequently read of *looſing the ſhoe*. As a N. מנעל *A ſhoe*, or as a participle *Shoeing*, *covering the feet*. occ. Deut. xxxiii. 25. See *Bynæus* De Calceis Hebræorum, Lib. 1. cap. 6. As a V. *To faſten* or *bind on a ſhoe*, or *ſole*, *to ſhoe*. occ. 2 Chron. xxviii. 15. Ezek. xvi. 10. So the LXX. render it in Chron. ὑπεδησαν, and in Ezek. (according to the Alexandrian M. S.) ὑπεδησα.

*Looſing or plucking off the ſhoe*, or *ſandal*, when they entered into God's more immediate preſence, as in Exod. iii. 5. Joſh. v. 15, ſeems to have been an *emblematical* act, denoting their *laying aſide*, by repentance, the *pollutions* contracted by *walking* in this evil world. Comp. Eccleſ. v. 1. John xiii. 10. The Mahometans always *pluck off their ſhoes*, and leave them at the door, when they enter their Moſques.

The Iſraelites were commanded, Exod. xii. 11, to eat the Paſſover *with their ſhoes*, or *ſandals*, *on their feet*, in token of haſte; for in general, no doubt, *they plucked them off when they ate*, as the Eaſterns ſtill do. See *Harmer*'s Obſervations, Vol. I. p. 451.

Pſ. lx. 10. cviii. 10, *Towards* or *upon Edom will I ſtretch out* (LXX. εκτενω) my ſhoe or ſandal, as to a vile ſlave, who was to looſe, carry, and clean it; (Comp. Mat. iii. 11. Luk. iii. 16.) or rather, *caſt it*, as into an obſcure corner, ſuch as they threw their dirty ſandals into, before they ſat down to meat. See *Merrick*'s Annotations.

Cant. vii. 1, or 2. *How beautiful are thy feet* with ſandals or ſlippers, *O Prince's daughter!* Hence we learn that theſe were anciently an eminent part of female Eaſtern finery. So Judith ch. x. 4, when ſhe propoſed to charm Holofernes, *took her* ſandals, σανδαλια, *upon her feet*; and ch. xvi. 9, *Her* ſandals *raviſhed his eyes*. And *Homer*, in the brief deſcription he gives us of Juno's dreſs, when ſhe intended to captivate Jupiter, does not, however, omit her *ſandals*, Il. xiv. line 186.

> Ποσσι δ'ὑπαι λιπαροισιν εδησατο καλα πεδιλα
> Laſt her fair feet celeſtial *ſandals grace*.
>
> Pope.

And thus, in modern times, Lady *M. W. Montague*, deſcribing her *Turkiſh* dreſs, ſays (Letter xxix. Vol. II. p. 12.) *My* ſhoes *are of white kid leather*, *embroidered with gold*;" and of the fair *Fatima* (Letter xxxiii. Vol. II. p 71.) "*Her* ſlippers *white ſatin*, *finely embroidered*."

## נעם

*To be pleaſant*, *ſweet*, *agreeable*. Gen. xlix. 15. 2 Sam. i. 26. Pſ. cxli. 6. & al. As Ns. נעם *Sweetneſs*, *pleaſantneſs*. Prov. iii. 17. xv. 26. Comp. Pſ. xc. 17. נעים *Pleaſant*, *agreeable*. 2 Sam. i. 23. Pſ. lxxxi. 3. cxxxiii. 1. נעמן *Pleaſantneſs*. occ. in plur. Iſa. xvii. 10. As a N. maſc. plur. מנעמים *Pleaſant meats*, *dainties*. occ. Pſ. cxli. 4.

## נעץ

Occurs not as a V. in Heb. but in Chaldee ſignifies *To fix*, *infix*. Hence perhaps as a N. נעצוץ A kind of *thorn tree*, ſo called from its *thorns* or *prickles fixing deep* into the fleſh. occ. Iſa. vii. 19. lv. 13. Comp. עצה.

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* Comp. *Greek* and *Eng*. Lexicon in ΣΑΝΔΑΛΙΟΝ.

## נער

*To agitate, move briſkly.*

I. In Kal, Tranſitively, *To ſhake, agitate.* Neh. v. 13. (So the LXX. εκτιναςσω, and Vulg. excutio, *to ſhake out.*) Iſa. xxxiii. 15. (So LXX *αποσειομενος ſhaking off.)* Intranſitively, *To ſhake, ſhake* or *rouſe oneſelf.* Jud. xvi. 20. Alſo Tranſitively, *To ſhake off.* Exod. xiv. 27. Pſ. cxxxvi. 15. In Niph. *To be ſhaken.* Iſa. xxxiii. 9. Job xxxviii. 13. Pſ. cix. 23. Dr. *Shaw* (Travels, p. 187.) ſpeaking of the ſwarms of *Locuſts* which he ſaw near Algiers, in 1724 and 1725, ſays, " When the wind blew briſkly, ſo that theſe ſwarms were crouded by others, we had a lively idea of that compariſon of the Pſalmiſt (Pſ. cix. 23.) of *being toſſed up and down as the locuſt.* In Hith, *To ſhake oneſelf.* Iſa. lii. 2.

II. As a N. נער *Agitation, violence, perturbation.* Pſ. lxxxviii. 16. Job xxxvi. 14.

III. As a N. נערת *Tow,* i. e. *flax* or *hemp* reduced by *agitation,* or by *beating* and *combing* into a filamentous ſubſtance. occ. Jud. xvi. 9. Iſa. i. 31.

IV. As Ns. נער *A child, a youth, a young man.* Gen. xiv. 24, xviii. 7. 1 Sam. i. 22. Alſo, *A young woman.* Gen. xxiv. 14, 16, 28. & al. freq. Fem. נערה *A young woman, a girl.* Exod. ii. 5. Jud. xix. 3, 4. & al. Alſo, נער *Youth, ſtate of youth.* Job xxxiii. 25. Prov. xxix. 21. & al. As a N. maſc. plur. נעורים *Youth, youthful ſtate,* or *Days of youth* (for ימים *days* ſeem to be the word underſtood, with which the plural נעורים agrees, as זקנים, בתולים, &c.) Gen. xlvi. 34. Iſa. liv. 6. Jer. iii. 25. & al. freq. It is evident that *youth* is denominated from this root on account of the *ſprightlineſs* and *activity* of that age.

V. Is is rendered, *To roar,* as a young lion. occ. Jer. li. 38. If this be the true meaning of the word in this paſſage, it is thus uſed by an Onomatopœia, or formed from the ſound, as *roar* in Engliſh. But the Vulg. explains נערו here by excutient comas, *ſhall ſhake their manes*; ſo the LXX. εξηγερθησαν *they were rouſed,* appears likewiſe to refer it to the Root ער Comp. Jud. xvi. 20; and obſerve from *Kolben,* (Nat. Hiſt. of the Cape, Vol. II. p. 96.) that " When the lion is wroth or pinched with hunger he *erects* and * *ſhakes his mane,* and thwacks his ſides very briſkly with his tail." But as נערו in Jer. li. 38. is applied to *lions whelps,* the ſenſe of *roaring* or *growling,* rudere, ſeems preferable. Jer. li. 38, by *they ſhake themſelves.*

נעור in Zech. ii. 13, is by ſome referred to this root נער in the ſenſe of *roaring,* and tranſlated accordingly; but both the form of the word, and the verſions of the LXX. and Vulg. ſhew that it belongs to the root ער which ſee.

## נפה

With a radical, (ſee Iſa. xxx. 28.) but mutable or omiſſible, ה.

*To reach out, ſtretch forth.*

I. In Hiph. *To reach* or *ſtretch out,* as a tool in cutting. occ. Exod. xx. 25. Joſh. viii. 31. Comp. Iſa. x. 15.—as a ſickle into corn occ. Deut. xxiii. 25 or 26. In theſe three paſſages of Exod. Deut. and Joſh. the LXX. render it by επιϐαλλω *to put in* or *upon.*

II. In Hiph. *To reach* or *ſtretch out,* as the hand. Job xxxi. 21. Iſa. xi. 15. xiii. 2. xix. 16. Zech. ii. 9. In this view the LXX. render it, (inter al.) by επιϐαλλω and επιφερω *to lay on.*

Iſa. xxx. 28. להנפה גוים בנפת שוא to ſtretch out (the hand namely) (*againſt*) *the nations* with a ſtretching out *of deſtruction*; the Heb. Particle being underſtood as in Iſa. x. 32, under נפף, below. The Vulg. explains the above Heb. words in Iſa. xxx. 28, by *ad perdendas* gentes *in nihilum,* to deſtroy *the nations* to nothing. As a N. fem. תנופה, in Reg. תנופת *A ſtretching out,* as of the hand. Iſa. xix. 16. xxx. 32.

III. In Hiph. *To ſtretch out,* as with or in the hand, *to preſent, tender.* Exod. xxix. 24.

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* ——*Gaudetque* comantes
*Excutiens* cervice toros.
Virg. Æn. xii. lin. 6, 7.

& al. freq. In Huph. *To be* thus *preſented*. occ. Exod. xxix. 27. As a N. fem. תנופה *A ſtretching forth* or *preſenting*. Exod. xxix. 27. Alſo, *An offering* thus *preſented*. Exod. xxix. 24. Num. viii. 11. *And Aaron* הניף ſhall preſent *the Levites* תנופה (as) a preſent or offering *before Jehovah* And this text ſhews the true ſenſe both of the Verb and Noun, in this application of them.

IV. In Hiph. *To ſtretch forth, extend*, as God did ſhowers to his people when paſſing through a country which, according to Dr. *Shaw*, Travels, p. 438, "*is never*, unleſs ſometimes at the equinoxes, *refreſhed with rain*." occ. Pſ. lxviii. 10.

> "*While yet the burning ſands they tread*,
> Thy kindlieſt rains, around them ſhed,
> Beſpeak them fav'rites of thy care,
> And Nature's wearied pow'rs repair."
>
> MERRICK.

But Comp. under נדב.

V. In Kal. *To ſtretch forth, extend*, as perfumes or ſcented fumigations over a bed. occ. Prov. vii. 17. נפתי משכבי מור I have ſtretched out (*over*) *my bed, myrrh*, &c. namely, in the cenſer, or fuming pot.

VI. As a N. נוף *A ſtretching forth, extenſion*. occ. Pſ. xlviii. 3. *Mount Sion* is יפה נוף *beautiful* in extenſion, i. e. in the proſpect it *extends* to the eye. Thus Mr. *Bate*.

VII. As a N. fem. in Reg. נפת plur. נפות *An extenſion* or *extent* of country. occ. Joſh. xi. 2. xii. 23. xvii. 11. 1 K. iv. 11.

VIII. As a N. נפת *Honey*. See under פת IV.

נפף *To ſtretch out again and again*. occ. Iſa. x. 32. ינפף ידו הר בית ציון . *He* (*the Aſſyrian*) ſhall ſtretch out *his hand* again and again, (*againſt*) *the mountain of the houſe of Sion*. Comp. Iſa. xi. 15. xix. 16.

## נפח

I. In Kal, *To breathe, blow with a blaſt of air*. Iſa. liv. 16. Cant. ii. 17. iv. 6. עד שיפוח היום, *Till the day* breathe. So the LXX. διαπνευσῃ and Vulg. aſpiret. * It is obvious to common obſervation in almoſt every country, that in ſettled weather, there is generally at the time of the ſun's approach to the horizon, and a little after he is riſen, a pretty briſk eaſterly gale, which ſeems to be the *breathing of the day* here mentioned. As a N. מפח *A puff*. occ. Job xi. 20. מפח נפש A puff *of breath*. Alſo, *An inſtrument of blowing, a bellows*. occ. Jer. vi. 29. So LXX. φυσητηρ, and Vulg. ſufflatorium. In Hiph. *To breathe, blow upon*. Cant. iv. 16. Comp. under יפח.

II. *To blaſt*. Hag. i. 9. Comp. ch. ii. 17.

III. In Kal, *To pant for breath, breathe ſhort*. Jer. xv. 9. In Hiph. *To cauſe to pant*. Job xxxi. 39. Alſo, Intranſitively, *To puff* or *pant*. Mal. i. 13.

IV. In Kal, *To blow*, as a ſtream or blaſt of fire. Ezek. xxii. 20, 21. In Hiph. *To ſmite*, as with ſuch a *blaſt*. Ezek. xxi. 31, or 36. Comp. Prov. xxix. 8, *Scorners* יפיחו קריה blow up (namely the fire of contention in) or inflame *a city*. Jer. i. 13, סיר נפוח *A pot* blowed upon, i. e. heated by having the fire blowed upon it.

V. As a N. פיח *Aſhes*, which are reduced to this form by the agency of the celeſtial fluid, the groſs air *ruſhing in*, and the light *ruſhing forth* in the act of *burning*. occ. Exod. ix. 8, 10.

VI. As a N. maſc. plur. פחים *Quick burning coals* (Eng. Marg.) in which the fire is ſtill *a blowing up*. So one of the Greek verſions in *Montfaucon*'s Hexapla ανθρακας *live coals*. occ. Pſ. xi. 6; where it is joined with *fire* and *brimſtone*, in alluſion to the horrible deſtruction of Sodom and Gomorrah. Dr. *Lowth* (De Sacrâ Poeſi Heb. Prælect. xii. p. 106. Edit. Oxon. 8vo.) whom ſee, explains it by *balls of fire*, Bolides (*Plin.* Nat. Hiſt. II. 26) or ſimply *lightenings*. Comp. Pſ. xviii. 13, 14. Alſo, as a N. maſc. *plur*. (without the י as in many other inſtances) פחם *Live coals*. occ. Prov. xxvi. 21. (where Vulg. carbones *coals*) Iſa. xliv. 12. (where LXX. *Aquila*, *Symmachus*, and *Theodotion*, ανθραξι *live coals*; ſo Vulg. prunis.) Iſa. liv. 16. (where LXX. ανθρακας; and Vulg. prunis.)

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* See *Nature Diſplayed*, Vol. III. p. 177, ſmall Engliſh edit.

VII. As a N. תפוח, Rendered *the apple-*, but moſt probably means *the citron*-tree, and -fruit, ſo called from that *remarkable fragrancy* which they *breathe forth*. (Comp. Cant. iv. 16.) The *apple-trees* they have in Judea and the * neighbouring countries are very bad, and therefore can hardly be the trees intended, Cant. ii. 3. Joel i. 12. & al. The *citron*-tree (whatever be determined concerning it's near relations the *lemon-* and *orange* tree) was certainly known to the Jews † ſeveral generations before our Saviour, as appears by the ſtory in *Joſephus* (Ant. Lib. xiii. cap. 13. § 5) of their pelting king *Alexander Jannæus* with *citrons*, which they carried (he ſays) *according to the law*, at the feaſt of Tabernacles. Comp. under הדר II. And this tree correſponds with the deſcription given in Scripture, of the תפוח, as being a very *delightful* and *noble* tree, Joel i. 12. Cant. ii. 3; *extremely fragrant*, Cant. vii. 8; it's fruit very *refreſhing*, Cant. ii. 5; and of a *golden colour*, Prov. xxv. 11. As for Cant. viii. 5, the only remaining paſſage where תפוח occurs as the name of a tree, it more probably means the *citron-* than the *apple*-tree, becauſe the former ſeems to have been more common in Judea, as they certainly are more pleaſant than the latter. But for further ſatisfaction on this ſubject, I refer the reader to Mr. *Harmer*'s excellent *Obſervations on divers Paſſages of Scripture*, Vol. I. p. 396, &c.

VIII. It appears from Joſh. xv. 53, that the *Canaanites* had a בית or temple to תפוח or *The blower*, which "name ſeems to expreſs the complex act of the *expanſion*, *driving* the *ſpirit* into the ſun's orb; *melting* and *diſſipating* it there; *forcing* it out again in *atoms* or *light*; *reforming* the ſame into *ſpirit*; making it the inſtrument to give *breath*, to *move* and *impel* the (planetary) *orbs* and other bodies; and when made a God, to give oracles, to *inſpire* or *blow into* his Prieſts or Prophets a power of *vaticination*, to reveal ſecrets and fortel things to come."—*An apple*, and probably of the *citron* or *orange* kind, ſeems to have been the emblem of theſe celeſtial agents, particularly of the Sun, even from the beginning. See Gen. iii. Hence the very general ſacredneſs of various *apples* among the Heathen. See more in *Holloway*'s Originals, Vol II. p. 249—50. and *Hutchinſon*'s Trinity of the Gentiles, p. 307. & ſeq.

DER. Greek *πνεω*, whence *πνευμα* and Eng. *pneumatic*. Alſo *puff*, and ש being perfixed, *ſnuff*, *ſniff*. Q.

## נפך

Occurs not as a V. ſo the ideal meaning is uncertain, but as a N. נפך *An emerald*, or ſome kind of *precious ſtone*. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

## נפל

*To fall*, in almoſt any manner. It is a very general word, and even more extenſive in its ſignification than the Eng. V. *to fall*, whether ſimple or joined with the ſeveral particles *down*, *off*, *upon*, &c. The following are ſome of it's moſt remarkable applications.

I. In Kal, *To fall*, as lots. In Hiph. *To cauſe to fall*, *caſt*, as lots. See Joſh. xiii. 4. 1 Chron. xxvi. 14. Neh. xi. 1.

II. *To fall*, *befal*, *happen*. Ruth iii. 18.

III. *To fall* to the ground, *fail*. Joſh. xxi. 45. xxiii. 14. 1 K. viii. 56 or 57. Comp. 1 Sam. iii. 19.

IV. *To fall* upon, as ſleep, terrour, &c. See Gen. ii. 21. Exod. xv. 16. Joſh. ii. 9. Job. iv. 13. xiii. 11. Prov. xix. 15.

V. *To fall down*, as a tent, a wall, a houſe, corruere. Jud. vii. 13. Ezek. xiii. 1. Jer. li. 44.

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* So Dr. *Ruſſell*, where he profeſſes to enumerate *all* the variety of fruit produced at Aleppo, mentions, "two or three ſorts of *Apples, but very bad*." Nat. Hiſt. of *Aleppo*, p. 21.

† Dr. *Prideaux*, Connect. Part II. Book VI. places this riotous aſſault on *Alexander Jannæus* in the year before Chriſt, 95.

44. Jud. xvi. 30. In Hiph. *To cauſe to fall, to fell*, as a tree. 2 K. iii. 19, 25. As a N. מפלה *A ruin, heap of buildings fallen down*. Iſa. xvii. 1. xxiii. 13. xxv. 2.

VI. *To fall*, as in battle, or by a violent death. Jud. viii. 10. xii. 6. xx. 44, 46. 2. Sam. i. 4. ii. 23. iii. 34, 38.

VII. *To be fallen* or *lie*, as on a bed. Exod. xxi. 18. Eſth. vii. 8.—as dead. Jud. iii. 25. iv. 22. 1 Sam. xxxi. 8. Comp. 1 Sam. v. 4.

VIII. *To lie, lie down*. 1 Sam. xix. 24 Comp. Ezek. i. 28. iii. 23. Num. xxiv. 4.

IX. *To lie, be diſpoſed*, as an army. Jud. vii. 12.

X. *To lie, be ſituated, dwell*, as a people. So LXX. κατῳκησε, and Targ. שרא. Gen. xxv. 18.

XI. With מ following, *To fall ſhort of*, be *inferiour to* a perſon. Job xii. 3. xiii. 2.

XII. With מ following, *To fall off, ceaſe from*, a thing or action. Jud. ii. 29.

XIII. *To fall* or *ſink*, as the countenance in chagrin, diſcontent, or diſpleaſure. Gen. iv. 5, 6. Comp. Job xxix. 24. Jer. iii. 12. —as the heart in fear. 1 Sam. xvii. 32.

XIV. *To fall, decay, rot*, as a part of the body. Num. v. 27.

XV. *To fail, ceaſe*, as ſhouting. Iſa xvi. 9.

XVI. *To be dejected, caſt down*, in mind. Neh. vi. 19.

XVII. *To fail, be to no purpoſe*, or *to be loſt in reckoning*. Num. vi. 12; where LXX. αλογοι εσονται *ſhall not be reckoned*, Vulg. irriti fiant *be in vain, uſeleſs*.

XVIII. In Kal, *To fall, be laid, preſented* or even *accepted*, as a petition or ſupplication. See Jer. xxxvi. 7. xxxvii. 20. In Hiph. *To preſent*, as a ſupplication. Jer. xxxviii. 26. Dan. ix. 20. This application of the Verb ſeems to allude to the *proſtrate poſture* in which petitions anciently were, and ſtill are, preſented to the Eaſtern Princes.

XIX. In Kal and Hith. *To fall upon, aſſault*. Joſh. xi. 7. Job i. 15. Gen. xliii. 17.

XX. *To light down, alight*, as from a camel or chariot. Gen. xxiv. 64. 2 K. v. 21.

XXI. *To fall off, deſert*, to an enemy. Jer. xxi. 9. xxxvii. 13, 14.

XXII. As a N. נפל *An abortion, an abortive birth*, which *falls* from the mother dead, immature, and imperfect. occ. Job iii. 16. Pſal. lviii. 9. Eccleſ. vi. 3.

XXIII. As a N. מפל *Refuſe*, * *Offal*, of corn. occ. Amos viii. 6.

XXIV. As a N. maſc. plur. in Regim. מפלי *Flakes*, i. e. of fleſh, laid over and *falling down*, as it were, upon each other. So *Montanus*, Decidentiæ. occc. Job xli. 14, or 23.

XXV. As a N. fem. in Reg. מפלת *A dead carcaſe* ( caro caſa ) *fallen to* the ground. occ. Jud. xiv. 8. So the LXX. Πτωμα, from *πιπτω to fall*.

XXVI, As a N. maſc. plur. נפלים and נפילים. occ. Gen. vi. 4. Num. xiii. 33 or 34. I once thought this word might ſignify *Apoſtates, perſons fallen off* from the true worſhip, faith and fear of God, *deſerters* in a ſpiritual view. Comp. Senſe XXI. above, and Job xxii. 15, 16, 17.) according to that of Eccluſ. xvi. 7. *των αρχαιων γιγαντων ὁι απεϛησαν the old giants* who fell away; but no doubt there were *ſpiritual apoſtates* before the time mentioned, Gen. vi. 4; (comp. Gen iv. 26, under קרא III.) and Num. xiii. 33, ſeems to determine the meaning of the word to be *Such as fall upon others, aſſaulters, violent*. So *Aquila* renders it in Gen. by επιπιπτοντες, and *Symmachus* by βιαιοι.

נפלל *To fall entirely* or *repeatedly*. So LXX. πεσȣνται, Vulg. corruent, and *Montanus*, cadet, *ſhall fall*. occ. Ezek. xxviii. 23.

Der. *To fall, fell, fail*, &c.

## נפץ

*To diſſipate, diſperſe.*

I. In Kal & Hiph. *To diſperſe, diſſeminate, ſcatter abroad*. Gen. xi. 8, 9. Iſa. xxx. 30.

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* From *off* and *fall*. Skinner.

להב—נפץ a ſcattering or ſcattered flame *of devouring fire.* In Niph. *To be diſperſed, diſſeminated.* Gen. ix. 19. x. 18. xi. 4. & al. freq. As a N. פוץ *A diſperſion, diſſipation.* occ. Zeph. iv. 10. As a N. fem. plur. תפוצות *Diſperſions.* occ. Jer. xxv. 34.

II. *To diſſipate* the parts of a thing *by colliſion, to break in pieces.* Pſ. ii. 9. Jer. li. 21, 22, 23. & al. freq. As a participal N. מפץ *A breaking in pieces.* occ. Ezek. ix. 2. Alſo, *A warlike inſtrument, a mace, club,* or the like. occ. Jer. li. 20.

III. *To looſen, and ſeparate into diſtinct pieces*; applied to timber before faſtened together in flotes. To this purpoſe the LXX. εκτιναξω, and the French tranſlation *Je* les *ferai*-delier. occ. 1 K. v. 9.

נפצץ *To daſh* or *break into many pieces.* occ. Jer. xxiii. 29.

נפצפץ *To ſhatter exceedingly,* or *into very ſmall pieces.* occ. Job xvi. 12.

## נפק

I. In Kal and Hiph. *To bring* or *draw forth, to produce,* or *bring into action,* proferre, See Pſ. cxl. 9. cxliv. 13. Prov. viii. 35. Iſa. lviii. 10. Jer. x. 4. The Vulg. renders it once by effundo *to pour out,* Iſa. lviii. 10, and ſeveral times, by haurio *to draw out*; ſo *Symmachus,* Prov. viii. 35, by αρυεται. But obſerve that the נ *is* never preſerved in this Hebrew V. tho' always in the following Chaldee one.

II. Chald. *To go forth, iſſue out.* Dan. ii. 13, 14. vii. 10. & al. In Hiph. or Aph. *To bring forth, bring out.* Ezra v. 14. vi. 5. & al. As a N. fem. נפקתא *Expenſe, diſburſement.* Ezra vi. 8.

## נפש

*To breathe, reſpire.*

I. *To reſpire, take breath, and ſo be refrigerated,* or *refreſhed.* occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. נפש *Breath.* Job xli. 12 or 21. (where ſee *Scott*'s Note, and *Bochart,* Vol. III. 782.) Gen. i. 30.

II. בתי הנפש are mentioned among the ornaments of the women, Iſa. iii. 20. The words mean, I apprehend, *Perfume-boxes, veſſels* or *boxes to ſnift* or *ſmell at,* ſo the Vulg. rightly, Olfactoriola *ſmelling boxes.* They are ſtill in uſe among the Perſian women, to whoſe "Necklaces—which fall below the boſom—is faſtened a *large box of ſweets*; ſome of theſe boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels; they are all bored through, and filled with a black paſte very light, made of *muſk* and *amber,* but of a *very ſtrong ſmell.*" *Complete Syſtem of Geography,* Vol. II. p. 175.

III. As a N. נפש plur. נפשות, and once, Ezek. xiii. 20, נפשים, *A breathing frame, the body* which *by breathing* is ſuſtained in life. See Gen. ix. 4, 5. Lev. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above paſſages it ſeems ſufficiently evident not only that the *animal body* is called נפש, but that this name is in a peculiar manner applied to that wonderful fluid the *blood*; (Comp Pſ. cxli. 8. Iſa. liii. 12.) whence we may ſafely conclude that the blood is that by which the animal doth in ſome ſenſe *breathe,* that agreeably to the opinion of * ſome eminent naturaliſts it requireth a conſtant *refrigeration* from the external air, and that this is one of the great ends of *reſpiration.* *Ariſtophanes* in like manner calls the *blood,* ψυχη. Και την ψυχην εκπινουσι, And they drink up my *ſoul,* i. e. my *blood.*" And *Virgil* applies the Latin anima to the ſame ſenſe. Æn. IX. lin. 349.

> Purpuream *vomit ille* Animam——
> He vomits forth his *purple ſoul*—

נפש is alſo uſed for a *dead body*; *an animal which has breathed.* Lev. xxi. 1, 11. Num.

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* See *Tho. Bartholin* Anatom. p. 285. *Rohault*'s Phyſics. Part IV. ch. xviii. §. 3. Dr. *Smith*'s Solomon's Portraiture of Old Age, p. 215. 3d Edit. *Derham*'s Phyſico-Theology, Book IV. ch. 7. and Dr. *Andrew Wilſon*'s Enquiry into the moving Powers employed in the Circulation of the Blood, p. 49. Printed for *Dilly, Poultry.*

v. 2. vi. 6. So *Virgil* uſes the Lat. Anima for a *dead body*, Æn. III. lin. 67.

—— Animamque *Sepulchro*
*Condimus*——

IV. As a N. נפש *A living creature*, *a creature* or *animal* that lives *by breathing*. Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15.

Particularly, *A human creature*, *being*, or *ſelf*, as being the *principal of animal frames*. Gen. xii. 5. xiv. 21. xvii. 14. xlvi. 15. Lev. ii. 1. Deut. xxiv. 7. & al. freq.

And hence it is, in condeſcenſion to our capacities, applied to Jehovah, Jer. li. 14. Amos vi. 8, *Jehovah hath ſworn* בנפשו by his own ſelf, his vitality or eſſential Being. It is once ſpoken of *fiſh*, and that not improperly; ſince *fiſhes reſpire* as really (but thoſe that have *gills*, in a different manner) as land animals do. Iſa. xix. 10, אגמי נפש *Pools for* fiſh, Vivaria. It is moreover once applied, perhaps catachreſtically, to vegetables, tho' it is very certain that theſe alſo do, in ſome ſenſe, *reſpire*. Iſa. x. 18.

V. And as the *animal frame*, *including the blood*, is evidently the ſeat of the *affections* and *appetites*, and is that on the ſtate and condition of which they greatly depend for their exertion or energy; (ſee Gen. xl. 30. Deut. xii. 15, 20, 21. xiv. 26. Job vi. 7. Pſ. lxxxiv. 3. Prov. xx. 10. Comp. Iſa. lvi. 11.) hence נפש denotes the *affections*, *deſires* or *appetites*. See Gen. xxiii. 8. xxxiv. 3. Exod. xv. 9. xxiii. 9. Deut. iv. 29. vi. 5. xxi. 14. xxiii. 24. 1 Sam i. 15. Pſ. xxiv. 4. xxvii. 12. Prov. xiii. 4. xxiii. 2. xxviii. 25. Eccleſ. vi. 9. Iſa. lxvi. 11. And נפש is in this view aſcribed ανθρωποπαθως to God. Iſa. i. 14. xl. 1. Jer. v. 9, 29. xii. 7. xv. 1. xxxii. 41.

VI. As a N. נפש hath been ſuppoſed to ſignify the *ſpiritual part* of man, or what we commonly call his *ſoul:* I muſt for myſelf confeſs, that I can find no paſſage where it hath *undoubtedly* this meaning. Gen. xxxv. 18. 1 K. xvii. 21, 22. Pſ. xvi. 10, ſeem faireſt for this ſignification. But may not נפש in the three former paſſages be moſt properly rendered *breath*, and in the laſt, *a breathing* or *animal frame?*

On this whole Root compare *Greek* and *Eng.* Lexicon, in ψυχη.

## נפת See under נפה VII. and פת IV.

## נצא

*To ſhoot*, *ruſh*, or *flee*, *away*. occ. Jer. xlviii. 9. twice. It ſeems nearly related to the following נצה, as בטא to בטה, הבא to חבה, חפא to חפה; and perhaps as the Prophet is threatening Moab, he uſes a word of the Moabitiſh dialect. Comp. נקא V.

## נצב

This Root is nearly related to יצב, which ſee.

I. In Kal, or Niph. *To ſtand*, *ſtand up*. Gen. xviii. 2. xxxvii. 7. Exod. xv. 8.

II. As a N. נציב *A ſtatue*, *a pillar*. occ. Gen. xix. 6.

III. *To be ſettled*. Pſ. cxix. 89; where LXX. διαμενει, and Vulg. permanet, *abideth*. Comp. Pſ. xxxix. 6; where Eng. Tranſlat. *At his beſt eſtate*, Marg. *Settled*, i. e. however *firmly ſettled* he may ſeem.

IV. As a N. נצב *The haft* or *handle* of a ſword, in which the blade is *ſet*. occ. Jud. iii. 22. So LXX. λαβην and Vulg. capulus.

V. As a N. נציב *A military ſtation* or *garriſon*. 1 Sam. xiii. 3, 4.

VI. As a N. maſc. plur. נצבים *Stationary ſoldiers*, *a garriſon*. See 1 Sam. x. 5. 2 Sam. viii. 6, 14.

VII. With על following, *To be ſet*, *ſtand* or *preſide over*. Ruth ii. 5, 6. As a Participial N. נצב *A preſident*, *prefect*. 1 K. iv. 7, 19. v. 16 or 30. xxii. 28.

VIII. Chald. As a N. fem. נצבתא *Fixedneſs*, *firmneſs*, *ſtrength*. occ. Dan. ii. 41.

## נצה

With a radical but mutable or omiſſible ה; for tho' the final ה itſelf never occurs in this Verb, yet it ſeems to be ſupplied by י in תצינה Jer. iv. 7, and by ת in נצתה Jer. ii. 15; and the Infinitive Hiph. is formed in ות, הצות, Num. xxvi. 9. Pſ. lx. 2.

In general it ſignifies *To ſhoot*, *break* or *burſt*, *forth* or *out*, emicare, erumpere.

I. *To ſhoot forth*, as a tree doth it's flowers or flower-buds, *to bud*, *bud forth*, *germinate*. So Vulg. germinare. occ. Cant. vi. 10 or 11. vii. 12. As a N. fem. נצה, in Reg. נצת *A flower-bud* or *bloſſom*. occ. Gen. xl. 10. Job xv. 33. Iſa. xviii. 5. As a N. maſc. plur. נצנים *Flowers*. So LXX. Ανθη, and Vulg. Flores. occ. Cant. ii. 12.

II. *To ſhoot forth* or *ſpring*, as ruined cities or buildings do with ſpontaneous vegetables. occ. Jer. ii. 15. iv. 7. 2 K. xix. 25. Iſa. xxxvii. 26. So the learned *Leigh* in his Critica Sacra "Germinavit, pullulavit, herbas & gramina produxit. Jer. iv. 7." Comp. Iſa. xxvii. 10, 11. xxxii. 13. xxxiv. 13. Hoſ. ix. 6.

III. As Ns. fem. נוצה, נצה, and in Reg. נצת, *The plumage* or *feathers* of birds, which *ſhoot out* of their bodies as vegetables from the earth, or bloſſoms from trees. occ. Ezek. xvii. 3, 7. Job xxxix. 13. Lev. i. 16.

IV. As a N. נץ *The hawk*, from his *rapid flight* or *ſhooting away* in flying*. occ. Lev. xi. 16. Deut. xiv. 15. Job xxxix 26; which laſt paſſage ſeems to refer to the *migration* of the *hawk* towards the South; for moſt of the ſpecies of *hawks* are *birds of paſſage*. See *Bochart*, Vol. III. 269, 270, and *Pluche*'s Hiſtoire du Ciel, p. 47, *&c.*

Hence Latin *Niſus* A hawk.

V. *To ſhoot*, *ruſh* or *flee away*. occ. Lam. iv. 15. But obſerve that the LXX. here render נצו by *ανηφθησαν were inflamed*, with anger namely, and the Vulg. by jurgati ſunt *chided*, *quarrelled*, agreeably to the next ſenſe.

VI. In Kal, and Hiph. *To break out into ſtrife* or *contention*, *to ſtrive*, *contend*. See Exod. ii. 13. xxi. 22. Num. xxvi. 9. As a N. מצה *ſtrife*, *contention*, *conteſt*. Prov. xiii. 10. xvii. 19. & al.

נצץ *To ſhoot out* or *emit ſparks*, *to ſparkle*, emicare, ſcintillare. It occurs not as a V. but as a Participle maſc. plur. Benoni in Kal, נצצים *ſparkling*. occ. Ezek. i. 7; where however both the LXX. and Vulg. render it as a N. the former by Σπινθηρες, the latter by Scintillæ, *ſparks*. As a N. ניצוץ *A ſpark*, ſo the Vulg. Scintilla, but LXX. in plur. Σπινθηρες. occ. Iſa. i. 31.

## נצח

In general denotes *ſuperiority*, *being above*, *over* or *beyond*.

I. In Kal, Abſolutely, *To be over*, *preſide*. occ. 2 Chron. xxxiv. 12. With על following, *To be* or *preſide over*, as work. occ. 1 Chron. xxiii. 4. Ezra iii. 8, 9. So in Chaldee as a participle Ith. מתנצח *Set over*. occ. Dan. vi. 3; where *Theodotion* ὑπερ *over*, and Vulg. ſuperabat *was over*, *preſided*. As a participial N. maſc. plur. מנצחים *Perſons who preſide over other workmen*, Eng. Tranſlat. *Overſeers*. occ. 2 Chron. ii. 1, 17, or 2, 18. xxxiv. 13; in the former of which paſſages the LXX. render it Επιςαται and Vulg. Præpoſitos, *Preſidents*, *prefects*.

II. As a N. נצח *Superiority*, *excellency*, *maſtery*, *victory*. Lam. iii. 18. *And I ſaid* אבד נצחי My ſuperiority, excellency *is periſhed*. Iſa. lxiii. 6. *And I will bring down* נצחם *their* ſuperiority, excellency, (Eng. Tranſlat. Strength, Vulg. *Virtutem to the ground*; but ver. 3, ויז נצחם *And* their victory, i. e. the ſign of my victory over them, their blood, *was ſprinkled upon my garments*. Prov. xxi. 28. *A falſe witneſs ſhall periſh, but a man who heard ſhall ſpeak* לנצח to victory; "ſo as to convince and carry his point," *Bate*; where the Vulg. loquetur *victoriam*, *ſhall ſpeak* victory. Comp. Job xxiii. 7. Hab. i. 4. *Judgment does not go forth* לנצח to victory, with ſuperiority or ſucceſs. In 1 Sam. xv. 29, נצח ישראל The excellency or ſtrength *of Iſrael*, i. e. the giver of ſuperiority, excellency, victory, or ſtrength *to Iſrael*, is uſed as a title of Jehovah; where the

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* See the paſſages cited from *Homer* and *Virgil* under ינה V.

Vulg. *Triumphator* in Iſrael, the Triumpher *in Iſrael.*

III. As a participial N. מנצח, it occurs in the titles of above fifty of the Pſalms, and has been by many ſuppoſed to ſignify *a chief muſician. a chief ſinger* or *precentor*, as for inſtance, in the title of Pſ. iv. למנצח בנגינות has been explained, *To the chief muſician to be ſung to ſtringed inſtruments.* But as the Rev. Mr. *Fenwick* has obſerved, " it ſeems to be no ſmall prejudice to this opinion, that neither the Chaldee paraphraſe, the LXX. nor any other of the ancient verſions appear to have any knowledge of this *chief muſician.* They all render it in a very different way ;" the LXX. Εις το τελος, ſo Vulg. In finem, *To the end*, the Chaldee paraphraſt, לשבחא *For triumph*, or rather, perhaps, *For the triumpher*, *Aquila* often by Τῳ Νικοποιῳ, *To the victor* or *giver of victory* ; ſo *Jerome*, Victori. And tho' we might ſuppoſe king David to direct his Pſalms to the *chief muſician* in the Temple-ſervice, yet can the ſame ſuppoſition be made with regard to the Prophet Habbakuk ? Would he direct his Prayer, ch. iii. *To the chief muſician on* my *ſtringed inſtruments*, as in our Tranſlation, ver. 19 ? In truth מנצח, like נצח 1 Sam. xv. 29, ſeems to be a title of *Jehovah in Chriſt*, of Him who not only in his own perſon *overcame* all temptations, and ſufferings, and even death itſelf, but alſo *giveth* his followers *the victory* yea *maketh* them *more than conquerors* ; ( ſee Rev. iii. 21. Rom. viii. 37. 1 Cor. xv. 57.) and who according to the LXX. and Vulg. Verſion, is the Τελος *End* or *ſcope* of the law for righteouſneſs to every one that believeth, as Rom. x. 4. And this interpretation of מנצח is both confirmed by, and will illuſtrate Habbak. iii. 19. *The Lord Jehovah (is) my ſtrength, and he will make my feet like hind's ( feet )*, ולמנצח בנגינותי, and the giver of victory *(celebrated) on my ſtringed inſtruments will make me to tread on my high places*; or rather, the giver of victory *will cauſe me to tread on my high places, with Pſalms ſung to ſtringed inſtruments.* In this view the Vulg. Et ſuper excelſa mea deducet me *victor* in Pſalmis canentem. But obſerve that according to either of theſe interpretations, the ל before מנצח is conſidered as redundant or expletive. Comp. under ל 21.

IV. Both as a N. and a Particle נצח denotes *Beyond, onward, enduring, continuing, perſevering*. See Jer. viii 5. xv. 18. Pſ. xiii. 2. xvi. 11. Amos i. 11.

With the Particle ל prefixed לנצח *Onward, ſtill, continually*. See 2 Sam. ii. 26. Job iv 20. xiv. 20. לנצח נצחים literally, *To continuance of continuances*, i. e. *for a long continuance*, εις Χρονον πολυν *for a long time*, ſay the LXX. occ. Iſa. xxxiv. 10.

With עד preceding עד נצח *Yet further.* Job xxxiv. 36.

### נצל

*To take away*, eripere, whether in a good or bad ſenſe.

I. *To take, pluck away*, eruere, eripere. See Pſ. cxix. 43. It occurs as a Participle in Hiph. or Huph. Amos iv. 11. Zech. iii. 2. In Niph. Intranſitively, *To take oneſelf away, get away, eſcape.* Deut. xxiii. 15. Prov. vi. 3, 5. Iſa. xx. 6. In Hiph. The ſame. 2 Sam. xx. 6, where מ *from* ſeems to be underſtood before עינינו.

II. In Kal, Tranſitively, *To deliver*. Ezek. xiv. 14. In Hiph. The ſame. Gen. xxxii. 11. xxxvii. 22. & al. freq. In Niph. *To be delivered.* Jer. vii. 10.

III. In Kal, *To take from, plunder, ſpoil*, applied to the perſons ſpoiled. Exod. iii. 22. xii. 36. In Hiph. *To take away, ſtrip off*, ſpoken of things. Gen. xxxi. 16. 2 Chron. xx. 25. In Hith. *To ſpoil* or *ſtrip oneſelf.* Exod. xxxiii. 6.

### נצר

I. *To keep, guard, preſerve, reſerve.* See Pſ. xxxiv 14. lxiv 2. Prov. xiii. 3. xvi. 17. xxvii. 18. Job vii. 20. (Comp. Deut. xxxii. 10.) Prov. vii 10. נצרת לב Guarded or reſerved *of heart*, i. e. without any real, however full of pretended, affection.

II. *To keep, guard,* as the beſieged do a fortification. Nah. ii. 1, or 2. Alſo, *To guard, watch,* as the beſiegers do a city. Iſa. i. 8; where LXX. *πολιορκȣμενη, beſieged.* Ezek. vi. 12; where the LXX. *περιεχομενος ſurrounded,* and Vulg. obſeſſus *beſieged.* As a participial N. maſc. plur. נצרים *Watchers, beſiegers.* Jer. iv. 16.

III. As a N. נצר *A plant, ſucker,* or *young tree,* ſpringing from the old root, and *reſerved* or *preſerved* when the tree is cut down. occ. Iſa xi. 1. xiv. 19. lx. 21. Comp. Iſa. xlix. 6; where נצורי correſponds with שבטי *Branches,* i. e. *tribes.*

IV. As a N. maſc. plur. נצורים *Incloſures, places reſerved, fenced* or *incloſed* for burying grounds, probably not unlike thoſe which Dr. *Shaw,* Travels p. 219, informs us they have in Barbary and the Eaſt to this day. occ. Iſa. lxv. 4; where the LXX. explain the Hebrew ובנצורים ילינו by Και *εν τοις σπηλαιοις κοιμωνται δια ενυπνια, and lie in* the (ſepulchral) caves *for the ſake of dreams*; and to ſuch places, whether *caves* or *burying grounds,* it probably was that the Idolaters had recourſe for thoſe *viſions* real or pretended *with the grave,* which are mentioned. Iſa. xxviii. 15, 18. *Lucan,* Pharſal. Lib. VI. deſcribes the *Theſſalian* ſorcereſs *Erichtho* in like manner.

*Illi namque nefas urbis ſubmittere tecto*
*Aut Laribus ferale caput*; deſertaque buſta
Incolit, et tumulos expulſis obtinet Umbris,
Grata Deis Erebi; cœtus audire ſilentum,
Noſſe domos Stygias, arcanaque Ditis operti
*Non ſuperi, non vita vetat.* ———

From towns and hoſpitable roofs ſhe flies
And every dwelling of mankind defies;
Thro' unfrequented deſerts, lonely roams,
*Drives out the dead,* and *dwells within their tombs.*
Grateful to Hell, the living hag deſcends
*And ſits in black aſſemblies of the fiends,*
Spite of all laws which Heaven or Nature know,
The rule of Gods above or Men below.

**Baker** in Medulla.

## נקא See under נקה V.

## נקב

*To make hollow, form cavities, bore, pierce,* or the like.

I. *To pierce, penetrate, perforate.* 2 K. xii. 9. xviii. 21. Hab. iii. 13. Hag. i. 6. Job xl. 19, or 24. *Let any one take him in his ſight,* i. e. with open force, *and* ינקב bore *his noſe with ſnares* or *cords.* See margin of Eng. Tranſlat. *Schultens* and *Scott.*

II. As a N. maſc. plur. in Reg. נקבי *Pipes, fiſtular inſtruments of muſick.* occ. Ezek. xxviii. 13.

III. As a N. fem. in Reg. מקבת *A hole* or *cavity.* occ. Iſa. li. 1.

IV. As a N. fem. מקבת A kind of *hammer,* the head of which was on one ſide ſharp, to *pierce, cut* or *hew,* on the other blunt, to beat iron, braſs, &c. occ. Jud. iv. 21. 1 K. vi. 7. Iſa. xliv. 12. Jer. x. 4. As the name of an inſtrument the Vulg. always renders it by malleus *a hammer*; the LXX. likewiſe in three of the paſſages juſt cited by *σφυρα*; but in Iſa. xliv. 12, both the LXX. and *Symmachus* tranſlate it by *τερετρῳ a piercer* or *graver,* ſo *Montanus,* Jud. iv. 21, by terebellum; tho' in both theſe laſt cited paſſages *a hammer* ſeems to be the true ſignification of the word.

V. As a N. fem. נקבה *A female* from her *ſex.* Gen. i. 27. vi. 19. & al. freq. Comp. Iſa. li. 1.

VI. As a N. maſc. יקב *A hollow veſſel,* in which the ancient Hebrews trod their grapes, *a wine-preſs,* or rather a *wine-fat* or *-vat.* Job xxiv. 11. Iſa. v. 2. & al. freq.

VII. As a N. קב *A Cab,* a meaſure of *capacity*; ſaid to contain about the ſixth of a *Seah* or three pints and one third Engliſh. occ. 2 K. vi. 25. *Joſephus* Ant. Lib IX. cap. 4. §. 4. explains the fourth part of the קב by *Χεϛην* or the Roman *Sextarius,* which was ſomewhat more than the Engliſh pint, and conſequently the קב itſelf muſt, according to this computation, be above four Engliſh pints, but probably *Joſephus* had no deſign to be exact.

VIII. As a N. fem. קבה occ. Num. xxv. 8; where the circumſtances of the narration ſhew it to mean *the inner part* or *room* of the tent; ſo the *bed*-chamber is called by the Arabs אל קבא, whence the Spaniſh *Alcoba*, and French and Eng. *Alcove*, the part of the room where the bed is placed. See *Le Clerc*'s Note on Num. xxv. 8.

IX. As a N. fem. קבה and in Reg. קבת *The belly* of a woman. occ. Num. xxv. 8. Alſo, *The paunch* or *maw* of a beaſt. occ. Deut. xviii. 3. So the LXX. ενυςρον, and Vulg. ventriculum.

X. *To pierce, wound*, in a metaphorical ſenſe, as with the tongue, *to blaſpheme, curſe.* Lev. xxiv. 11, 16. Comp. root קבה.

XI. Becauſe the ancients uſed to *impreſs* ſome * *mark* or *ſtigma* on what was their own for a token of *diſtinction* and claim of *poſſeſſion*, as is ſtill cuſtomary with us in land-marks, and ſometimes in marking of animals, &c. hence, as a V. נקב *To mark, diſtinguiſh, define.* Gen. xxx. 28; where the LXX. διαςειλον *diſtinguiſh, Symmachus* οριϛον *define*; and to the ſame ſenſe the Chaldee Targum פריש. Comp. Iſa. lxii. 2, יקבנו *ſhall define it.* The Verb has no other relation to *naming* than as *names* are *marks of diſtinction:* Hence when joined with שמות *Names* as Num. i. 17. comp. ver. 5. 1 Chron. xii. 31. xvi. 41. & al. it might moſt ſtrictly and properly be rendered, *To diſtinguiſh*, or *be diſtinguiſhed by names.* As a participle maſc. plur. in Reg. נקבי *Defined, denominated.* occ. Amos vi. 1.

## נקד

Occurs not as a V. in Heb. but the Idea is evident, *To mark with ſpots, to ſpot.* Hence,

I. As a participial N. נקד *Spotted, marked with ſpots, ſpeckled*, ſpoken of cattle. Gen. xxx. 32, 33.

II. As a N. maſc. plur. נקדים *Mouldy ſpots*, or *ſpecks*, ſpoken of bread. occ. Joſh ix. 5, 12. *And behold now it* (the bread) *is dry* והיה נקדים *and there are* ſpecks, namely upon it, or *it is* ſpots, i. e. *full of ſpots* or *ſpecks.*

III. As a N. maſc. plur. נקדים *Cakes*, † *pinked* or *marked* with ſmall holes, as ſtill uſual among us, ſay ſome; but rather, I think with the excellent Author of *Obſervations on divers Paſſages*, &c. Vol. I. p. 244, &c. *Cakes* or *biſcuits* ſtrowed and ſo *ſpotted* with ſeeds, as of Seſamum, Roman Coriander, *&c.* ſuch as he proves are uſual in the Eaſt to this day.

IV. As a N. fem. plur. נקדות *Studs* or *ſpots* of ſilver. So LXX. ϛιγματων; Vulg. vermiculatas *inlaid.* occ. Cant. i. 11. See *Outlines of a new Commentary*, &c. p. 207.

V. As a N. נקד *A ſhepherd* or *herdſman*, one who taketh care of ſheep or cattle; ſo *Aquila*, ποιμνιοτροφος *a feeder of flocks*, *Symmachus*, τρεφων βοσκηματα *feeding* cattle, and ποιμην *a ſhepherd*; named in Heb. נקד, I apprehend with *Mercer, Druſius, Leigh*, and others, from his *marking* or *branding* his own cattle to *diſtinguiſh* them from thoſe of others. occ. 2 K. iii. 4. Amos i. 1.

## נקה

With a fixed נ, and a radical but mutable or omiſſible ה final.

*To clear, clear away.*

I. *To be clear*, or *cleared away*, as a city of it's inhabitants. occ. Iſa. iii. 26; where the Vulg. deſolata *deſolate.* Comp. 2 K. xxi. 13. Alſo, *To be cleared away, utterly deſtroyed*, as by the curſe of God. occ. Zech. v. 3, twice. Comp. ver. 4.

II. As a N. fem. plur. מנקיות, in Reg. מנקית *The broad ſhallow bowls* or *diſhes*, Pateræ (which from pateo *to open wide*) whence the libations of wine were *cleared* or *emptied* at the ſacrifices. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. Jer. lii. 19.

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* See *Daubuz* on Rev. vii. 3.

† "*Tenues Placentulæ* punctis reſperſæ, *quemadmodum hodie fieri videmus in bellariis noſtris.*"

LEIGH's Critica Sacra.

III. In Kal, *To clear away*, *cleanſe*, as blood, Joel iii. 26. As a N. נקיון *Cleanneſs*, as of teeth in hunger. Amos. iv. 6.

IV. In Kal, Tranſitively, *To clear* from guilt, obligation, or puniſhment. Exod. xx. 7. Num. xiv. 18. 1 K. ii. 9. Job ix. 28, x. 14. In Niph. *To be* thus *cleared.* Gen. xxiv. 8, 41. Num. v. 19. As a participial N. נקי *Clear*, *pure*, *innocent*, *free.* Gen. xxiv. 41. xxi. 18. Deut. xxiv. 5. It is particularly applied to blood ſhed undeſervedly. Deut. xix. 10, 13. & al. freq. As a N. נקיון *Cleanneſs*, *freedom from guilt*, *innocecne*. occ. Gen. xx. 5. Pſ. xxvi. 6. lxxiii. 13. So נקין (according to moſt Editions, for the *Complutenſian* reads נקיון ) occ. Hoſ. viii. 5.

V. Chald. As a N. נקא *Clean*, *pure*, ſpoken of wool. occ. Dan. vii. 9. As a N. נקיא *Innocent*, ſpoken of blood. occ. Joel iii. 24. Jon. i. 14. In the former paſſage (where the phraſe is ſimilar to thoſe in Deut. xix. 10. 2 K. xxi. 16. xxiv. 4. & al.) we may well ſuppoſe that the prophet threatening *Edom* uſes a dialectical word, (comp. ver. 26.) and that in the latter the *foreign* ſailors do ſo likewiſe.

נקק See under קק.

## נקם

In Kal, *To avenge.* 1 Sam. xxiv. 13. 2 K. ix. 7. In Niph. *To be avenged*, *take vengeance.* 1 Sam. xviii. 25. Jer. xlvi. 10. & al. Alſo, *To have vengeance taken on oneſelf*, *to be avenged*, *puniſhed.* Gen. iv. 15. Exod. xxi. 20, 21. & al. *To be avenged*, *have vengeance taken on one's account*. Gen. iv. 24. Comp. Exod. xxi. 21. In Hith. *To avenge oneſelf*. Pſ. viii. 3. Jer. v. 9, 29, & al. As Ns. נקם and fem. נקמה *Revenge*, *the act of revenging*, *vengeance*. Deut. xxxii. 35, 41. Pſ. cxlix. 7. & al. freq.

נקע See under יקע

## נקף

*To go round*, *ſurround*, *encompaſs*.

I. In Kal, Applied to time, *To go round*, *come about*, in the ſenſe of continually returning periods. occ. Iſa. xxix. 1. *Add year to year*, חגים ינקפו *let the feaſts* come round. In like manner the Vulg. Solennitates evolutæ ſunt, *the ſolemn feaſts* are rolled (paſſed) by. In Hiph. The ſame. occ. Job i. 5. *And it came to paſs* כי הקיפו ימי המשתה *when the days of the feaſting were* going about. LXX. *συνετελεσθησαν were ended*, Vulg. in orbem tranſiſſent *had paſſed round*, *Montanus*, circuierunt *were gone about*. As a N. fem. תקופה *Revolution*, of time. 1 Sam. i. 20, תקפות הימים *Revolutions of days*. Exod. xxxiv. 22, תקופת השנה *Revolution* or *end of the year*; called Exod. xxiii. 16. צאת השנה *The going out of the year*. (Comp. under חדש II.) So *Homer*, Il. II. lin 295, mentions,

——ΠΕΡΙΤΡΟΠΕΩΝ ενιαυτος
—— The *revolving* year.

and Odyſſ. XI. lin. 294,

ΑΨ ΠΕΡΙΤΕΛΛΟΜΕΝΟΥ ετεος——
The year again *revolving*——

II. In Kal. *To ſurround*, *encompaſs*. occ. Job xix. 25, 26. *I know my Redeemer liveth*, *and hereafter he ſhall ſtand upon the duſt*, or *ſhall ariſe over the duſt*, i. e. ſhall come to raiſe and judge the dead. ( Comp. Gen. iii. 19. Pſ. xxx. 10.) *and hereafter* עורי *my ſkin* (i. e. * a ſkin ſuch as mine) נקפו † ſurround *him*, זאת *even ſuch an one as this*, tho' now ſo miſerably deformed and broken; comp. Job vii. 5. xxx. 30; and as to the ſignification here given to זאת, comp. Gen. xliv. 17. Iſa. xlv. 21.

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* In this view מבשרי *Of* my *fleſh*, is uſed in this very verſe, and Gen. ii. 23. Comp. Gen. xxxvii. 27. Iſa. lviii. 7.

† See *Remarks on Mr.* Warburton's *Remarks*, by Mr. *Bate*, pag. 56, 57.

The Vulg. rendering נקפו in this paſſage by circumdabor *I ſhall be encompaſſed*, gives the true ſenſe of the verb, but evidently alters both the perſon and voice. As a N. fem. נקפה *A girding, encompaſſing.* occ. Iſa. iii. 24. To this purpoſe the LXX. σχοινιῳ ζωσῃ *thou ſhalt be girded with a rope*, and Vulg. funiculus *a rope.*

III. In Hiph. Of local motion or poſition, *To encompaſs, ſurround, go round.* Joſh. vi. 2, 10. 1 K. vii. 24. 2 K. xi. 8. Job. xix. 6. & al. As a N. נקף *A compaſs, circuit.* Iſa. x. 34. The compaſs *of his thick wood —ſhall fall by iron.* Alſo, *A going over, a going round about*, in order to glean, or gather ſome fruit remaining after harveſt, *a gleaning.* occ. Iſa. xvii. 6. xxiv. 13. As a N. fem. in Reg. תקופת *Revolution, circuit.* Pſ. xix. 17.

IV. In Hiph. *To go round, cut round.* occ. Lev. xix. 27; where *Aquila*, ȣ περικυκλωσεις, *thou ſhalt* not *round*; *Symmachus*, ȣ περιξυρησετε κυκλῳ, *ye ſhall* not *ſhave round in a circular manner*; Vulg. *neque* in rotundum attondebitis, neither *ſhall ye cut round.* Comp. under פאה I.

V. As a N. maſc. plur. קפים or קופים *Apes*, or rather *Monkeys*, ſo called from their *antick geſtures* and *frequent circumgyrations. Bochart* ſeems to hint it was rather a foreign, that is, an Ethiopic, than a Hebrew name; and ſays, that it denoted a particular kind of *ape*, namely, ſuch as were brought from the country of the *Troglodytes* on the *Ethiopian* coaſt. However this be, it ſhould ſeem. that from this name קפים, ſing. קף, is derived the Greek κηπος or κηφος and Roman cephus, *a monkey* which animal we are expreſly informed, both by *Pliny* and *Solinus*, was brought from *Ethiopia.* See *Bochart*, Vol. II. 992, 3. And the ſame oriental name appears in the *monkeys* called KHΠEN in the *Præneſtine* Pavement; (ſee *Shaw*'s Travels, p. 434.) and in the French *cep* or *ceb.* occ. 2 K. x. 22. 2 Chron. ix. 21.

### נקר

*To bore, dig* or *cut out.*

I. *To bore* or *ſcoop out*, as eyes. occ. Num xvi. 14. Jud. xvi. 21. 1 Sam. xi. 2. Prov. xxx. 17.

II. In Niph. *To be digged* or *cut out.* Spoken figuratively of offspring. occ. Iſa. li. 1.

III. In Niph. *To be bored, perforated, eaten into holes*, as the body with ſores. occ. Job xxx. 17. *By night my ſubſtance* נקר מעלי is bored or corroded *from off me. Michaelis*, Recueil de Queſtions, p. 71, obſerves, that in the *Elephantiaſis*, Job's diſtemper, "Avec le temps il ſe forme en differents endroits du corps des tumeurs, & ces tumeurs dégénerent enfin en *plaies incurables*, qui *percent* l'une aprés l'autre. In proceſs of time tumours are formed in different parts of the body, and theſe tumours degenerate at length into *incurable ſores*, which *penetrate* one after another."

IV. As a N. fem. in Reg. נקרת plur. נקרות *A hole*, or *hollow cavity.* occ. Exod. xxxiii. 22. Iſa. ii. 21.

V. As a N. מקור *A ſpring* or *fountain.* See under קר I.

### נקש

It hath the ſame meaning as יקש. Comp. נצב.

I. In Kal, *To lay ſnares.* occ. Pſ. xxxviii. 13. Alſo, *To enſnare, catch in a ſnare.* occ. Pſ. cix. 11. In Niph, *To be enſnared.* occ. Deut. xii. 30. In Hith. *To make oneſelf a ſnare.* occ. 1 Sam. xxviii. 9; where LXX. παγιδευεις *thou layeſt a ſnare.*

II. Chald. *To daſh, claſh together* or *one againſt another*, ſo LXX. συνεκροτȣντο, and Vulg. collidebantur. It ſeems to be formed from the Heb. נשק *To claſh*, by tranſpoſing ש and ק, or from the ſound. occ. Dan. v. 6.

### נר

The radical idea of this word ſeems to be, *To ſplit, ſeparate* or *divide* particles of matter which before cohered.

I. As a V. with י jod inſerted, ניר *To* * *plough, divide ground by the plough.* occ. Jer. iv. 3. Hoſea x. 12. נירו לכם ניר Plough to *your* ſelves a ploughing. So *Montanus* in Hoſea, Arate vobis Arationem. As a N. ניר *A ploughing*. occ. Prov. xiii. 23. Jer. iv. 3. Hoſ. x. 12. Comp. Prov. xxi. 4.

II. It is applied to the action of light or fire *ſplitting* or *dividing* the maſſes of groſs air, according to that of Job xxxvii. 11; *Alſo the pure ether* יטריח wearieth, diſſolveth, *the denſity* or *groſs air*. It occurs not however as a V. in this ſenſe, but as a N. נר, plur. נרת and נרות *Somewhat capable of giving light*, or, which is the ſame thing, *of dividing the maſſes of groſs air, a lamp*. Exod. xxvii. 20. xxx. 7. Lev. xxiv. 4, & al. freq. The houſes of Egypt, according to *Maillet*, are never without *lights* in the night-time. If ſuch was the ancient cuſtom not only of Egypt but of the neighbouring countries of Judea and Arabia, it will ſtrongly illuſtrate the application of נר in 2 Sam. xxi. 17. Job xviii. 6. xxi. 17. Pſ. xviii. 29. cxxxii. 17. Jer. xxv. 10, & al. See more in the *Obſervations on divers Paſſages*, &c. Vol. I. p. 200. Vol. II. p. 133. But in Job xxix. 3, I think with Mr. *Scott*, that there " is probably an alluſion to the *lamps* which hung from the cieling in the *banquetting rooms* of the wealthy Arabs."

As a N. ניר *A lamp actually giving light*. It is uſed only in a figurative ſenſe. occ. 2 Sam. xxii. 29. 1 K. xi. 36. xv. 4. 2 K. viii. 19. 2 Chron. xxi. 7. Num. xxi. 30. ונירם אבר *And* their lamp *is deſtroyed*, i. e. they are become *utterly deſolate*, as Jer. xxv. 10. As a N. fem. מנורה or מנרה *An inſtrument for holding lamps to give light, a candleſtick* or *chandelier*. Exod. xxv. 31, 32, & al. freq.

III. As a N. תנור *A furnace* or *oven*, from it's *burning*, *melting* and *diſſolving heat*. Gen. xv. 7. Exod. viii. 3. Lam. v. 10. Mal. iv. 1, & al. Comp. Iſa. xxxi. 9. which alludes to the *fiery blaſt* that deſtroyed the Aſſyrians. Comp. ch. xxx. 30—33.

IV. Chald. As a N. נור and נורא *Fire*. Dan. iii. 6, 24. vii. 9, 10. & al.

## נרד

Occurs not as a V. but as a N. נרד *Spikenard*. So the LXX. Ναρδος, and Vulg. Nardus. It ſeems to be not an *Hebrew*, but a foreign, i. e. an *Indian* word. occ. Cant. i. 12. iv. 13, 14. " *Spikenard* or *Nard*, a plant that grows in the *Indies*, whoſe root is very ſmall and ſlender; it puts forth a long, ſmall ſtalk, and has ſeveral ears or *ſpikes* even with the ground, which has given it the name of *Spikenard*." *Calmet*'s Dictionary.

## נשא

This is a moſt extenſive root, ſignifying in general, *To bear*, *take* or *lift up*. It's moſt remarkable applications are as follows.

I. *To bear*, *bear up*, as the waters of the flood did the Ark. Gen. vii. 17.

II. *To take up*, as weapons. Gen. xxvii. 3.

III. *To bear*, *ſuffice*, *contain*. Gen. xiii. 6. xxxvi. 7. xliv. 1.

IV. *To lift up* or *lay on*, as a load upon a beaſt. Gen. xxxi. 17. xlii. 26. Comp. 1 K. xiii. 29. 2 K. ix. 25. *Jehovah* נשא עליו את המשא הזה laid *upon him* (King Jehoram) *this* burden, i. e. *this* heavy doom or prophecy, as is evident from the context. And ſo the N. משא is applied, Iſa. xiii. 1. xv. 1. xvii. 1. Habbak. i. 1, & al. freq. Comp. Jer. xxiii. 33—38; but in Prov. xxxi. 1, it means no more than a *weighty important diſcourſe*; and in Lam. ii. 14, משאות is applied to the *flattering predictions* of the falſe Prophets.

V. *To bear*, *carry* as a burden. Gen. xlv. 23. Exod. xxv. 14. As a N. משא *A bearing* or *carrying*. Num. iv. 47. Alſo, *The thing borne, a burden*. 2 K. v. 17. viii. 9. As a N. fem. plur. in Reg. נשאתי *Beaſts of burden*. Iſa. xlvi. 1. So *Montanus*, geſtatricia *veſtra*.

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* So the Saxon word Ploȝ and Engliſh *plough*, ſeem derivatives from the Heb. פלג *to divide* or פלח *to cleave, cut in pieces*. See Der. under פלח.

VI. It is particularly applied to the *impoſing* or *laying of an uſurious burden* upon debtors, נשא משא *To lay* ſuch *a burden* upon. See Neh. v. 7, 10. As a participial N. נשא *An oppreſſor*, of this kind, *an oppreſſive creditor*. 1 Sam. xxii. 2; but in Iſa. xxiv. 2, נשא in Niph. is *the perſon loaded* or *oppreſſed* in this manner.

VII. *To carry*, *bring*. Gen. xlv. 19. xlvi. 5. xlvii. 30. Exod. x. 13.

VIII. *To take away*, *carry off*. Num. xvi. 15. Hoſ. ii. 6. Mal. ii. 3.

IX. *To take*, *receive*, *obtain*, reportare. Eſth. ii. 15, 17. Pſ. xxiv. 5.

X. *To bring* or *take to oneſelf*, as a wife, ducere. Jud. xxi. 23. Ruth i. 4. 1 Chron. xxiii. 22. 2 Chron. xi. 21.

XI. *To take up*, *take into one's mouth* (according to our phraſe) as words, diſcourſes, or the like. Exod. xxiii. 1. Pſ. xv. 3. xvi. 4. Job xxvii. 1. & al. Comp Iſa. iii. 7.

XII. *To take*, as a number. Num. iii. 20—1 Chron. xxvii. 23.—or ſum. Exod. xxx. 12. Num. i. 2. See Senſe XXIII. below, and under ראש X.

XIII. *To bring*, *preſent*. As a N. fem. נשאת *A gift*, *preſent*. 2 Sam. xix. 42. אם נשאת נשא לנו Eng. Tranſlat. *Hath he* given us *any* gift? brought or preſented *to us*, a preſent; As a N. fem. משאת Nearly the ſame. Eſth. ii. 18. Jer. xl. 5. Comp. Gen. xliii. 34; where it is rendered *Meſſes*, i. e. *Preſents of meat*. Alſo, *A bringing*, *preſenting*. Deut. xxiv. 10.

XIV. *To bear*, as a tree does fruit or boughs. Ezek. xvii. 8, 23.

XV. *To bear* ſin, as an offender, *to bear* it *himſelf*, as a burden, (comp. Senſe V.) i. e. *to be reckoned as a ſinner, and puniſhed accordingly*. Lev. v. 1, 17. xxiv. 15. & al. freq. So, *To bear*, a mulct, or fine. Prov. xix. 19. reproach. Ezek. xxxix. 26.

XVI. *To bear* ſin, in a vicarious manner, or inſtead of the ſinner, and that whether typically, ſee Exod. xxviii. 38. Lev. x. 17. xvi. 21, or really; Iſa. liii. 4, 12.

XVII. Tranſitively, or with ל following, *To bear* or *bear with* ſins or ſinners, *to forbear* puniſhing them. See Gen. xviii. 24, 26. l. 17. Exod. x. 17. xxiii. 21. Num. xiv. 19. Iſa. ii. 9.

XVIII. *To raiſe*, *take* or *lift up*, as the feet, the hands, the eyes, the voice, *&c.* See Gen. xxix. 1. xxxii. 1. Pſ. xxviii. 2. Iſa. lii. 8, & al. freq. As a N. fem. שאת *Elevation*, *exaltation*. Gen. iv. 7. xlix. 3. Alſo, *An elevation*, *riſing*, *tumour*, *ſwelling*. Lev. xiii. 2, 10. & al. As a N. שיא *Elevation*, *hight*. occ. Job xx. 6. As a N. נשיא *A prince*, *an elevated perſon*, *one of exalted dignity*. Gen. xvii. 20. xxii. 6. Num. i. 16. & al. freq. As a N. maſc. plur. נשאים *Vapours* which *are raiſed* from the earth and waters into the air. See Pſ. cxxxv. 7. Jer. x. 13. li. 16. נשיאים The ſame. Prov. xxv. 14. As a N. fem. משאת *An elevation*, *riſing*, as of ſmoke. Jud. xx. 38, 40. Comp. Jer. vi. 1. As a N. fem. plur. תשאות *Elevations*, *hights*. Job xxxvi. 29. Alſo, *Elevations of voice*, *outcries*, to which the V. נשא is very often applied. Job xxxix. 7. So as a N. משאון *An elevated cry*, *acclamation*. Prov. xxvi. 26. Comp. Prov. xxvii. 14.

XIX. *To raiſe*, *lift up*, as floods do their voice or waves. Pſ. xciii. 3. As a N. שאן *Lifting up*, *ſwelling* as of waters. Alſo, *A ſwelling* or *inſolence* as of men or nations. See Iſa. xvii. 12, 13. Pſ. lxv. 8. lxxiv. 23.

XX. It is rendered *To conſume*, *burn*, i. e. *raiſe in ſmoke and vapour*. Nah. i. 5. 2 Sam. v. 21. But in the former paſſage it may perhaps be better referred to the *riſing* or *heaving up* of the earth in an earthquake. So the LXX. ανεςαλη *was lifted up*; and in the latter ישא may be rendered *he took away*, tho' it does indeed further appear from 1 Chron. xiv. 12, that David alſo *burnt* the idols.

XXI. In Kal and Hiph. *To elate*, *puff up*, *deceive* or *ſeduce by elation*. See Gen. iii. 13. 2 K. xviii. 29. xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niph. *To be elated*, *deceived by elation*. Iſa. xix. 13.

XXII. נשא ראש *To lift up the head*—as of oneſelf, in pride or inſolence. Pſ. lxxxiii. 3.

—of another in order to make him conſpicuous, either with a deſign of kindneſs and favour, or otherwiſe. See 2 K. xxv. 27. Jer. lii. 31. Gen. xl. 13, 20; but at ver. 19, joined with מעליך, the phraſe is rightly rendered, ſhall lift up (or take) thy head *from off thee*, i. e. ſhall behead thee; after which the chief Baker was to be *hanged*, as the *Philiſtines*, who were deſcended from the *Egyptians*, (Gen. x. 13, 14.) treated the dead body of Saul. 1 Sam. xxxi. 10.

XXIII. נשא ראש *To take a ſum.* Comp. under ראש X.

XXIV. נשא פנים *To lift up the face*—of oneſelf, as in confidence or aſſurance. 2 Sam. ii. 22. Job xi. 15.—of another, and ſo *To accept* or *regard* his *perſon*, either *with favour*, *kindneſs* or *reſpect* in general, as Gen. xix. 21. 1 Sam. xxv. 35. 2 K. iii. 14. v. 1. Lam. iv. 16; or *with undue favour* or *reſpect*, Lev. xix. 15. Pſ. lxxxii. 2. Prov. xviii. 5. Mal. ii. 9.

XXV. נשא נפש, conſtrued with אל, *To lift up the ſoul*, i. e. *the deſires* and *affections*, *to*, (Comp. under נפש V.) Deut. xxiv. 15. (where Eng. Tranſlat. *ſets his heart upon*) Jer. xxii. 27. xliv. 14. & al. freq. Comp. Ezek. xxiv. 25, ואת משא נפשם. *and that whereupon they ſet their minds.* Eng. Tranſlation.

## נשב

This Verb is, both in ſenſe and ſound, nearly related to נשף.

I. *To breathe*, *blow*, as wind or air in motion. occ. Pſ. cxlvii. 18. Iſa. xl. 7.

II. The authors of ſome verſions and lexicons, have from Gen. xv. 11, ſuppoſed this word to ſignify, *to blow away*, *drive away with the breath* or *voice*, accordingly ישב is in that paſſage rendered in the Targum, אפרח *he made to fly away*, by *Aquila* απεσοβησεν, and by the Vulg. abigebat, *he drove away*; but the LXX. ſeem to have given the true ſenſe of the words ישב אתם in rendering them by συνεκαθισεν αυτοις *he ſat down with* or *by them*, denoting, ſaith *Grotius*, the *ſtay* of his deſcendants in Egypt. comp. ver. 13.) So that ישב in this text is not of the root נשב, but of ישב which ſee.

## נשג

I. In Kal and Hiph. *To overtake*, *reach*, *attain to.* Gen. xxxi. 25. xliv. 4. xlvii. 9. Lev. xxvi. 5. Iſa. lix. 9. & al. freq. As a N. שיג *An overtaking*, namely of enemies, or the like. occ. 1 K. xviii. 27.

II. *To overpaſs*, *go beyond.* So LXX. ὑπερεβησαν. occ. Job. xxiv. 2.

III. *To attain to*, *obtain.* Conſtrued either tranſitively, Iſa. xxxv. 10. lv. 11; or with ל or ב following. See Lev. v. 11. xiv. 32. So Pſ. cxxxix. 6, *This knowledge is too wonderful for me to attain to it*; reading נשג בה as two words, for as one it is unintelligible. Comp. under חרצב.

## נשה

With a radical but omiſſible נ, and a radical but mutable or omiſſible ה.

I think with *Schultens*, in his MS. Orig. Heb. that the primary idea of this Root is *looſing*, *laxity*, *relaxation*, and hereto perhaps ſhould be refered ישי, Pſ. lv. 16. ישי מות *Death* ſhall be let looſe *upon them*, for thus the *Complutenſian* Edition gives the Heb. in two words, and ſo the Authors of the LXX. and Vulg. appear to have read it, the former rendering it by Ελθετω Θανατος, the latter by Veniat Mors, *Let Death come.* Comp. under חרצב.

I. *To be relaxed*, as a ſinew that is ſtrained. occ. Gen. xxxii. 32.

II. *To be relaxed*, *weakened*, *fail*, as ſtrength. Jer. li. 30. Num. xxi. 30, נשים *weakened*; where the Vulg. laſſi *pervenerunt they came tired.* As a N. fem. תשיה *A failing*, *failure.* occ. Job. xxx. 22. תמגגני תשיה *Thou diſſolveſt me* (to) a failure, i. e. till I fail away or come to nothing.

III. As a N. plur. with a maſculine termination, but fem. ſignification, as נמלים, עזים, and others (See Grammar Sect. IV.)

נשים *Women, the female ſex of man*, (ſee Gen. iv. 19. vi. 2. Num. xxxi. 18, 35.) ſo called on account of their *weakneſs* or *imbecility* in compariſon of the male ſex, according to that of Jer. li. 30, *Their might* or *ſtrength* נשתה is relaxed or weakened, *they are become* לנשים women— ΑΧΑΙΙΔΕΣ ȣκ ετ' ΑΧΑΙΟΙ — Phrygiæ *neque enim* Phryges.

IV. *To be remiſs*, as in puniſhing. occ. Job xi. 6. *That God* ישה לך מעונך is *more remiſs* or gentle *to you than your iniquity (deſerves.)*

V. It denotes *relaxation* or *remiſſneſs* of mind. In Kal, Tranſitively, *To let go* or let *ſlip out of mind, to forget*. occ. Deut. xxxii. 18; where LXX. εγκατελιπες, and Vulg. dereliquiſti, *thou haſt forſaken*) Jer. xxiii. 39. Lam. iii. 7. Ezek. xxxix. 26. ונשו *And* they ſhall forget *their ſhame and all their tranſgreſſion which they have tranſgreſſed againſt me*, בשבתם *when they dwell in their land ſecurely, and no one makes them afraid.* Such is the plain ſenſe of the paſſage compared with the context. Pſ. xxxii. 1, נשוי פשע Forgotten *as to his tranſgreſſion*, i. e. *whoſe tranſgreſſion* is forgotten, juſt as the following words כסוי חטאה denotes him *whoſe ſin* is covered. Comp. Iſa. xliii. 25. Jer. xxxi. 34. Alſo, *To be let ſlip out of mind or be forgotten by, to ſlip* or *eſcape*, in this ſenſe, occ. Iſa. xliv. 21. In Hiph. השה *To make remiſs* or *weak* in mind, *heedleſs* or *inattentive.* occ. Job xxxix. 17. *For God* חשה hath made *her* weak *in wiſdom.* As a N. fem. נשיה *Oblivion, forgetfulneſs.* occ. Pſ. lxxxviii. 13.

With regard to the III. and V. ſenſes here aſſigned to this Root, comp. זכר, which in an oppoſite view denotes both the *male ſex*, and *remembering*, from the primary idea of *ſtrength* or *vigour*.

VI. In Kal, *To lend*, i. e. *to remit, let go* or *part with* one's money or goods to another *upon loan*. It is uſed either abſolutely, or with ב prefixed to the borrower. Jer. xv. 10. לא נשיתי ולא נשו בי I have *not* lent, *and* they have *not* lent to *me*, or parted with their property for *me*. So Neh. v. 10. *I alſo, my brethren and my ſervants* נשים בהם (not, might exact of, as rendered but) do lend to *them*; thus ver. 11, *which ye* lend to *them*. So the Vulg. in the former paſſage commodavimus eis, and *Montanus* commodantes in eis.

As a N. משה *A loan, ſomewhat parted with* to another *on loan*. occ. Deut. xv. 2. כל בעל משה ידו literally, *every owner of* a loan of, or ſomewhat parted with from, *his hand*, i. e. *every* creditor. As a N. maſc. plur. in Reg. מנושי *Lenders, creditors*. occ. Iſa. l. 1.

The Lexicons and Tranſlations ſometimes render the Verb in this view by *lending upon uſury*; but it ſeems evident from Deut. xv. 2. xxiv. 10, 11, that *ſimple lending* is it's true import; becauſe in theſe paſſages directions are given as to נשה *lending* to their brethren, whereas *lending* to their brethren *on uſury* or *increaſe* was abſolutely forbidden, Lev. xxv. 35, 36, 37. Deut. xxiii. 19, 20. And as the prohibition in this latter paſſage is *general as to their brethren* (Comp. Pſ. xv. 5. Ezek. xviii. 8. xxii. 12.) I dare not with Mr. *Clark* and Mr. *Bate* limit it *to the poor*, but think the poor are particularly mentioned in the former text, becauſe they were the only perſons who would probably want *to borrow* money or victuals *on uſury* or *increaſe*. Indeed it is ſaid, Exod. xxii. 24 or 25, *If thou ſhalt lend money to my people, to the poor with thee, thou ſhalt not be to him* כנשה, *ye ſhall not lay upon him* נשך *biting uſury*; but here it is manifeſt that כנשה may be rendered *as a lender*, and refer to the *uſual cuſtom* of lenders when Moſes wrote, without properly in itſelf denoting any thing of *uſury*; *Thou ſhalt not be to him* as a lender or creditor generally is. And from the hard-heartedneſs of the Jews towards their Debtors, of which we have inſtances, 2 K. iv. 1. Neh. v. 1—13, נשה or נושה ſeems in after times to have carried a bad ſenſe. See Pſ. cix. 11. Iſa. xxiv. 2.

## נשך

I. In Kal, *To bite, cut* or *pierce with the teeth.* Gen. xlix. 17. Num. xxvi. 6, 8, 9. Mica. iii. 5. Hab. ii. 7. It is moſt commonly applied to the *biting of a ſerpent.*

II. In Kal. *To bite,* i. e. *hurt* or *damage, as uſury.* Deut. xxiii. 19. In Hiph. *To cauſe to bite* in this ſenſe, i. e. *To lend upon uſury.* Deut. xxiii. 19, 20. As a N. נשך *Biting uſury.* So the Latins calls it uſura vorax, *devouring uſury.* Exod. xxii. 25. Deut. xxiii, 19, & al. To this purpoſe *Mercer* and *Cev.* in *Robertſon*'s Theſaurus explain the word; and *Rivetus* in *Leigh*'s Critica ſacra, ſays, "The *increaſe of uſury* is called נשך, becauſe it reſembles *the biting of a ſerpent*; for as this is ſo ſmall as ſcarcely to be perceptible at firſt, but the venom ſoon ſpreads and diffuſes itſelf, till it reaches the vitals, ſo the *increaſe of uſury*, which at firſt is not perceived nor felt, at length grows ſo much, as by degrees to devour another's ſubſtance." It is evident that what is here ſaid, muſt be underſtood of *accumulated uſury*, or what we call *compound intereſt* only; and accordingly נשך is mentioned with and diſtinguiſhed from תרבית and מרבית *Increaſe* or *ſimple intereſt.* Lev. xxv. 36, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. xxii. 12.

III. As a N. fem. נשכה *A chamber*, the ſame as לשכה, ל being changed into נ by a Chaldaiſm. occ. Neh. iii. 30. xii. 44. xiii. 7. comp. ver. 8.

## נשל

I. In Kal, Tranſitively. *To caſt*, or *drive out, to remove by force.* Spoken of people or nations. occ. Deut. vii. 1, 22. 2 K. xvi. 6.

II. *To take away by force*, as man's breath. occ. Job. xxvii. 8.

III. Intranſitively. *To be caſt* or *fly off with violence.* occ Deut. xix. 5.

IV. *To caſt* it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

V. *To pull* or *pluck off*, as a ſhoe. occ. Exod. iii. 5. Joſh. v. 15.

But theſe two laſt ſenſes, which in the Lexicons and Concordances are given to this root, belong more properly to של, which ſee.

## נשם

With a נ radical but omiſſible, which the Verb never retains in Heb. tho' frequently in Syriac and Arabic, in the ſenſe of *breathing.*

I. *To breathe, breathe out.* occ. Iſa. xlii. 14. *I will cry out like a travailing woman,* אשם ואשאף יחד *I will at the ſame time breathe out, and fetch my breath.* Every one knows the *ſtrong reſpiration* of perſons labouring with pain or toil; they both emit and draw in their breath with violence. This is what the prophet ſeems here to mean. ישם in 1 K. ix. 8, doth I apprehend more properly belong to the root שם *to be deſolate, aſtoniſhed*, as ישים Jer. xlix. 20, alſo plainly doth, tho' ſome of the Lexicons place both theſe paſſages under נשם.

II. As a N. fem. נשמה and in Reg. נשמת *Breath*, Halitus. Gen. vii. 22. Deut. xx. 16. Job xxxvii. 10. Iſa. ii. 22. xxx. 33.

III. As a N. fem. in Reg. נשמת *The ſoul* or *ſpirit* of man *breathed* into him at firſt by Jehovah Aleim, and ſupported by communication with the Divine Light and Spirit, as his *natural breath* by communication with the material light and air. Gen. ii. 7. Iſa. lvii. 16. Prov. xx. 27. Comp. Job xxxiii. 4. John i. 4. viii. 12. 1 John v. 11. Rom. viii. 2, 10. 1 Cor. xv. 45. Gal. v. 25.

IV. As a N. fem. in Reg. נשמת *The breath* or *inſpiration*, of the Almighty. Job xxxii. 8. Comp. John xx. 22.

V. As a N. fem. תנשמת A ſpecies of *animals* enumerated among the *Lizards.* occ. Lev. xi. 30. The Learned *Bochart* hath plainly proved that it was no other than the *Chameleon*, an animal of the *Lizard* kind, furniſhed with lungs remarkably large, and ſo obſervable for its manner of *breathing*, or perpetually *gaſping*, as it were, *for breath*, that the ancients feigned it to live only from the *air*. Thus *Ovid* Metamorph. Lib. XV. Fab. IV. lin. 411.

> *Id quoque quod* ventis *animal nutritur* & aurâ.
> The creature nouriſh'd by the *wind* and *air*.

See more in *Bochart*. Vol. II. 1078.

VI. As a N. fem. תנשמת Perhaps a ſpecies of *owl*, ſo called from it's *breathing* in a ſtrong and audible manner, as if ſnoring. occ. Lev. xi. 18. Deut. xiv. 16. But as in both theſe paſſages, particularly in the former it is mentioned, among the *water-fowls*, and as the LXX. in the latter appear to have rendered it, Ιϐιν *the Ibis* (a ſpecies of birds not unlike the *Heron*) and the Vulg. in the former by Cygnum *the ſwan*, it ſhould rather ſeem to denote ſome *water-fowl*, and that (according to its derivation) remarkable for it's manner of *breathing*. And therefore I think the conjecture of the learned *Michaelis* (whom ſee, Recueil de Queſtions, p. 221.) that it may mean the *gooſe* which every one knows is remarkable for it's manner of *breathing out* or *hiſſing* when provoked, deſerves conſideration.

## נשף

I. In Kal, *To blow*, as with a blaſt, ſtream or current of air. occ. Exod. xv. 10. Iſa. xl. 24.

II. As a N. נשף Rendered *twilight*, *night*, *dark*, *dawning of the morning* or *of the day*, but it properly ſignifies the *evening-* or *morning-breeze*. It is frequently uſed in the former ſenſe, as 2 K. vii. 5, 7. Prov. vii. 9. בנשף בערב יום *During* the evening breeze, *in the mixing of the day*, or during that time when *the day*, or which is the ſame thing, the light that conſtitutes the day, *is mixing* with the night or darkneſs, i. e. *in the twilight*. For the *morning-breeze* it is clearly applied, Job vii. 4, and perhaps Pſ. cxix. 147. Comp. under נפח I.

III. As a N. ינשוף (formed from נשף as יחמור from חמר) Some kind of *bird*, mentioned Lev. xi. 17. Deut. xiv. 16. Iſa. xxxiv. 11, and ſuppoſed to denote a ſpecies of *owl*, ſo called from it's appearing and flying about in the *twilight*, q. d. *the twilight bird*. But this interpretation ſeems very forced: And ſince in the firſt of the paſſages juſt cited, the ינשוף is clearly mentioned among the *water-fowls*, and the LXX. have in the firſt and laſt of thoſe texts rendered it by Ιϐις *the Ibis*, it ſhould ſeem to mean ſome kind of *water-fowl*, reſembling the *Ibis*, and, from its derivation, remarkable for its *blowing*, and of ſuch birds the moſt eminent ſeems to be the *Bittern*, which " in the north of England is called the *Mire-drum*, from the noiſe it makes which may be heard a long way off. Some ſay it imitates the *bellowing* of a bull; and will give four, five, or ſix *bombs* at a time. It begins to *bellow* about the end of February, and ceaſes when breeding time is over." *Brookes*'s Nat. Hiſt. Vol. II. p. 302. The principal difficulty againſt this interpretation ariſes from Iſa. xxxiv. 11, where the ינשוף is ſpoken of as frequenting the deſolated land of Edom, a country, according to Dr. *Shaw*'s Travels, p. 438, 440, remarkably deſtitute of water, and therefore improper, it may be thought for the abode of a *water-fowl*, that feeds on fiſh. In anſwer to this objection I would obſerve that the קאת or *Pelican*, another *water-fowl*, is, in the ſame text, mentioned with the ינשוף, that I believe all the larger *water-fowls* are remarkably ſhy, that they ſometimes build their neſts in retired places a long way from the water where they prey, and that I am ſufficiently aſſured from experience, that our common *Heron* will come at leaſt twelve or fourteen miles (and perhaps much further) from their uſual abode to catch fiſh.

IV. As a N. maſc. plur. אשפים A kind of *conjurers* ſo called, perhaps, from their pretended divine *inſpirations*. See under אשף I.

## נשק

It ſeems to be a word formed from the ſound, as *kiſs*, *claſh*, *ſmack*, *ſnap*, &c. in Engliſh.

I. In Kal, *To kiſs*, *ſmack* with the lips. Gen. xxix. 13. Prov. xxiv. 26, & al. freq. It refers to the *kiſs* of reverence. Gen. xli. 40. 1 Sam. x. 1 —of worſhip or adoration. 1 K. xix. 18. Hoſ. xiii. 2. Comp. Pſ. ii. 12. As a N. fem. plur. נשיקות *Kiſſes*. occ. Prov. xxvii. 6, Cant. i. 2.

II. *To kiſs*, *touch gently*, or *lightly*. occ. Job xxxi. 27. ותשק ידי לפי *And my hand hath* kiſſed, touched *my mouth*. So *Lucian* Περι Ορχησεως, Tom. I. p. 918. Edit. *Bened.* mentions, the Greeks, even in his time, "worſhipping the ſun, κυσαντες την χειρα by *kiſſing their hand*, and then thinking their adoration complete." As a Participle fem. plur. Hiph. משיקות *Kiſſing*, *touching lightly*. occ. Ezek. iii. 13.

III. *To claſh*, as armour. It occurs not as a V. in this ſenſe, but as a Participle Benoni maſc. plur. in Reg. Pſ. lxxviii. 9. נושקי רומי קשת claſhing or ratling (*and*) *ſhooting* (as Jer. iv. 29) *with the bow*. So נשקי קשת *Claſhing*, *rattling*, or *clattering* with their bow. 1 Chron. xii. 2. 2 Chron. xvii. 17. Comp. Job xxxix. 23. Thus, likewiſe, *Homer*, in his Deſcription of *Apollo*, Il. I. lin. 45, & ſeq.

> Τοξ' ωμοισιν εχων, αμφηρεφεα τε φαρετρην,
> Εκλαγξαν δ' αρ οιςοι επ' ωμων χωομενοιο,
> Αυτȣ κινηθεντος.—

His bow and quiver o'er his ſhoulder flung,
" Fierce as he moved the ſilver ſhafts *reſound*.
" Breathing revenge"—

And *Virgil*, Æn. XI. lin. 652. deſcribing *Camilla*,

> *Aurues ex humero* ſonat *Arcus*.
> Hung on her ſhoulder *ſounds* the gilded bow.

As a N. נשק *The claſhing* or *noiſy colliſion* of arms. Job xx. 24. Pſ. cxl. 8. Alſo, *Armour*, *armory*. 1 K. x. 25. 2 K. x. 2.

IV. In Kal, *To ſnap*, *crackle*, as fire doth. occ. Pſ. lxxviii. 21. In Hiph. *To cauſe* fire *to ſnap* or *crackle*, *make* it *burn fiercely*. occ. Iſa. xliv. 15. Ezek. xxxix. 9. והשיקו בנשק *And* they ſhall cauſe (the fire) to crackle *among the* arms. In this laſt paſſage we may obſerve that there is an *Antanaclaſis*, or that the Root נשק is applied in it's two different ſenſes of *armour*, and of *crackling* like fire. See a ſimilar inſtance under חמר I. Jud. xv. 16.

## נשר

With a radical but omiſſible נ.

I. *To lacerate*, *cut* or *tear in pieces*. Thus the cognate V. נסר is uſed in Chaldee, Syriac and Arabic, in which laſt language it is particularly applied to *a bird's tearing in pieces* it's prey with it's beak. occ. 1 Chron. xx. 3. *And the people which (were) in it (Rabbah) he (David) brought out*, וישר במגרה ובחריצי הברזל ובמגרות *and* cut or tore *with the ſaw*, *and with threſhing inſtruments of iron*, *and with* (*double* or *ſeveral*) *ſaws*; *and thus did David to all the cities of the children of Ammon*. But it is not ſaid that he did thus to *all the people*, nor is any thing more implied than that he did thus to *ſome* of them; and it is certain from 2 Chron. xx. 1, & ſeq. that David did not extirpate the children of Ammon. And conſidering the remarkable generoſity of David's temper, candid criticiſm obliges one to ſuppoſe he had good reaſons for inflicting ſuch ſevere puniſhments as he did on ſome of the Ammonites. See in the preceding chapter (1 Chron. xix.) how ignominiouſly their king Hanun and his Princes had treated David's ſervants when ſent on an embaſſy of kindneſs; Reflect on the intended cruelty of Nahaſh, Hanun's father, to the inhabitants of Jabeſh-Gilead, 1 Sam. xi; See the horrid barbarity with which the Ammonites were wont to treat the Iſraelites, (Amos i. 13.) Obſerve that Damaſcus, i. e. the Syrians, ſome of whom were in alliance with the Ammonites in the war againſt David, (2 Sam. x. 1 Chron. xix. 6.) are expreſly ſaid in the prophet Amos ch. i. 3, to have *threſhed Gilead* בהרצות הברזל *with threſhing inſtruments of iron*; Lay all theſe things together, and then ſay whether it is not probable that David was thus remarkably ſevere upon ſome of the children of Ammon, as a retaliation or puniſhment for ſome *horrid cruelties* of which they had been guilty towards his Iſraelitiſh ſubjects; tho' we are not particularly informed what theſe cruelties were, as we are in the caſe of Adoni-bezek the Canaanite, Jud. i. 6, 7; and of Agag the Amalekite, 1 Sam. xv. 33.

I am well aware that * ſome learned men, in order to vindicate King David from the charge of cruelty, have propoſed to refer the V. ישר in 1 Chron. xx. 3, to the Root שר, or שרה *To be a prince* or *ruler*, and accordingly have rendered the text, *And he* ruled *(them) by the ſaw, by the harrows* or *iron mines*, &c. "i. e. made them ſlaves, and condemned them to theſe ſervile employments." But ſuppoſing the V. would bear this ſenſe of *ruling*, is not the expreſſion of *ruling by a ſaw* ſtrangely harſh and uncouth? But were we even to admit this, what can be the meaning of *ruling* men בחריצי *of iron*; for it does not appear that the Heb. word here uſed ever ſignifies *mines*, (tho' Dr. *Chandler* ſays the word may be ſo rendered) or any *cutting inſtrument* but what was employed in *threſhing* the corn and *cutting* the ſtraw, and was drawn by oxen; and ſo it cannot denote (as Mr. *Bate* Crit. Heb. in חרץ thought it might) ſome *inſtruments uſed by the ſtone-cutter*. If it be objected that the expreſſion in the parallel paſſage, 2 Sam. xii. 31, is וישם במגרה *and* he put *(them) to the ſaw*, &c. which ſeems to ſignify that he only put *them to labour with the ſaw*, &c. I would reply, that as one deſign of the books of Chronicles ſeems t have been * to clear up ſome obſcure an difficult paſſages in the former books o Scripture, particularly in thoſe of Samu and of Kings; ſo in the inſtance before u it appears to me that the phraſe in Chron is much more determinate than that i Sam. and that the latter may well mea *he put tham to be torn, cut* or *killed with th ſaw*, &c. (juſt as we ſhould ſay in Engliſh *he put them to the ſword*, for *ſlaying* them with it;) eſpecially ſince it is added in the ſame verſe of Sam. העביר אותם במלבן *And he made (ſome of)* them *over* (i. e. *burn them) in their Molech*, as a puniſhment, n doubt, for their *infernal human ſacrifices*.

I muſt juſt add, that the LXX. render שר in 1 Chron. xx. 3. by *διεπρισε he ſawed a ſunder*; that the Vulg. gives the ſenſe o the paſſage thus; Et fecit ſuper eos tribulas & trahas & ferrata carpenta tranſire ita ut *diſſecarentur & contererentur*, *And h cauſed ſledges and threſhing inſtruments ſh with iron to paſs over them ſo that* they we cut in ſunder and torn to pieces; and tha *Joſephus* Ant. Lib. VII. cap. 7. § 5. expreſſes this tranſaction of David's in general terms by τȣς δ'ανδρας αικισαμεν διεφθειρε *he deſtroyed the men by torments.*

As a N. משור *A ſaw* from the *manner of it cutting*. occ. Iſa. x. 15. So the LXX πριων and Vulg. ſerra; which Latin wor ſeems a derivative from the Heb. שר dropping the נ.

II. As a N. נשר *An eagle.* Exod. xix. Lev. xi. 13. & al. freq. This ſpecies o birds is † eminent for *rapacity* and *tear their prey in pieces*; for which purpoſe the are furniſhed with beaks or talons remarkably *ſtrong* and *crooked*. Hence *Hom* Odyſſ. XIX. lin. 538. ſtyles the Eag αγκυλοχειλης *crooked-beaked*, or (accordi to others) *crooked-clawed*. See *Bochart*. Vol. III. 164, 5. So *Virgil*, Æn. IX. lin. 563, 4.

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* See the late Dr. *Chandler*'s excellent Review of the Hiſtory of the Man after God's own Heart, p. 188. &c. and his Life of King David, Vol. II. p. 227—233, and the Notes.

* See the learned Mr. *Barub*'s Critica Sacra exami ed, &c.

† "*Roſtro quidem vellicant etiam aliæ rapaces Avi Tamen rapacium principi*, id ſpeciali jure *tribuitur*, roſtro *eſt* magis adunco, & *eò* carpit fortius." *Boch*

*Qualis ubi, aut Leporem, aut candenti corpore*
*Cycnum*
*Suſtulit alta petens* pedibus Jovis armiger uncis.

Thus on ſome ſilver ſwan or tim'rous hare,
*Jove's Bird* comes ſouſing down from upper air;
Her *crooked talons* truſs the fearful prey,
Then out of ſight ſhe ſoars, and wings her way.
DRYDEN.

Again, Æn. XI. lin. 751, 2.

*Utque volans altè raptum cum fulva draconem*
*Fert* Aquila, *implicuitque* Pedes, atque unguibus hæſit.

So ſtoops the yellow *eagle* from on high,
And bears a ſpeckled ſerpent thro' the ſky,
*Faſt'ning his crooked talons* on the prey.—
DRYDEN.

And is not the Latin *Aquila*, whence French *Aigle*, and Eng. *Eagle*, a derivative from the Heb. עקל *crooked?*

### נשת

This is, in the Lexicons, made a diſtinct Heb. root, and rendered *To fail, periſh,* or the like: And under it the Concordances range Iſa. xix. 5. xli. 17. Jer. li. 30. But for the firſt of theſe paſſages ſee under שתח, for the ſecond שת, and for the laſt נשה III.

I. Chald. It occurs not as a V. but as a N. נשתן and נשתונא *A letter, an epiſtle.* Some, ſaith *Marius de Calaſio*, refer this word to the *Perſians*, among whom נושת ſignified *to write*. Ezra iv. 7, 18. & al.

### נתב

Occurs not as a Verb, and the ideal meaning is uncertain; but as a N. נתיב and fem. נתיבה *A path, pathway,* or *track worn by the feet*, ſaith *Avenarius*. The LXX. and other Greek verſions almoſt conſtantly render it by τριϐος *a path*, from τριϐω *to wear*, or by αρταπος from α intenſive and τραπεω *to tread.* I am inclined therefore to think that *treading*, or rather *wearing a track* with the feet, is the radical meaning of the word. The N. נתיבה is more determinate than דרך, which denotes *a way in general.* See Iſa. xliii. 16. Lam. iii. 9. In Prov. xii. 28, נתיב is joined with דרך, *In the way of righteouſneſs (is) life,* ודרך נתיבה *and (in) the way*, or *courſe* of her track *(is)* no death.

### נתח

*To cut in pieces*, as an animal body. As a N. נתח *A piece cut off*. See Exod. xxix. 27. Jud. xix. 29. Ezek. xxiv. 4. & al. freq.

DER. *Notch.* Q?

### נתך

I. In Kal or Niph. *To be poured out, to diſtil,* as liquids. Exod. ix. 33. 2 Sam. xxi. 10. Comp. Job iii. 24.—as money from a cheſt. 2 K. xxii. 9. 2 Chron. xxxiv. 17. In Hiph. *To pour out.* Job x. 10.

II. In Niph. *To be fuſed, melted* as metals. Ezek. xxii. 21, 22. In Hiph. *To fuſe, melt*, as metals. Ezek. xxii. 20. In Niph. *To be* thus *melted.* Ezek. xxii. 21, 22. xxiv. 11.

III. In Niph. *To be poured forth, be in a high ſtate of fuſion,* or *diſſolution*, as fire in the act of furious burning. It is applied to wrath. Jer. xlii. 18, & al. comp. Nah. i. 6. Dan. ix. 11.

### נתן

*To give,* "that is, *To make a thing be any where,* or *with any one,* or *belong to any one,*" ſaith *Cocceius*.

I. *To give, grant, beſtow.* Gen. i. 29. iii. 6, 12. & al. freq. מי יתן *Who will give or grant?* is an expreſſion of *deſiring* or *wiſhing. O that!* Exod. xvi. 3. Numb. xi. 9. Job xix. 23. Comp. Jud. ix. 29. Jer. ix. 1. As Ns. מתן and fem. מתנה *A gift.* Gen. xxxiv. 12. Num. xviii. 6, 7, 11, & al. freq. אתנן *A gift, reward, preſent.* Deut.

xxiii. 18. Mica. i. 7. & al. Fem. אתנה Nearly the ſame. occ. Hoſ. ii. 12.

II. With ב, אל, על, לפני and the like following, *To put, place, ſet, appoint*. Gen. i. 17. ix. 13. xv. 10. xviii. 8. xxx. 40. xl. 11. xli. 41, 42. & al. freq.

III. *To make, to effect*. Gen. xvii. 5, 6. Lev. xxvi. 19. Pſ. xxxix. 6. Ezek. iii. 9. vi. 14. Comp. ch. xxxvii. 26.

IV. *To give, grant, permit*. Gen. xx. 6. Exod. xii. 23. Jud. iii. 28. Pſ. xvi. 10. Comp. Ezek. xx. 25.

V. *To give, give forth, utter*, as a ſound or voice. 2 Sam. xxii. 14. Pſ. lxxvii. 18. Jer. xlviii. 34. & al.

VI. *To give, yield, bring forth plentifully*, as the earth or a tree. Lev. xxvi. 4. Pſ. lxvii. 7.

VII. *To give, ſend forth*, or *emit* as an odour. Cant. i. 12. ii. 13. & al.

VIII. As a N. maſc. plur. נתינים *Nethinim*, Perſons *given* to the Prieſts and Levites for performing the ſervile offices of the tabernacle or temple. So the LXX. in 1 Chron. ix. 2, render it by *δεδομενοι perſons given*. The *Gibeonites* of whom we read Joſh. ix. 21, 27, that *Joſhua* יתנם *gave* them for hewers of wood, and drawers of water, for the congregation and for the altar of *Jehovah*, were the firſt of this kind. We next read of the *Nethinim, whom David and the princes* נתן gave *for the ſervice of the Levites*, Ezra. viii. 20. It is likely that theſe were taken from ſome of the people conquered by *David*, and it is highly probable, that of the remaining *Canaanites* alſo, conquered by *Solomon*, ſome were allotted to this ſervice. Comp. Ezra ii. 58, with 1 K. xix. 20, 21; and ſee *Calmet*'s Dictionary in *Nethinims*.

## נתס

*To demoliſh, deſtroy, ſpoil*. once Job xxx. 13. where LXX. *εξετριϐησαν are broken to pieces*, and Vulg. diſſipaverunt *have demoliſhed*. It ſeems related to the following נתץ, and נתש.

## נתע See under לתע

## נתץ

*To break to pieces, break down, deſtroy, demoliſh*. It is applied to altars, Exod. xxxiv. 13. & al.—to an oven, &c. Lev. xi. 35;—to houſes, towers, cities, pillars, walls, Lev. xiv. 45. Jud. viii. 9. ix. 45. 2 K. x. 27. 2 Chron. xxxvi. 19;—to teeth, Pſ. lviii. 7;—to rocks, Nah. i. 6.

## נתק

*To draw away, withdraw, draw aſunder*.

I. In Niph. *To be drawn away*, or *withdrawn*, as the feet from one place to another. Joſh. iv. 18.

II. In Kal and Hiph. *To withdraw, draw off*, or *entice away*. Joſh. viii. 6. Jud. xx. 32. In Niph. and Huph. *To be thus drawn* or *enticed away*. Joſh. viii. 16. Jud. xx. 31.

III. In Kal, *To draw* or *pluck up* or *off*. See Ezek. xvii. 9. xxiii. 34. Jer. xxii. 24. Job xviii. 14.

IV. *To draw off* or *out*, as ſheep from the fold. Jer. xii. 3,—as the wicked from a people, like droſs from metal. Jer. vi. 29.

V. In Kal, *To draw* or *pluck aſunder*. See Jud. xvi. 9, 12. Iſa. v. 27. xxxiii. 20. Jer. ii. 20. v. 5. It is applied figuratively to the *breaking off* of the ſtrong purpoſes of the mind. Job xvii. 11. נתוק in Lev. xxii. 24, is rendered *broken*, but rather means "*looſe* or *disjointed*, the ſinews *being ſtretched* or *broken aſunder*." *Bate*.

VI. As a N. נתק *A kind of leproſy, a ſcall* which *brings* or *draws off* the hair. Lev. xiii. 30, 31.

VII. As a N. אתיק and אתוק *An outer cloiſter* or *gallery withdrawn*, as it were, from the reſt of the building. occ. Ezek. xli. 15, 16. xlii. 3, 5. Obſerve that אתוקיהא Ezek. xli. 15, is in the Chaldee form for אתוקיה.

## נתר

With a radical but omiſſible נ.

I. In Hiph, *To looſe, looſen, let looſe, ſet free*. occ. Pſ. cv. 20. cxlvi. 7. Iſa. lviii. 6.

Job vi. 9. For 2 Sam. xxii. 33, ſee under יתר.

II. In Kal, *To move*, or *be moved looſely*, or *nimbly*, *to leap*, *ſkip*. occ. Lev. xi. 21. Job xxxvii. 1; where the Chaldee Targum יטפו *leaped forth*, Vulg. emotum eſt *was moved*. In Hiph. *To cauſe to move* thus. occ. Hab. iii. 6.

III. As a N. נתר *The natrum* or *nitre* of the ancients. "It is a genuine, pure and native ſalt, extremely different from our nitre, and indeed from all the other native ſalts—*Natrum*, whether native or purified, *diſſolves* in a very ſmall quantity of water; and this *ſolution* is in many parts of *Aſia*, uſed for *waſhing*; where it is alſo made into *ſoap*, by mixing it with oil. It is found in great abundance in many parts of *Aſia*, where the natives ſweep it from the ſurface of the ground, and call it *Soap-earth*. The earlieſt account we have of it, is in the Scriptures, where we find that the ſalt called *Nitre* in thoſe times, would *ferment* with vinegar, and had an *abſterſive* quality, ſo that it was uſed in baths, and in waſhing things. Solomon compares *the ſinging of ſongs with (to) a heavy heart*, to the contrariety of *vinegar and* nitre; and Jeremiah ſays, that, *if the ſinner waſh himſelf with* nitre, *his ſin is not cleanſed off*. Theſe are properties that perfectly agree with this ſalt, but not at all with our ſalt-petre." *New and complete Dictionary of Arts*, &c. in NATRUM. From the above account of the נתר or *Natrum*, it is plain that it hath it's Heb. name from it's ready *ſolution* in liquids, and from it's *looſening* and *abſterging* ſpots, filth, &c. occ. Prov. xxv. 20. Jer. ii. 22. The reader may find ſome further account of the *Natron* of Egypt in Dr. *Shaw*'s Travels, p. 479, 2d Edit. He obſerves, "Upon making experiments with the *Natron* we find it to be an *Alkali*, *and to occaſion a ſtrong fermentation with acids*, which will very well illuſtrate Prov. xxv. 20, where *the ſinging of ſongs to a heavy heart* is finely compared to the *contrariety* or colluctation betwixt *vinegar* and נתר *Natron*; not *Nitre* or Salt-petre, as we render it, which being an acid eaſily mixes with vinegar."

IV. Chald. In Aph. *To cauſe to fall off*, *to ſhake off*, as leaves. So LXX. *εκτιναξατε*, Vulg. excutite. occ. Dan. iv. 11, or 14.

## נתש

I. *To pluck up*, *pluck up by the roots*, *to extirpate*, as a vine, Ezek. xix. 12;—as groves, Mica. v. 13.

II. Spoken of cities, *To root up*, *raze*, *deſtroy from the foundations*. Pſ. ix. 7. Jer. xxxi. 40.

III. Of people or kingdoms, *To extirpate*, *root up*, *eradicate*. Deut. xxix. 28. 1 K. xiv. 15. Jer. xxiv. 6. xlii. 10. xlv. 4, & al. freq. In the three laſt cited texts it is oppoſed to *planting*. In Niph. *To be rooted up*. Amos ix. 15. Dan. xi. 4.

IV. Of waters, In Niph. *To be drawn out*, *exhauſted*, *fail*. occ. Jer. xviii. 14.

## PLURILITERALS in נ.

## נבזבה

Chald. As a N. *A gift* or *reward*. occ. Dan. ii. 6. v. 17. So LXX. *δωρεαι*, & Vulg. dona. The Plur. נבזבן is uſed in the ſame ſenſe in the Chaldee Targum on Jer. xl. 5.

## נבחז

As a N. from נבח, *to bark*, and חזה *to ſee*, *Nibhaz*, the Aleim or idol of the Avites, mentioned 2 K. xvii. 31. "The Rabbins ſay it had the ſhape of a *dog*, much like *Anubis* of the Egyptians;" (*Calmet*) and in this inſtance I am inclined to think they tell us nearly the truth. In *Pierius*'s Hieroglyphics (p. 53. fol. edit.) is the figure of a * *Cynocephalus*, a kind of ape, with a head like *a dog*, ſtanding upon his hinder feet, and *looking earneſtly* at the *moon*. *Pierius* there teaches us that the *Cynocephalus* was an animal eminently ſacred among the *Egyptians*, hieroglyphical of the *moon*, and kept in their temples to inform them of the *moon*'s conjunction with the ſun, at which time this animal is ſtrangely affected, being deprived of ſight, refuſing food, and lying ſick on the ground; but on the *moon*'s re-appearance it ſeems to return thanks, and † congratulate the return of light to both himſelf and her. This being obſerved, the name נבחז gives us reaſon to conclude that this idol was in the ſhape of a *cynocephalus*, or perhaps of a man with a *dog*'s head (for it does not appear that the *cynocephalus* was known to the Avites) *looking*, *barking*, or *howling at the moon*. It is obvious to common obſervation, that *dogs* in general have theſe properties, and an idol of the form juſt mentioned ſeems to have been originally deſigned to repreſent the *power* or *influence of the moon* on all ſublunary bodies, with which the *cynocephali* and *dogs* are ſo eminently affected. Thus the influence of the *returning ſolar light*, was repreſented by a *cock*, (See below נרגל) and the *generative* power of the heavens, by a *fiſhy* idol. (See דגון under דג IV.) And hence, perhaps, Αρτεμις, or *Diana*, i. e. *the moon*, was among the Greek and Roman Heathen attended by *dogs*, and laſt made a *huntreſs* of,

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* Κυνοκεφαλος from *κυνος a dog's* and *κεφαλη a head*.

—— Sylvarumque potens Diana,
Lucidum Cœli Decus.

HORAT. Carm. Sæcul. lin. 1, 2.

## נברש

Occurs not as a V. in Heb. nor ſo far as I can find in Chaldee, but in Syriac ſignifies in Hith. *To be inflamed*, or *ſet on fire*, *to ſhine*. Chald. As a N. fem. נברשתא *A candleſtick* or *chandelier*, which holds the *burning candles* or *lamps*. occ. Dan. v. 5. The Chaldee Targum alſo uſes it, Zeph. i. 12, for Heb. נרות *Lamps*.

## נחשתן

As a N. *Nehuſhtan*, i. e. *a braſen ſerpent*, from נחש *Braſs*, and תן *a ſerpent*. occ. 2 K. xviii. 4; where Hezekiah *brake in pieces* נחש הנחשת *the ſerpent of braſs which Moſes had made*; *for* (or *becauſe*) *unto* (or *in*) *thoſe days the children of Iſrael were burning incenſe to it*; ויקרא *and he* (*Hezekiah*) *called it* Nehuſhtan, a braſen ſerpent, and treated it accordingly, when abuſed to idolatrous ſuperſtition; tho' in it's original inſtitution, it was a type of ſo high import as to repreſent the *Son of Man lifted upon the croſs*, *that whoſoever believeth on him ſhould not periſh but have everlaſting life*. Comp. Num. xxi. 8, 9, with John. iii. 14, 15.

## נסרך

As a N. *Niſroc*, an Aſſyrian idol, mentioned 2 K. xix. 37. Iſa. xxxvii. 38. The Chaldee N. maſc. plur. סרבין is ſeveral times uſed, Dan. vi, for *overſeers* or *preſidents*, *over inferiour governours*. נסרך therefore ſeems to be, like בעל *the Ruler*, and מלך *the King*, a general name, in the Aſſyrian dialect, for the *ſolar fire*; to whoſe anger Sennacherib probably attributed the *fiery deſtruction* his army had lately met with at Jeruſalem. See Iſa. xxx. 30, 33.

It is obſervable, that the LXX. in 2 K. xix. call this idol Μεσεραχ, M. S. Alexand. Εσοραχ, and in Iſa. Νασαραχ, M. S. Alex, Ασαραχ. Theſe various readings ſeem to ſhew that they regarded the נ in נסרך as *ſervile*, and by conſequence, in ſome meaſure, confirm the expoſition here given; and perhaps the idol was in fact called by theſe ſeveral names; as מלך was by the Ammonites called alſo מלכם, and the Moabitiſh כמוש, ſometimes כמיש.

## נרגל

As a N. from נר *a light*, and גל *to revolve*, *Nergal*, the Aleim or idol of the men of *Cuth*, mentioned 2 K. xvii. 30. It ſeems to denote the *ſolar fire* or *light*, conſidered as cauſing the *revolution* of the earth, and ſo the *return* of the *morning light* upon it. The *Rabbins* ſay the idol was repreſented in the ſhape of a *cock*, and probably they tell us the truth, for this ſeems a very proper emblem. Among the latter heathen, we find the *cock* was ſacred to *Apollo*, or *the ſun*; becauſe, ſaith *Proclus*, "He doth, as it were, invite his influence, and, with ſongs, congratulate his riſing;" [*] or, as *Pauſanias* in the firſt book of his *Eliacs*, "They ſay this bird is ſacred to *the ſun*, becauſe he proclaims his approaching *return*." So *Heliodorus*, ſpeaking of the *time when cocks crow*, comes ſtill nearer to the literal meaning of the Heb. נרגל, for ſays that writer, *αισθησει φυσικη της τȣ* ʽΗΛΙΟΥ *καθ' ἡμας* ΠΕΡΙΣΤΡΟΦΗΣ *επι την τȣ θεȣ προσρησιν κινȣμενȣς*, by a natural ſenſation of the *ſun's revolution* to us, they are incited to ſalute the God." Æthiop. Lib. 1. [†]

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* So *Johnſton*, Nat. Hiſt. de Quadruped. p. 100. *Lunæ exorienti congratulari dicuntur*. Comp. *Shaw's* Travels, p. 353.

And perhaps under this name *Nergal*, they meant to worſhip the ſun, not only for the *diurnal return* of his light upon the earth, but alſo for it's *annual return* or *revolution* to our northern hemiſphere. We may obſerve that the emblem, *a cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This, that great painter of nature, *Shakeſpeare* has remarked.

> Some ſay, that ever 'gainſt that ſeaſon comes,
> Wherein our Saviour's birth is celebrated,
> The bird of dawning ſingeth all night long.
>
> HAMLET Act I. Scene 1.

And here it may not be amiſs to take notice of the beautiful propriety with which a *cock* was made uſe of to awaken St. *Peter* from his guilt, after he had denied our Lord, and to remind him in a moſt ſtriking manner, that *Chriſt the Divine Light*, muſt, *as his material type*, *the natural light*, *be glorified thro' oppoſition and ſufferings.* Comp. John xii. 23. xiii. 31. xvii. 1. [‡] *Steph. Morinus*, in his Diſſertation concerning the Terreſtrial Paradiſe, prefixed to *Leuſden*'s edition of *Bochart*'s works, (p. 24.) obſerves from *Joſephus*, Ant. Lib. IX. cap. 14. §. 3, that the *Cuthites* were of *Cutha*, which is a country of *Perſia*, and that this may be confirmed by the idol they worſhipped, namely נרגל; "For, ſays he, that word ſeems compounded of ניר *Fire, a luminary*, and גל *to roll, roll round*, as denoting the *ſun illuminating the world by his circular motion.* This is the opinion of *Selden*, De Diis Syris, Syntag. 2. cap. 8. Now no one is ignorant that the *ſun* was the principal God of the *Perſians*, and that his ſymbol, *fire*, was religiouſly worſhipped by them, whence their prieſts were called *πυραιθοι*, their temples *πυραιθεια*, in which the *unextinguiſhed fire* was preſerved, *&c.*" It is therefore the opinion of *Morinus*, that the *Cuthites* worſhipped immediately the *ſun* or the *fire*, as an emblem. But does not the phraſe עשו את נרגל—*they* made *Nergal*, rather incline one to think they made ſome *graven* or *molten image*, as an emblem of their God? To which may be added that the [†] modern *Perſees* in India, who are deſcended from the ancient *fire-worſhippers* of *Perſia*, pay a *religious regard* to the *cock*. And in the 19th Chapter of the *Vendidad Sade*, one of the works of *Zoroaſter*, the great prophet or teacher of the *Magian* or *Perſee* Religion, (which is ſtill extant, and which Mr. *Perron* hath lately depoſited in the French King's library) he celebrates the *cock*, who next to the angel *Sſeroſch* is the guardian of the world, and ſecures mankind againſt the ſnares of the devil [‡]. However if the *Cuthites*, mentioned 2 K. xvii. 30, were really of *Perſia*, it muſt be obſerved on the other hand, that *Magiiſm* or the *worſhipping of fire*, and not *Zabiiſm* or *image-worſhip*, was at this time the national religion of that country.* But the learned Dr. *Hyde* (Relig. Vet. Perſ. Cap. II. p. 39, edit. 1700.) ſtrenuouſly contends that the כותה or כות mentioned in 2 K. xvii. 24, 30, was ſituated in *Babylonia*, and ſo called, by the uſual dialectical variation of ש into ת, from כוש the Son of Ham, who at firſt ſettled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol נרגל made a part of the appellation of two of the king of *Babylon*'s Princes, Jer. xxxix. 3.

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[*] See Plerii Hieroglyph. p. 223, fol. edit.

[†] May not the Greek name for a *cock*, *Αλεκτωρ*, be moſt probably derived from the Heb. הלכת אור *The coming of the Light*, of which that bird gives ſuch remarkable notice?

[‡] See the late Mr. *Lee*'s excellent work, entitled *Sophron*. Vol. II. p. 428. Note.

[†] *Modern Univerſal Hiſtory*, Vol. VI. p. 284.

[‡] See Gentleman's Magazine for November 1762, p. 529.

## נשגבה See under נשג III.

## ס

## סאה

*To meaſure, mete.* It occurs not, however, as a V. but as a N. סאה *A ſeah, a meaſure of capacity* for things dry, equal to about two gallons and a half. occ. 2 K. vii. 1, 16, 18. סאתים *Two ſeahs.* occ. 1 K. xviii. 32. 2 K. vii. 1, 16, 18. סאים Plur. *Seahs, ſeveral ſeahs.* occ. Gen. xviii. 6. 1 Sam. xxv. 18.

סאסאה Occurs not as a V. in this reduplicate form, but as a N. סאסאה *Repeated* or *exact meaſuring* or *meaſure.* occ. Iſa. xxvii. 8. בסאסאה With exact meaſure, (ſee Jer. xxx. 11.) *in ſending it* (*the vine of Iſrael*, comp. ver. 2, 6) *away, he will reprove it,* הגה *removing* (*it*), or perhaps † *roaring, with his ſtrong wind, in the day of the eaſtwind.* The Babyloniſh conqueſt and captivity of the Jewiſh people repreſented by a *vine*, is expreſſed by ſimilar images, Ezek. xix. 10—13. Comp. Ezek. xvii. 6—10. For בסאסאה in Iſa. xxvii. 8, *Aquila* and *Symmachus* have Εν σατῳ σατον, *Seah by Seah.* *Theodotion*, Εν μετρῳ μετρον, *Meaſure by meaſure*, and the Vulg. In menſurâ contra menſuram, *By meaſure againſt meaſure.*

## סאן

*To conflict, fight, ſtrive.* As a Participle or participial N. סאן *A warriour, fighter*; and as a N. סאון *A conflict, combat, battle.* occ. Iſa. ix. 4 or 5; where the words כל סאון סאן are rendered by *Symmachus* πασα βια εβιασθη, *all violence is exerted*, by the Vulg. omnis violenta prædatio, *all violent ſpoiling.*

Hence perhaps the Greek σαινω *to diſturb, ſhake, put into commotion.*

## סב

I. In Kal, Intranſitively, *To turn, turn about, aſide* or *round.* Gen. xlii. 24. 1 Sam. xv. 27. xviii. 11. 2 Sam. xiv. 24. xviii. 30. & al. freq.—as a door on it's hinges. Prov. xxvi. 14. Comp. Ezek. xli. 24. In Niph. *To turn, be turned* or *turned about.* See Num. xxxiv. 4, 6. Joſh. xv. 3. Ezek. xvi. 2. In Hiph. Tranſitively. *To turn, turn about* or *aſide.* 1 K. xviii. 37. 2 K. xvi. 18. Ezek. vii. 22. & al. In Huph. *To be turned about* or *round*, as a threſhing wheel. occ. Iſa. xxviii. 27.

II. In Kal, *To turn,* or *apply to action*, particularly *in hoſtility.* 1 Sam. xxii. 17, 18. So ver 22, אנכי סבתי בכל נפש *I have* turned *againſt every perſon of thy father's houſe.*

III. Tranſitively, or Intranſitively, *To turn aſide, remove.* See Num. xxxvi. 7, 9. 2 Sam. xx. 12,

IV. In Kal and Niph. Intranſitively, *To be turned, changed, altered.* 1 K. ii. 15. Jer. vi. 12. Zech. xiv. 10. In Kal or Hiph. *To turn, change.* 2 K. xxiii. 34. xxiv. 17. As Ns. fem. סבה *A turn, change.* occ. 1 K. xii. 15. נסבה The ſame. occ. 2 Chron. x. 15. So the LXX. in both paſſages Μεταστροφη. Comp. 1 K. ii. 15.

V. In Kal and Niph. Tranſitively, *To turn* or *go about, to compaſs, encompaſs* Deut. ii. 1, 2. Joſh. vi. 2, 3, 6, 10, 13, 14. Pſ,

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* See *Prideaux's* Connect. Pt. I. Book iv. Year 486.

† So the French Tranſlation; *même quand* il feroit retentir *ſon vent rude.*

Pſ. lxxxviii. 18. cxviii. 10, 11. Gen. xix. 4. Jud. xix. 22. It is particularly applied 1 Sam. xvi. 11. (comp. Pſ. cxxviii. 3.) to *ſitting round* a table at meat, according to the cuſtom of the eaſterns at their meals to this day ‡. In Hiph. *To cauſe to go about, to lead* or *carry about*. Exod xiii. 18. 1 Sam. v. 8, 9, 10. As a N. uſed adverbially מסב *Around, round about,* 1 K. vi. 22. (Comp Cant. i. 12.)—maſc. plur. in Reg. מסבי *Places round about, environs* So LXX. τοις περικυκλῳ, Vulg. in circuitu. occ. 2 K. xxiii. 5. As a N. fem. plur. מסבות *Circuits, circulations, revolutions.* So LXX. Κυκλωματα. occ. Job xxxvii. 12.

VI. *To encompaſs with, incloſe* or *ſet in*, as precious ſtones in ouches of gold. It occurs as a Participle Huph. fem. plur. Exod. xxviii. 11. xxxix. 6, 13.

סבב I. *To turn, turn about*. Ezek. xlii. 19, —as the שמש or ſolar light, by it's annual motion, towards the northern tropic of the earth. Eccleſ. i. 5. סובב סבב *Circuiting, a circuit*, i. e. repeating it's circuit in the earth's ecliptic.

II. *To go about, go round*. 1 Sam. vii. 16. Jer. xxxi. 22. גבר נקבה תסובב "*A woman* ſhall go round about *(for) a man*, they being ſo ſcarce from wars and captivities." *Bate*. Comp. Iſa. iv. 1.

III. *To go round, ſurround,* or *encompaſs entirely* or *repeatedly*. See Gen. ii. 11, 13. Joſh. vi. 15. Pſ. xvii. 11. cix. 3. cxviii. 10, 11. & al. freq. As a N. סביב *The round, circumference, environs.* 1 Chron. xi. 8. Pſ. xxxi. 14; in which paſſages, as in many others, it is conſtrued with מ prefixed, *In the environs*, and hence מ being omitted, it is often uſed adverbially, *Around*, as Exod. xvi. 13. xix. 12. xxv. 24. As a N. fem. plur. סביבות and סביבת *Places around, environs*. Num. xxii. 4. Jer. xvii. 26. It is conſtrued with ל *in, at,* prefixed, Pſ. xliv. 14. lxxix. 4; and that particle or the like being underſtood, it is uſed adverbially, Exod. vii. 24. Num. xi. 24, & al. freq.

## סבא

*To drink hard, guzzle*, ingurgitare. occ. Iſa. lvi. 12. Nah. i. 10; where it is ſpoken of the Ninevites וכסבאם סבואים *And while they are guzzling (as) drunkards, they ſhall be devoured as ſtubble fully dry.* So *Diodorus Siculus*, Lib. II. p. 112. edit. *Rhod.* relates that "it was while *the Aſſyrian army were feaſting* for their former victories, that thoſe about Arbaces ( the Mede) being informed by ſome deſerters of the *negligence* and *drunkenneſs* in the camp of the enemies, aſſaulted them unexpectly by night, and falling orderly on them diſorderly, and prepared on them unprepared, became maſters of the camp, and ſlew many of the ſoldiers, and drove the reſt into the city." See the learned Biſhop *Newton's* Diſſertations on the Prophecies, Vol. I. p. 265, &c. As a Participle or participial N. סבא *A drinker* or *drunkard*. occ. Deut. xxi. 20. Prov. xxiii. 20, 21. Comp. Ezek. xxiii. 42. Alſo, *Strong drink, inebriating liquor*. occ. Iſa. i. 22. Hoſ. iv. 18.

Hence the Greek Σαβαζειν *to rave* or *riot, like a bacchanal*, bacchari. Hence, alſo, *Bacchus* was introduced among the Athenians under the name of Ζευς Σαβαζιος, but expelled their city by means of *Ariſtophanes* who inveighed violently againſt him. See *Cicero* De Leg. Lib. II. cap. 15.

## סבך

I. In Kal, *To inweave, interweave, intwine*. occ. Nah. i. 10. In Niph. *To be intwined*. occ. Job viii. 17. As a N. סבך *An intertexture* of buſhes or branches of trees *croſſing* and *intwined* with each other, *a thicket*. occ. Gen. xxii. 13. Pſ. lxxiv. 5. Iſa. ix. 18. x. 34. Jer. iv. 7.

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‡ See *Shaw's* Travels, p. 232, *Ruſſel's* Nat. Hiſt. of Aleppo, p. 105. *Niebuhr's* Deſcription de l' Arabie, p. 46.

II. Chald. As a N. סבבא A kind of *harp*, ſo called, perhaps, by a dialectical variation from the meaning of the Heb. becauſe *thick ſtrung* with chords. occ. Dan. iii. 5. In the following verſes the name is ſpelt שבבא with a ש. It is rendered by *Theodotion* Σαμβυκη, which *Strabo*, cited under נבל VII. expreſsly obſerves was a *barbarous* or *foreign* name. The Σαμβυκιστρια or *woman who plays on the* Σαμβυκη is mentioned in *Philemon*'s Μοιχος, lin. 5. edit. *Cleric.* See *Martinii* Lex. Etymolog. in *Sambuca*, and Biſhop *Chandler*'s Vindication of the Defence of Chriſtianity. p. 51, 52. Comp. שבך.

## סבל

*To ſupport*, *bear*, *carry* as a burden, bajulare. It implies more labour than נשא, ſo is ſometimes placed after it. See Iſa. xlvi. 4, 7, or liii. 4. In Hith. יסתבל *To be* or *become burthenſome* or *a burden to oneſelf.*

> —— Curva trementi
> Membra tulit paſſu.——
>
> Ovid Metam. Lib. III. lin. 276.

occ. Eccleſ. xii. 5. As a N. סבל fem. plur. in Reg. סבלת *A burden.* 1 K. v. 15. Pſ. lxxxi. 7. Exod. vi. 6. & al. freq.

**Der.** Lat. *Sabulum*, ſand, from it's weight. (See Prov. xxvii. 3.) hence Eng. *Sabulous*, *Sabuloſity*.

## סבר

Chald. *To think*, *hope*, *expect*. Once, Dan. vii. 25. It is thus uſed in the Targums, Gen. xlviii. 11. Pſ. xl. 2, & al.

## סג

I. *To recede*, *go* or *turn back*. Pſ. liii. 4. Prov. xiv. 14. In Niph. *To be turned back*. See Pſ. xliv. 19. Iſa. xlii. 17. l. 5. Comp. under נסג. In Hiph. *To cauſe to recede*, *to remove*, *withdraw*. Deut. xix. 14. xxvii. 17. In Huph. *To be turned back*, *withdrawn*. Iſa. lix. 14.

II. As a N. סיג, plur. סיגים and סגים *The droſs* or ſcoria of metals, which *withdraws* or *ſeparates* from them in refining. See Prov. xxv. 4. Iſa. i. 22, 25. Ezek. xii. 18, 19.

III. *To incloſe*, *fence*, or *hedge in*. So according to ſome, as a Participle fem. Benoni in Kal. סוגה *Set about*, *fenced round*. occ. Cant. vii. 2. Thus the LXX. πεφραγμενη and Vulg. vallatus. But this interpretation ſeems to deviate too far from the firſt ſenſe; and might not the words סוגה בשושנים be rather rendered, Retired *among the lilies?* The whole ſentence ſeems a poetic deſcription of part of the Jewiſh Princeſs's dreſs, of which ſee *Outlines of a New Commentary on Solomon's Song*, p. 110.

## סגד

I. *To bow*, or *bow down to the ground*. occ. Iſa. xliv. 15, 17, 19. xlvi. 6. In almoſt all the oriental languages it ſignifies, not only to fall upon the knees as a mark of reſpect, but alſo *to touch the ground with the forehead*, as is, to this day, commonly practiſed by the eaſtern nations in their act of adoration. It doth not however mean ſo profound an act of worſhip as what is expreſſed by השתחוה, (which denotes the *proſtration* of the whole body on the ground) as is evident from Iſa. xliv. 17. xlvi. 5.

II. Chald. סגד The ſame. Dan. ii. 46. iii. 5, 6, 11. & al. freq.

## סגל

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To gain*, or *acquire to oneſelf*, *make one's own*, *to appropriate*. As a N. fem. סגלה *A peculium*, *a peculiar property* or *treaſure*. Exod. xix. 5. 1 Chron. xxix. 3. Eccleſ. ii. 8. Mal. iii. 17.

**Der.** The Latin *ſingulus*, *ſingularis*, whence Eng. *ſingle*, *ſingular*, &c.

## סגן

Occurs not as a V. but as a N. maſc. plur. סגנים *Great men*, *princes*, *nobles*. It ſeems a foreign word, for it is not met with in ſcripture 'till the time of Iſaiah and Jeremiah, and in the books written before the captivity always means a *prince* or noble among the *Aſſyrians* or *Chaldeans*. See inter al. Iſa. xli. 25. Jer. li. 23, 28, 57. Ezek. xxiii. 6, 12, 23. Dan. ii. 48. iii. 2, 3. I ſuſpect the word to be a derivative from the Chaldee Verb סגי or סגא *To be great*. Comp. under שגא and שגה.

## סגר

I. In Kal, *To ſhut, ſhut up, ſhut in, to cloſe, incloſe*. See Gen. ii. 21. vii. 16. xix. 6. Exod. xiv. 3. Joſh. vi. 1. In Niph. *To be ſhut, ſhut out*. Num. xii. 14, 15. Iſa. xlv. 1. In Hiph. *To cauſe to be ſhut up*. See Lev. xiii. 4. Deut. xxiii. 15. Pſ. xxxi. 9. Lam. ii. 7.. & al. freq. As Ns. סגר *Cloſe confinement*. occ. Ezek. xix. 9. סגור *An incloſure*. occ. Hoſ. xiii. 8. סגור לבם, The incloſure or integument *of their heart*, Their *pericardium*. מסגר *A place of confinement, a priſon*. Iſa. xxiv. 22. Pſ. cxlii. 8. Fem. plur. מסגרות *Priſons*. Pſ. xviii. 46. As a N. fem מסגרת *An incloſure, a border*. Exod. xxv. 25. 1 K. vii. 28. &. al. freq.

II. As a N. מסגר *A ſmith, a lock ſmith*, or the like. So *Buxtorf* in Lex. "Clauſtrarius, Faber ferrarius." occ. 2 K. xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. The LXX. render it 2 K. xxiv. 14, by *συγκλειοντα an incloſer*; the Vulg. in all the paſſages above cited, by clusor, or incluſor, by which is rather meant a *ſetter* of precious ſtones, ſeals, or the like, than a coarſer workman, and perhaps this is the better interpretation.

III. As a participle paoul, סגור, frequently joined with זהב *Gold*, ſeems to denote *cloſe, ſolid, maſſive, beaten cloſe by the hammer*, or *ſheet*-gold, as diſtinguiſhed from *leaf-gold*, and *gold-waſh*. What is called זהב סגור 1 K. vi. 20, is expreſſed 2 Chron. iii. 8, by זהב טוב *Good gold*. The LXX. in 1 K. vi. 20, render סגור by *συγκεκλεισμενῳ*; in 1 K. vii. 49, by *συγκλειομενας*; ver. 50, by *συγκλειςα*; by all which words, perhaps, they intended to convey the idea of *cloſe, ſolid*. סגור is once uſed as a participial N. without זהב, for *ſolid gold*. Job xxviii. 15.

סגרר Occurs not as a V. but as a N. סגריר *A violent ſhower*, ſay the Lexicons, which makes men *ſhut* themſelves *up* in their houſes. occ. Prov. xxvii. 15. But might not the words ביום סגריר be better and more literally rendered, *in a day* of ſhutting up, i. e. *when men* ſhut themſelves up? The LXX. tranſlate them *εν ἡμερᾳ χειμερινῃ*, *in a* winter's *day*, and the Vulg. in die *frigoris, in a day of* cold.

## סד

Occurs not as a V. in Heb. but in Arabic ſignifies *To obſtruct* or *ſtop up* a way or any opening, *to ſhut up* a door. See *Caſtell.*

I. As a N. סד *A clog* or *logger*, probably ſuch an one as uſed to be put on the feet of fugitive ſlaves or other malefactors. (See *Scott* on Job.) occ. Job xiii. 27. xxxiii 11. In the former of which paſſages the LXX. by rendering it *κωλυματι an impediment*, ſeem to have given nearly the idea of the Heb. word.

II. As a N. סוד, and once Gen. xlix. 6. in Reg. סד

1. *A ſecret, ſomething kept cloſe*, or *ſhut up*, as it were. Prov. xi. 13. xx. 19. xxv. 9. Amos iii. 7. & al.
2. *A ſecret* or *ſeparate aſſembly*. See Gen. xlix. 6. Pſ. lxxxix. 8. cxi. 1. Jer. v. 11. xv. 17. xxiii. 18, 22.

## סדן

Occurs not as a V. in Heb. but in Arabic ſignifies, *To looſen, let looſe*, and is particularly applied to *a garment* or *robe*. As a N. סדין *A looſe kind of garment, a ſhirt, a ſmock*. So the LXX. render the word in Jud. by *Σινδονας* and *Οθονια*, and the Vulg. throughout by Sindonem and Sindonas. occ. Jud. xiv. 12, 13. Prov. xxxi. 24. Iſa. iii. 23. *Shirts* of linen, cotton or gauze are ſtill worn by the Turks and Moors, and by perſons of condition among the roving Arabs, and in Arabia Felix. For more on this ſubject ſee *Shaw*'s Travels, p. 228. *Harmer*'s Obſervations on divers Paſſages, Vol. II. p. 416, &c. and *Niebuhr*'s Deſcription de l' Arabie, p. 54, &c.

**Der.** Gr. Σινδων, Lat. *Sindon.*

### סדר

Occurs not as a V. in the Heb. Bible, but in the Chaldee Targums frequently, and ſignifies *To order, diſpoſe, arrange,* &c. Comp. שדר.

I. As a N. maſc. plur. סדרים *Rows.* occ. Job x. 22; where it ſeems, from the connexion, to mean the *rays, beams* or *columns of light*, intermixed with, and penetrating the ſtagnating, torpid air or darkneſs; the LXX. accordingly explain the word by φεγγος *light, ſplendour.*

II. As a N. מסדרון *A gallery* conſiſting of *a row* or *range* of pillars, *a colonnade,* ſuch as the eaſtern houſes, to this day, generally have above ſtairs, and with which *gallery* all the *upper chambers* communicate. So *Buſbequius* ſpeaking of the houſe he had hired at Conſtantinople, Epiſt. III. p. 151. Cubicula —omnia in porticum habenta ditum. Comp. *Shaw*'s Travels, p. 208. occ. Jud. iii. 23. *And Ehud went out* (of the עליה or *chamber of cooling* namely, ſee ver. 20, and comp. Jer. xxii. 13.) המסדרונה (not I think through the porch, as we render, and as Dr. *Shaw* ſeems to have underſtood it, but) into the gallery, *and he ſhut the folding doors of the chambers upon him and locked them.* Comp. עליה under עלה IV.

### סהר

Occurs not as a V. but

I. As a N. סהר *Round, of a round form.* occ. Cant. vii. 2.

II. בית הסהר *A priſon,* from the *round* form of the building, q. d. *a round houſe.* Gen. xxxix. 20. & al.

### סוה

Occurs not as a V. in Heb, but the idea ſeems to be, *To cover, clothe,* or the like.

I. As a N. fem. in Reg. סות *A garment. veſture.* So the LXX. Περιβολην, Vulg. Pallium. occ. Gen. xlix. 11.

II. As a N. מסוה *A covering, a veil.* So LXX. Καλυμμα, and Vulg. Velamen. occ. Exod. xxxiv. 33, 34, 35.

III. Chald. As a N. סיון *Sivan.* A name given by the Jews, after the captivity, to the third month, which nearly anſwers our *May,* O. S. It ſeems a derivative from the Chaldee verb סוה *to rejoice, be glad,* becauſe in that month all things *rejoice,* as it were, and *appear glad.* Once, Eſth. viii. 9.

### סחב

I. *To drag, draw by force* or *violence.* occ. 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

II. *To pull,* as dogs do with their teeth at a carcaſe. occ. Jer. xv. 3. So the LXX. εις διασπασμον *for pulling in pieces,* Vulg. ad lacerandum *to tear, lacerate.*

III. As a N. fem. plur. סחבות *Rags* *, *pieces of cloth torn* from the reſt. occ. Jer. xxxviii. 11, 12. So the LXX. ῥακη *tatters, rags* from ῥησσω *to tear.*

### סחה

With a radical, but mutable or omiſſible ה.

I. In Kal, *To ſweep* or *ſcrape off.* occ. Ezek, xxvi. 4; ſo Vulg. radam. As a N. סחי *Offſcouring, refuſe,* Περιψημα. occ. Lam. iii. 45. Fem. סוחה The ſame. occ. Pſ. lxxx. 17. Iſa. v. 25; where the LXX. render כסוחה by ὡς κοπρια, ſo the Vulg. quaſi ſtercus, *as dung*; and the former paſſage may be rendered, *It is burnt with fire* as refuſe, i. e. ſuch refuſe ſtuff as the eaſtern people uſe for fewel to this day †. So as a N. maſc. plur. סחים occ. Iſa. xxxiii. 12, כסוחים As refuſe *they ſhall be burnt with fire.*

II. In Kal, *To ſweep off, remove entirely.* Spoken of a perſon. occ. Pſ. lii. 7. In Niph. *To be thus ſwept off* or *away.* Spoken of perſons or nations. occ. Deut. xxviii. 63. Prov. ii, 22.

III. Of a houſe, *To demoliſh* or *raze* it to the ground. occ. Prov. xv. 25. (where LXX. κατασπᾳ *plucketh down*) 2 K. xi. 6; מסח

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* From the Saxon hꝛacoꝺe *torn. Johnſon.*

† See *Harmer*'s Obſervations, Vol. I. p. 254, &c.

*from* demoliſhing, i. e. that it be not *demoliſhed*. Comp. נסח.

Der. *To ſack*, French *ſaccager*.

## סחף

*To ſweep*, *drive*, as a violent ſhower of rain doth. occ. as a Participle act. Prov. xxviii. 3. *Such a ſhower* is in Arabic called סחופה, and סחיפה. See *Schultens* on Prov. In Niph. *To be ſwept off* or *away*. occ. Jer. xlvi. 15.

Der. *To ſweep*, *ſwoop*, *ſwap*, *ſwift*, *ſcoop*. Q.

## סחר

In general, *To move to and fro.*

I. Intranſitively, *To go about*, *wander to and fro*. occ. Jer. xiv. 18. Alſo, Tranſitively, *To traverſe*, *go about*, or *paſs freely up and down* a country. occ. Gen. xxxiv. 10, 21. xlii. 34. *Montanus* renders the word in theſe paſſages by circueo *to go about*.

II. As a participle or participial N. סוחר and סחר *One who travels up and down for the purpoſes of traffic*, or *to ſell his wares*, as the hawkers and pedlars do among us, ſo *a trader*, *chapman*, *merchant*, circulator, circumforaneus. Gen. xxiii. 16. xxxvii. 28. Prov. xxxi. 14. As Ns. סחר *A place of traffic*, *a mart whither ſuch traders come*. Iſa. xxiii. 3. Alſo, *Merchandiſe*, *traffic*. Prov. iii. 14. xxxi. 18. Iſa. xlv. 14. As a N. fem. in Reg. סחרת *A mart*. Ezek. xxvii. 12. Ver. 15, *Many countries* סחרת ידך (*were*) the mart *of thy hand* or *power*, or thou haſt their *merchandiſe* or *commerce* in thy power. So ver. 21, סחרי ידך Merchants *of*, or *in*, *thy power*.

The Greek V. *εμπορευομαι* (from *εν in*, and *πειρω to paſs*) by which the LXX. conſtantly render סחר in the texts cited from Geneſis under Senſe I, and the related Ns. Εμπορος and Εμπορια, which they generally uſe for it in other paſſages, nearly expreſs the idea of the Heb. word.

III. As a N. fem. סחרה *A ſmall ſhield*, *a target* or *buckler*, which is *moved every way* for the defenſe of the body, parma parmula. occ. Pſ. xci. 4.

IV. As a N. fem. סחרת occ. Eſth. i. 6. It ſeems to denote "that fine *variegated marble*, where the veins are *irregular*, and the ſtreaks of different colours *running backwards and forwards*, *to and fro*." *Bate*. "*Quid ſi hoc* marmor lineis huc illic trajicientibus *notatum? Sic enim imitarentur vias mercatorum quæ* huc illuc tranſmeant." *Guſſet* in שיש.

סחרחר *To flutter*, *palpitate*, *move irregularly and repeatedly up and down*, as the heart of a perſon in great diſtreſs. occ. Pſ. xxxviii. 11; where LXX. *εταραχθη* and Vulg. conturbatum eſt *is diſturbed*. French Tranſlat. eſt agité çà et là, *is agitated this way and that*.

This laſt application clearly ſhews the ideal meaning of the Root.

## סחש

Occurs not as a V. in Heb. but as a N. סחיש "*Corn growing* of its own accord, without a new ploughing and ſowing, in the *third year* after a ſeed time, for what groweth in the ſecond year is called ספיח." *Coccejus*. The LXX. render the word by *τα ανατελλοντα what ſprings up*, Vulg. by quæ ſponte naſcuntur *what groweth ſpontaneouſly*. Once, 2 K. xix. 29. The correſponding word in Iſa. xxxvii. 30, is שחים (which ſee): and from the ſenſe of the root שחס in Arabic, namely *high*, *tall*, (ſee *Caſtell*) and from the LXX. and Vulg. Tranſlation of our N. סחיש, the idea of the word ſeems to be *to ſpring*, *ſpring up*, or the like.

## סטה

This word ſeems nearly related to שטה *to decline*, *go out of the way*. As a Participle or participial N. maſc. plur. סטים *Decliners*, *ſuch as turn aſide*. Once Pſ. ci. 3; where LXX. *παραϐασεις tranſgreſſions*, *Jerome* declinationes, *declinings*.

## סך

I. *To overſpread*, *cover*, *hide*, as with a vail, &c. *to vail*, *overſhadow*. See Exod. xl. 3. 1 K. viii. 7. Pſ. cxxxix. 13. (Comp. Job x. 11.)

x. 11.) Job xl. 17. As a N. סך and סוך *A tabernacle*, Σηκος. Pſ. xxvii. 5. xlii. 5. (where it is mentioned as parallel to בית אלהים *the houſe of the Aleim*) lxxvi. 3. סך *A covert* or *den*, as of a lion. Pſ. x. 9. As a N. fem. סכה plur. סכות *A pavilion*, *booth*, *bower*, *tabernacle*, *covert*, or the like. Pſ. xviii. 12. Iſa. i. 8. Jon. iv. 5. Lev. xxiii. 42, 43. Job xxxviii. 40. Amos v. 26; *And ye have borne* סכות the tabernacles or ſhrines *of your Molech*. We have the plain traces of this idolatrous cuſtom among the Egyptians. Thus *Herodotus*, Lib. II. cap 63, ſpeaking of the idol worſhipped at *Papremis*, ſays, Το δε αγαλμα εον εν ΝΗΩι μικρῳ ξυλινῳ κατακεχρυσωμενῳ προεκκομιζȣσι τῃ προτεραιῃ ες αλλο οικημα. The image being in a *ſmall temple* of wood gilt, they (i. e. ſome of the prieſts) *carry out*, the day before, to another building." So *Diodorus Siculus*, Lib. I. towards the end, Κατ' ενιαυτον—παρα τοις Αιγυπτιοις τον ΝΕΩΝ τȣ Διος περαιȣσθαι τον ποταμον εις την Λιϐυην, και μεθ' ἡμερας τινας παλιν επιςρεφειν, ὡς εξ Αιθιοπιας τȣ Θεȣ παροντος. Among the Egyptians the *ſhrine* of Jupiter is annually *tranſported* over the river (Nile) into Libya, and after ſome days returns, as if the God himſelf were come from Ethiopia." See *Homer*, Il. I. lin. 420, *&c.* and *Euſtathius* on that place, and *Macrobius* Saturnal. Lib. I. cap. 23; from whom it appears that the Romans had, in their *Pompæ*, ſimilar cuſtoms of *carrying* their idols. As a N. מסך *A covering*, *a vail*. Exod. xxvi. 36, 37. & al. Comp. 2 Sam. xvii. 19. Iſa. xxii. 8; ויגל את מסך יהודה *And* the vail *of Judah ſhall be removed*. *Schultens* De Defect. Ling. Heb. §. 158, &c.) ſhews from the Arabian writers, that the image of *tearing* or *taking away the vail* is borrowed from the unhappy ſtate of the eaſtern virgins or matrons, when they are affronted, violated, and treated with all kind of inſult and contumely, and that therefore *removing* the vail of Judah expreſſes the *utmoſt miſery* and *ignominy*. Alſo, *A covering*, *overſhadowing*, as of a cloud. Pſ. cv. 39. As a N. fem. in Reg. מסכת *A covering*. Ezek. xxviii. 13. As a N. מיסך, or, according to the marginal and *Complutenſian* reading, מוסך (in the form of a Participle Huph.) *Something overſpread*, *a covert*, *ſhelter*. occ. 2 K. xvi. 18.

II. *To cover*, *protect*, *defend*. Pſ. v. 12. xci. 4. cxl. 8.

Hence Greek Σακος *A ſhield*.

III. *To cover*, *overſpread*, with wrath, darkneſs, or miſery. Job iii. 23. (where the Vulg. circumdedit tenebris *hath ſurrounded with darkneſs*) Lam. iii. 43, 44.

IV. In Hiph. joined with את רגליו, *To cover his feet*. occ. Jud. iii. 24. 1 Sam. xxiv 3, or 4. According to the Targum, Vulgate, and perhaps the LXX, this phraſe means *to eaſe nature*, purgare ventrem (Vulg.), alvum exonerare. It ſeems however very improbable that Eglon ſhould be at this buſineſs in a *chamber of cooling*. But we learn from Dr. *Pococke*, that in Egypt they often lie in thoſe *cool ſaloons* that have cupolas to let in the air, having their beds brought on the ſophas. And the heat of the eaſtern countries, at noon, is ſo great, in the ſummer-time, that the people frequently *lie down to ſleep* in the middle of the day, eſpecially *people of delicacy*; and ſo they did anciently, as appears by the inſtance of Iſhboſheth, 2 Sam. iv. 5, 7. And it is probable from the circumſtances of the ſtory, Jud. iii. that the ſervants of Eglon apprehended that he was doing the ſame, and that this was what they meant, ver. 24, by his *covering his feet* *, as they uſed anciently to do when they lay down to ſleep in the ſummer-time. (See Ruth iii. 7) This text of Judges clears the ſenſe of the other in 1 Sam. xxiv. 4.

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* See more on this ſubject in the *Obſervations on divers Paſſages of Scripture*, Vol. I. p. 166, &c. from which the above is abridged.

V. Tranſitively, *To overſpread, ſmear over,* as oil or ointment. occ. Deut. xxviii. 40. 2 Sam. xiv. 2. Mica. vi. 15. With ב following, *To anoint with,* oil namely. occ. Ezek. xvi. 9. Abſolutely, *To anoint oneſelf.* Ruth iii. 3. 2 Sam. xii. 20. Dan. x. 3. Tranſitively, *To anoint* another. occ. 2 Chron. xxviii. 15. In Niph. *To be anointed* as a prince or ruler. occ. Prov. viii. 23. So Pſ. ii. 6. ואני נסכתי מלכי *And* I am anointed *(for) king.* So the LXX. taking the Verb as in Niph. Εγω δε κατεςαθην Βασιλευς, and Vulg. Ego autem *conſtitutus ſum* Rex, *But* I am appointed *King.* The final י in מלכי is here paragogic, as in the name מלכי צדק Pſ. cx. 4. (Comp. Heb. vii. 1, 2.) and as in בעלי *Maſter* (ſing.) Exod. xxi. 29, 34, 36. xxii. 10, 11, 13, 14. As a N. maſc. plur. נסיכים *Anointed princes, ſovereins.* occ. Joſh. xiii. 21. (called מלכי *Kings.* Num. xxxi. 8.) Pſ. lxxxiii. 12. Ezek. xxxii. 30. Mica. v. 4, or 5. As a N. אסוך *A little pot, cruſe* or *phial of oil for anointing.* occ. 2 K. iv. 2; where, however, the LXX. and Vulg. take אסוך for a Verb. the former rendering the Heb. כי אם־אסוך שמן, by ὁτι αλλ' η ὁ αλειψομαι ελαιον *except oil with which* I may anoint *myſelf*; and the latter by niſi parum olei quo ungar, *except a little oil with which* I may be anointed. And conſidering the pathos with which we may well ſuppoſe the woman ſpake, I know not whether this is not the better interpretation of the Heb. But the reader will judge for himſelf.

VI. סכות בנות *Succoth Benoth.* The ſacred hiſtorian, in recounting the idolatrous worſhip of the heathen people, whom the King of Aſſyria tranſplanted into the cities of Samaria, 2 K. xvii. obſerves ver. 30, that *the men of Babylon made* סכות בנות. The words may be literally rendered *The Tabernacles of the Daughters* or *young Women*; or if בנות be taken as the name of a female idol from בנה *to build up, procreate children,* then the words will expreſs *The Tabernacles ſacred to the Productive Powers Feminine,* and agreeably to this latter expoſition, the *Rabbins* ſay the emblem was *a hen and chickens.* But however this be, there is little reaſon to doubt, but theſe סכות were *Tabernacles,* wherein young women expoſed themſelves to *proſtitution* in honour of the Babyloniſh goddeſs *Mylitta. Herodotus* (Lib. I. cap. 199.) gives a particular account of this deteſtable ſervice. "Every young woman of the country, (of *Babylon,* ſays he) muſt once in her life ſit at the temple of *Aphroditè* or *Venus* (whom he afterwards tells us the Aſſyrians call *Mylitta*) and *proſtitute* herſelf to ſome ſtranger. Thoſe who are rich, and ſo diſdain to mingle with the croud, preſent themſelves before the temple in covered chariots, attended by a great retinue. But the generality of the women ſit near the temple, having crowns of [*] cord upon their heads; ſome continually coming, others going. [†] Ropes are held by them in ſuch a manner as to afford a free paſſage among the women, that the ſtrangers may chooſe whom they like. A woman who has once ſeated herſelf in this place, muſt not return home till ſome ſtranger has caſt money into her lap, led her from the temple, and defiled her. The ſtranger who throws the money muſt ſay, *I invoke the goddeſs* Mylitta *for thee.* The money, however ſmall a ſum it be, muſt not be refuſed, [‖] becauſe it is appointed to ſacred uſes. The woman muſt follow the firſt man that offers, and not reject him, and after *proſtitution,* having now duly honoured the goddeſs, ſhe is diſmiſſed to her own houſe. In *Cyprus,* adds the hiſtorian, they have the ſame cuſtom." And this abomination implied by סכות בנות the men of *Babylon* brought with them into the country of *Samaria.* The *Babyloniſh* Μυλιττα, *Mylitta,*

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[*] So *Strabo* (Lib. XVI. p. 1681, edit. *Amſtel.*) Θωμιγγι δ' εςεπται εκαςη. Each of the women is crowned with a cord."

[†] See Baruch vi. 43.

[‖] A like deſecration among the *Egyptians* or *Canaanites* was probably one reaſon of the Law. Deut. xxiii. 18. See Lev. xix. 29.

i. e. מולידתא, ſignifies *The Procreatrix* from the Chald. אוליד *to procreate*; and both the name of the idol and the execrable ſervice, performed to her honour, ſhew that by *Mylitta* was originally intended the *procreative* or *productive* power of nature, or of the heavens, the Αφροδιτη of the Greeks, and *Venus* of the Romans *.

" A very learned † author of our own nation, (ſay the writers of the *Univerſal Hiſt.* Vol. XVII. p. 295.) imagines that ſome traces of the *Succoth Benoth*—may be found in *Sicca Venerea*, the name of a city in Numidia, not far from the borders of Africa Propria. The name itſelf bears a near alluſion to the obſcene cuſtom above taken notice of, (i. e. *proſtitution*) and ſeems to have been tranſported from *Phœnicia*. Nor can this well be diſputed, when we conſider that here was a temple, where women were obliged to purchaſe their marriage money by the *proſtitution* of their bodies."

See alſo *Voſſius* De Orig. & Progr. Idol. Lib. II. cap. 22.

סכך *To cover, overſhadow* or *protect, completely* or *entirely*. Exod. xxv. 20. Ezek. xxviii. 14, 16. & al.

סכסך *To protect, defend repeatedly*. occ. Iſa. ix. 10 or 11, *Jehovah* ישגב ſhall exalt *the oppreſſours of Rezin againſt him, and* יסכסך ſhall protect or defend *his enemies*. Iſa. xix. 2, וסכסכתי *And* I will defend *Egyptians againſt Egyptians, and they ſhall fight every man againſt his brother*. Thus Mr. *Bate*.

## סכל

*To pervert, turn away* from it's true end or purpoſe. 2 Sam. xv. 31. In Niph. and Hiph. *To be perverſe, act perverſely* or *fooliſhly*. Gen xxxi. 28. 1 Sam. xiii. 31. xxvi. 21. & al. As a N. סכל *A fool, perverſe*. Eccleſ. x. 3. As a N. fem. סכלות *Perverſeneſs, folly*. Eccleſ. ii. 3, 12.

Hence the Greek *σκελλος, σκολιος, σκαληνος, oblique, diſtorted*, which words may ſerve to confirm the true meaning of the Heb. סכל.

## סכן

The radical idea of this very difficult root, which in the common Lexicons, has ſenſes aſſigned to it, that ſeem utterly irreconcileable, is, I think, *To lay up, lay in ſtore, ſtore* or *treaſure up*. It occurs not however as a V. ſtrictly in this ſenſe, but hence

I. As a Participle in Hiph. מסכן *Laying in ſtore*. occ Iſa. xl. 20. המסכן תרומה He who layeth in ſtore *an oblation*, for his future idol namely. Alſo, As a participial N. מסכן *Laying in ſtore, frugal, thrifty*, i. e. one who *is obliged to be ſo* by the ſlenderneſs of his fortune, Homo frugi. occ. Eccleſ. iv. 13. ix. 15, 16; in which paſſages the LXX. render it by *πενης*, which properly means *one who gains his livelihood by his labour, and ſo lives ſparingly*. Comp. *Greek* and *Eng*. Lexicon in Πενης. As a N. fem. plur. מסכנות *Repoſitories, magazines, ſtore-houſes*. occ. 2 Chron. xvi. 4. xxxii. 28. ערי מסכנות *Cities* of ſtores, *ſtore-cities*. occ. Exod. i. 11. 1 K. ix. 19. 2 Chron. viii. 4. xvii. 12. So, perhaps, Deut. viii. 9; *A land where thou ſhalt not eat bread*, במסכנת by means of a magazine or magazines, as in Egypt. As a participial N. סכן *A ſtore-keeper, a houſe-ſteward*, Οικονομος. occ. Iſa. xxii. 15. Fem. סכנת *A ſtore-* or *houſe-keeper*, Promaconda. occ. 1 K. i. 2, 4.

II. In Kal, *To profit, to lay up*, as it were, *ſomething in ſtor*. It is uſed either abſolutely, occ. Job xv. 3; or with ל, occ. Job xxii. 2. xxxv. 3. Alſo, In Kal, or Niph. *To be profited*. occ. Job xxxiv. 9. Eccleſ. x. 9. *He who removeth ſtones* יעצב *muſt labour in them, and he who cleaveth wood* יסכן בם ſhall be profited *by it*. A man muſt take pains to accompliſh any buſineſs, and if he does ſo, he ſhall reap the fruits of his labour.

III. In Hiph, followed by the Particle עם *with, To lay up*, i. e. an intereſt or favour, *with* any one. occ. Job xxii. 2, Lay up, or procure (an intereſt) *now with him, and be at peace.*

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* See the beginning of *Lucretius*'s firſt book De Rerum Naturâ, and above, under דג IV.

† *Selden* De Diis Syr. Syntag. II. cap. 7. whom ſee.

IV. In Hiph. *To lay up,* as it were, *in a ſtore-houſe.* occ. Pſ. cxxxix. 3. הסכנתה And thou layeſt or treaſureſt up *all my ways* or *actions,* i. e. not only *art acquainted with* them, as our Tranſlation, but *layeſt* them *up* by thee, to be one day brought into judgement, whether they be good, or whether they be evil.

V. In Hiph. with ל and an infinitive V. following. *To lay up,* as it were, *in order to do, to have in readineſs,* in promptu habere. occ. Num. xxii. 39. Have I had it in readineſs, have I been ready or apt *to do thus to thee?*

Thus have I taken notice of all the paſſages wherein this Root occurs, and in the explanation of them have been much obliged to *Schulten's* MS. Orig. Heb. tho' I have not exactly followed his expoſitions.

## סכר

*To cloſe, ſhut, ſhut up.* occ. Gen. viii. 2. Pſ. lxiii. 12. Iſa. xix. 4.

Der. *A Scar.* Gr. Σχιρρος, whence *ſchirrus, ſchirroſity.* Lat. *ſacer,* (Q.) whence *ſacred, conſecrate,* &c.

## סכת

In Arabic it ſignifies *to be ſilent,* " ſiluit tacuit," *Caſtell.* In Heb. it occurs not as a V. in Kal, but in Niph. or Hiph. *To be ſilent, keep ſilence.* Once, Deut. xxvii. 9; where the LXX. *Σιωπα be ſilent.*

Hence old French *eſcouter,* Q? whence Eng. *ſcout.*

## סל

In general, *To raiſe, elevate, exalt.*

I. In Kal, *To raiſe up,* as heaps of corn. occ. Jer. l. 26.—as a highway. occ. Iſa. lvii. 14. lxii. 10; in which three paſſages the Eng. Tranſlation renders it, *caſt up.* So likewiſe in Pſ. lxviii. 5, the LXX. explain it by ὁδοποιησατε, and Vulg. by Iter facite, *make a way;* but comp. under Senſe VI. As a N. fem. מסלה *A raiſed* or *high-way.* See Iſa. xlix. 11. lxii. 10. freq. occ.

II. *To caſt* or *throw up,* as beſiegers do a bank againſt a beſieged city. See Job xix. 12. xxx. 12.

III. As a N. סל *A Baſket in which things are heaped up.* Gen. xl. 16, 17, 18, & al. freq.

IV. As a N. fem. plur. מסלות *Elevations* or *exaltations,* as of the כוכבים *orbs of the fixed ſtars* or *planets* (comp. under ככב II.); for, as Eliphaz in Job xxii. 12, *See* ראש כוכבים *the head of the ſtellar fluxes,* כי רמו how high they are. occ. Jud. v. 20. *The ſtars* ממסלותם from their elevations, or elevated ſituations, *(de exaltationibus ſuis, Montanus,) fought againſt Siſera.* How ſo? By having their influence on the atmoſphere ſupernaturally encreaſed, in ſuch a manner as to occaſion thoſe heavy rains that ſwelled the river *Kiſhon,* ſo as *to ſweep away* Siſera's army, as it follows in the text. Dr. *Shaw,* Travels, p. 274, tells us, " In travelling under the S. E. brow of that mountain *(Carmel)* I had an opportunity of ſeeing the ſources of the *river Kiſhon,* three or four of which lye within leſs than a furlong of each other, and are called Ras el Kiſhon or *the head of Kiſhon.* Theſe alone, without the leſſer contributions nearer the ſea, diſcharge water enough to form a river half as big as the *Iſis.* During, likewiſe, the rainy ſeaſon, all the water which falls on the eaſtern ſide of the mountain, or upon the riſing ground to the ſouthward, empties itſelf into it in a number of torrents, at which conjunctures it overflows it's banks, *acquires a wonderful rapidity, and carries all before it.* And it might be at ſuch a conjuncture as this, when *the ſtars* (Jud. v. 20.) are ſaid *to fight againſt Siſera,* viz. *by bringing an abundance of rain,* whereby the *Kiſhon* was ſo occaſionally high and rapid. as *to ſweep away the hoſt of Siſera,* in attempting to ford it." Thus far the Doctor. But ſtill the modern philoſopher will object, that the *ſtars*, including the *planets*, have *no natural* influence or efficiency at all in cauſing rain. I anſwer, that is certainly more than he knows. One of the principal cauſes of rain is an alteration in the ſtate of the atmoſphere; and, no doubt, ſuch a quantity of *light* as proceeds from, or is put in action by, the ſtars and planets taken together, muſt at all times have a conſiderable effect upon it; eſpecially ſince the planet *Jupiter* alone, when near his oppoſition to the ſun, gives ſo ſtrong a *light* as to caſt a very perceptible ſhadow, as may be eaſily obſerved. *A ſupernatural increaſe*, therefore, of this *light* of the ſtars and planets (and to this I think Deborah alludes, Jud. v. 20.) muſt have had a proportionably greater effect on the atmoſphere, and *might*, for aught the wiſeſt man upon earth can affirm to the contrary, occaſion violent rains, and from the words of Deborah, we have the higheſt reaſon to think it actually did ſo at the defeat of Siſera. Real philoſophy makes men modeſt, and ſenſible of the deficiency of their knowledge, and, I will add, diſpoſes them humbly to receive *inſtruction* from Him *who made the heavens and the earth, and all things therein*: And to protect what I have above written from the ſneers of the half-learned Sciolist, I ſhall ſubjoin the words of that great and accurate obſerver of Nature, * *Boerhaave*, who, ſpeaking of the cauſes of Meteors has theſe words, "*Perhaps alſo the different aſpects of the planets may contribute to this effect*," i. e. *of uniting the primary particles of water, which before floated ſeparately in the atmoſphere, and ſo occaſion rain, ſnow, and hail.*

V. As a N. fem. plur. מסלות *Riſing, aſcents*, i. e. *ſtairs.* So LXX. Αναβασεις, and Vulg. Gradus. occ. 2 Chron. ix. 11.

VI. *To raiſe, elevate*, perhaps as the voice in ſinging, occ. Pſ. lxviii. 5. This ſenſe beſt correſponds with the preceding שירו, and זמר in the ſame verſe. Hence the word סלה *Selah*, which occurs above ſeventy times in the Pſalms, and thrice in the prophet Habbakuk, always at the end of a ſentence, but never in conſtruction. It was moſt probably *a note of muſick*, or a direction to the ſingers in the temple-ſervice *to raiſe* their voices or inſtruments, where it is inſerted. Thus the LXX. conſtantly render it by Διαψαλμα, which ſignifies a *variation in ſinging and melody*, "Cantûs & Melodiæ Immutatio." *Hederic.*

סלל I. *To raiſe* or *caſt up very high*, as a way, occ. Jer. xviii. 15. Prov. xv. 19. As a participial N. מסלול *A way ſo raiſed.* occ. Iſa. xxxv. 8. Comp. סל I.

II. As a N. fem. סללה *A work raiſed* or *thrown up, a high bank, a mount* made for carrying on a ſiege. Our Eng. Tranſlation conſtantly renders it *bank* or *mount.* So the LXX. who were certainly much better acquainted with the ancient military art than any modern interpreter can pretend to be, generally tranſlate it by Χωμα or Προσχωμα *a mount*, or by Χαραξ *a rampart, circumvallation.* The Χωμα, as uſed by the Greeks, is thus deſcribed by Archbiſhop *Potter*, Antiquities of Greece, Vol. II. Book III. ch. 10. "Χωμα, agger, *a mount*, which was raiſed ſo high, as to equal, if not exceed, the top of the beſieged walls. The ſides were walled in with bricks or ſtones, or ſecured with ſtrong rafters to hinder it from falling; the fore part only, *being by degrees to be advanced near the walls*, remained bare. The pile itſelf conſiſted of all ſorts of materials, as earth, timber, boughs, ſtones, &c. as *Thucydides* reports in the ſiege of Platææ: Into the middle were caſt only wickers and twigs of trees to faſten, and, as it were, cement the other parts: The whole fabrick of the mount is thus deſcribed by *Lucan*, Lib. III.

——————Tunc omnia latè  
Procumbunt nemora, & ſpoliantur robore ſilvæ;  
Ut, cum terra levis mediam virgultaque molem  
Suſpendant, ſtructâ laterum compage ligatam  
Arctet humum, preſſus ne cedat Turribus Agger.

—Πυργω

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* *Chemiſtry* by *Shaw*, Vol. I. p. 409.

—*Πυργοι*, turres, *moveable towers of wood* were uſually placed upon the *mount*.—They were formed of ſeveral ſtories, which were able to carry not ſoldiers only, but all ſorts of *portable engines*." This account of the Grecian Χωμα, (which word, by the way is a derivative from ξεω *to pour*) may ſerve to ſhew with what propriety the V. שפך *to pour out* is ſo frequently applied to the Heb. סללה, which probably did in like manner conſiſt of all ſorts of materials, earth, ſtones, rubbiſh, &c. thrown or *poured out* together. Hence, alſo, we may perceive in what ſenſe הסללות באו העיר *the mounts* approached *the city*, Jer. xxxii. 24; and how *a mount might* even *ſtand in the ditch*. 2 Sam. xx. 15; as likewiſe of what uſe *trees* were in conſtructing them, Jer. vi. 6; and how they might be ſaid *to throw down the houſes*, Jer. xxxiii. 4.

III. In Hith. הסתולל (ת and ס being tranſpoſed) *To raiſe oneſelf in inſolent oppoſition*. occ. Exod. ix. 17; where the inſertion of the ו in the Participle מסתולל ſhews it to belong to this root סלל.

סלסל I. *To exalt exceedingly* or *very much*, i. e. in mind, *to have a very high eſteem for*. occ. Prov. iv. 8.

II. As a N. fem. plur. סלסלות *Large baſkets*, in which many things were *heaped together*, ſuch as were uſed by the grape-gatherers. So LXX. καρταλλον, and Vulg. cartallum. occ. Jer. vi. 9. Comp. above סל III.) So *Anacreon* deſcribes the men and girls at a vintage as carrying the *grapes* on their ſhoulders in *baſkets*. Ode LII. line 1, &c.

> Τον μελανοχρωτα Βοτρυν
> ΤΑΛΑΡΟΙΣ φερȣσιν Ανδρες,
> Μετα παρθενων, επ' ωμων.

and before him *Homer*, Il. XVIII. lin. 567—8.

> Παρθενικαι δε και ηϊθεοι, αταλα φρονεοντες,
> ΠΛΕΚΤΟΙΣ εν ΤΑΛΑΡΟΙΣΙ φερον μελιηδεα καρπον.

## סלא

This Root is nearly related to סלה, as במא to במה, חבא to חבה. It occurs not as a V. but as a Participle maſc. plur. Huph. מסלאים *Comparable, to be compared*. Once Lam. iv. 2. Comp. under סלה II.

## סלד

It is variouſly rendered, but the moſt probable explanation ſeems to be that which *Schultens* in his Comment on Job, and in his M. S. Orig. Heb. propoſes from the Arabic, namely, *To ſhake or ſtrike the ground with exultation*, like a high-ſpirited prancing horſe, "צלד, (cum *ſad*) in ſaltu terram (prioribus) pedibus percuſſit *equus*." *Caſtell*. This interpretation is confirmed by the LXX. tranſlation *ηλλομην*, *I leaped*, and by the Targum אבוע. *I will exult*. Once, Job vi. 10. ואסלדה בחילה, And I would exult *in agony* or *anguiſh*, or *in the expectation*.

## סלה

With a radical but mutable ה.

I. *To ſtrew, ſtrew down, ſtrew on the ground, lay proſtrate*, as enemies, ſternere, proſternere. occ. Pſ. cxix. 118. Lam. i. 15; where *Montanus* proſtravit.

II. In a Niph. ſenſe, it is rendered *To be valued, eſtimated, compared*; but ſtrictly ſignifies, *To be ſtrewed* or *laid on the ground*, as the ancient merchants laid their comodities to be *bartered* or *exchanged for others*: a method of traffic ſtill practiſed by ſome nations to this day, as for inſtance, by the Moors and Negroes of Africa, in bartering ſalt and various trinkets for gold *. occ. Job xxviii. 16, 19; in which verſes the Vulg. renders it by the words conferetur, componentur, *ſhall be conferred, compared,* but literally *ſhall be carried* or *placed together*; ſo the LXX. in both by συμβασταχθησεται, literally, *ſhall be carried to the ſame place.*

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* Les caravanes de Maures, qui vont a Tombouctou dans le fond de l'Afrique, n'ont pas beſoin de monnoie. *Le Maure met ſon ſel dans un monceau, le Negre ſa poudre dans un autre*; s'il n'y a pas aſſez d'or le Maure retranche de ſon ſel, ou le Negre ajoute de ſon or, juſqu' à ce que les parties conviennent." *Monteſquieu*, Eſprit des Loix. Liv. xxii. ch. 1. Comp. *Shaw*'s Travels, p. 239. 2d edit.

Hence perhaps Eng. *To ſell, a ſale.*

III. As a N. fem. סלת *Fine flour, meal,* which has been *bolted* or *ſtrewed* thro' a ſieve. Exod. xxix. 2. Num. vii. 13, 19, & al. freq. In Gen. xviii. 6, it ſeems uſed as a Participle paoul fem. קמח סלת *Meal* bolted or ſifted. And by 1 K. iv. 22, קמח, when alone, ſignifies *the coarſer meal,* סלת *the finer flour.*

### סלח

The radical idea of this word ſeems to be *To looſe, relax, remit*; whence with ל following, and prefixed either to the ſin or ſinner, it is uſed for *pardoning* or *forgiving,* but ſtrictly denotes *to looſe* or *relax* the chains, as it were, of ſins, or *to remit* the puniſhment of them. See Exod. xxxiv. 9. Lev. iv. 20, 26, 35, (where *Montanus,* demittatur) Deut. xxix. 20. Pſ. lxxxvi. 5. The LXX. frequently render the V. by αφιημι, which comes very near to the ideal meaning of the Heb. As a N. fem. סליחה, plur. סליחות and סלחות, *Remiſſion, forgiveneſs.* occ. Pſ. cxxx. 4. Neh. ix. 6. Dan. ix. 9.

Hence Eng. *Slack, ſlacken,* and perhaps *to ſlake,* "to grow leſs tenſe, to be relaxed." *Johnſon.*

### סלם

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. סלם *A ladder.* So the LXX. κλιμαξ, and Vulg. ſcala. Once, Gen. xxviii. 12. Comp. John i. 54. Poſſibly סלם may be plural, ſtrictly denoting "*ſtairs* or *ſteps to mount by.*" *Bate.* Comp. under סל. V.

### סלן

Occurs not as a V. but as a N. סלון, plur. סלונים *A kind of thorn.* occ. Ezek. ii. 6. xxviii. 24; in which latter text the LXX. render it by Σκολοψ *a thorn, a prickle.* May not סלון be a derivative from סלה *To ſtrew, ſtrew on the ground,* and ſo denote ſome kind of thorn, ſpeedily *overſpreading* a large quantity of ground, perhaps not unlike the *dew-briar?*

### סלע

Occurs not as a V. in Heb. but in Arabic ſignifies, *To cut, break,* &c. particularly *the head,* See *Caſtell.* Hence as a N. סלע *A rock* from its *cragginess.* See inter al. Cant. ii. 14. Iſa. ii. 21. vii. 19. Amos vi. 12. Deut. xxxii. 13. *And he made him to ſuck honey* out of the rock, i. e. not that ſmall quantity of honey which they might gather from what the wild bees might have depoſited in the cavities of the rocks, but thoſe great quantities produced from bees who collected it from *flowers growing among the rocks*; as it follows in the text, *and oil out of the flinty rock,* i. e. furniſhed by olive-trees growing there. See more in *Obſervations on divers Paſſages,* &c. Vol. II. p. 195, &c.

### סלף

I. *To prevert, turn aſide.* Exod. xxiii. 8. Prov. xix. 3. & al. As a N. סלף *Perverſion, perverſeneſs.* Prov. xi. 3. xv. 4.

II. *To ſubvert, overthrow.* Job xii. 9. So LXX. κατεστρεψε *hath overthrown,* and Vulg. ſupplantat *ſupplants.* Comp. Prov. xiii. 6. xxi. 12.

*Schultens* in his MS. Orig. Heb. and on Prov. xiii. 6, ſays, that in Arabic the V. ſignifies *to make ſmooth* and *ſlippery,* ſo *to cauſe to ſlip*; and that theſe ſenſes will beſt ſuit the ſeveral texts of the Heb. Bible wherein the root occurs.

DER. *To ſlip, ſlippery,* &c. *A ſlope.*

### סלק

Chald. *To aſcend, go* or *come up.* occ. Ezra iv. 12. Dan. ii. 29. vii. 3. viii. 20.

DER. By tranſpoſition, Lat. *Scala,* a ladder, whence Eng. *Scale,* French and Eng. *eſcalade.*

### סלת

Occurs not a V. in Heb. but in Arabic ſignifies *To ſcour*, *cleanſe*. See *Caſtell.* Hence, according to ſome, as a N. fem סלת *Fine flour* or *meal* of corn *cleanſed* or *cleared* from the coarſer bran. But ſee under סלה III.

### סם

Occurs not as a V. in Heb. but in Chaldee and Syriac ſignifies *To put, place*, &c. It is nearly related to שם, (as סמה to שמה, סב to שב,) &c. and by it's derivatives, ſeems to have nearly the ſame ſenſe, and particularly to denote *putting together*, *compoſing*, or *compounding*.

I. As a N. maſc. plur. סמים *Sweet ſpices*, or *aromatics put together*, or rather conſidered as a N. maſc. *ſing.* (of the ſame form as צמים from צמם the reduplicate of צם,) *A compoſition* made of ſuch. So the LXX. generally render the word by *συνθεσις a compoſition*, and in Exod. xxx. 7, by *συνθετον λεπτον a fine compound.* So *Theodotion*, Exod. xxxv. 7, or 8, by *συνθεσεως*.

II. As a N, maſc. plur. in Reg. אסמי *Barns*, *magazines* or *ſtore-houſes*, where proviſions are *put* or *laid up together*. occ. Deut. xxviii. 8. Prov. iii. 10. In this latter paſſage *Aquila* tranſlates it by *αποθηκαι ſtore-houſes*, and *Symmachus* by *ϑησαυροι treaſure-houſes*.

Der. *Sum*, *ſummary*. Q.

### סמך

I. In Kal, either tranſitively or with ל following, *To ſupport*, *ſuſtain*, *uphold*. Gen. xxvii. 37. Pſ. iii. 6. xxxvii. 24. cxlv. 14. (where LXX. ὑποϛηριζει) Ezek. xxx. 6. & al.

II. With על following, *To ſupport upon* or *by*, *to lean* or *lay upon*, as the hands. Exod. xxix. 10, 19. Deut. xxxiv. 9. & al. freq. In Niph. *To be ſupported*, *lean* or *reſt upon.* Jud. xvi. 29. 2 K. xviii. 21. Pſ. lxxi. 6. Iſa. xlviii. 2. Comp. 2 Chron. xxxii. 8.

III. With על as אל following, *To lie hard upon*, *preſs*, *oppreſs*. Pſ. lxxxviii. 8, where *Symmachus επεϐρισεν preſſed hard*; Ezek. xxiv. 2, where LXX. *απηρεισατο επι preſſed hard upon.*

### סמל

Occurs not as a V. in Heb. and as a N. fem. סמל is rendered *A figure, image, idol*; but from a compariſon of 2 Chron. xxxiii. 7, with 2 K. xxi. 7, it is manifeſt (as Mr. *Bate* has obſerved in his Crit. Heb.) that, whatever be the preciſe idea of the word, סמל, as an object of worſhip, is equivalent to אשרה or *The bleſſer*; (comp. under אשר IV.) and conſequently was a female deity, perhaps a *Venus*, the goddeſs of love and pleaſure, as well as the mother of the expected Saviour, *the Deſire of all nations.* It appears from 2 Chron. xxxiii. 7, that Manaſſeh impiouſly *placed* את פסל הסמל *a carved image* of (this) Samel, *which he had made, in the houſe of the Aleim*, i. e. within the precincts of the temple, (comp 2 K. xxi. 5, with 2 Chron. xxxiii. 5.) and probably near the northern gate of the inner court, where we find it ſet up afterwards, Ezek. viii. 3, 5; in the former of which verſes it is called סמל הקנאה המקנה Samel *provoking to jealouſy, which had taken poſſeſſion*, (ſo LXX. *τȣ κτωμενȣ*,) namely of the houſe of the Aleim.

The word סמל occurs only in Deut. iv. 16. 2 Chron. xxxiii. 7, 15. Ezek. viii. 3, 5, and that always as a N. but in Arabic as a V. ſignifies *to compoſe* an affair, or *make peace*, " compoſuit *rem*, pacemve fecit," (*Caſtell*) which import ſeems well enough to correſpond with אשרה, the other title of the goddeſs סמל. And this latter name meant perhaps *the peace maker*, pacificatrix.

" From the Heb. סמל it is very probable that the Greeks had their *Semele*, the mother of *Bacchus*, whom ſhe bare to *Jupiter*, and many of whoſe characters have a very ſtriking reſemblance to thoſe of the *Meſſiah* *.

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* See *Juſtin Martyr*, Apolog. II. p. 89. and Dialog. cum Tryph. Jud. p. 294—5. edit. *Colon.* *Boyſe*'s Pantheon, p. 101. and *Spearman*'s Letters on the Septuagint, p. 41.

In the *Orphic* hymn to *Semele* ſhe herſelf is ſtyled Παμβασιλεια *Queen of All*; and *Apollodorus*, Lib. III. ſays, that *Semele* after her death was ranked among the Gods, under the name of *Thyone*, and that her ſon *Bacchus*, *having deſcended into hell, had fetched her from thence, and aſcended with her into heaven* *." So *Pindar*, Olymp. II. lin. 44, &c.

> Ζωει μεν εν Ολυμπιοις,
> Αποθανοισα Βρομω
> Κεραυνω, τανυεθει-
> —ρα Σεμελα.
>
> *Among th' immortals lives*
> *She who in thunder died*,
> The looſe-hair'd *Semele*.

Is not *Salambo*, the Babyloniſh name, according to ‡ *Heſychius*, of Αφροδιτη or *Venus*, likewiſe related to the Heb. סמל?

## סמן

Occurs not as a V. in Heb. but in Chaldee, like the Greek σημαινω, which is plainly derived from it, ſignifies, *To mark*, *appoint*. Hence as a Participle. Niph. נסמן *Marked*, *appointed*. Once Iſa. xxviii. 25 †.

## סמר

I. *To ſtand ſtiff*, *upright*, or *an end*, rigere. It occurs not however as a V. ſimply in this ſenſe, but as a N. maſc. plur. מסמרים and fem. מסמרות *Nails*, *ſmall ſpikes of iron*, ſo called from their *rigidity*. occ. 1 Chron. xxii. 3. 2 Chron. iii. 9. Iſa. xli. 7. Jer. x. 4.

II. *To ſtand upright* or *an end*, as the pile of the body in terrour. So LXX. εφριξαν, and Vulg. inhorruerunt. occ. Job iv. 15. תסמר שערת בשרי *The pile of my fleſh* ſtood an end. Thus *Homer*, Il. XXIV. lin. 359. ſpeaking of *Priam*, when *terrified at the appearance of* Mercury:

> Ορθαι δε τριχες εσταν ενι γναμπτοισι μελεσσι.
> His *hairs ſtood upright on his* bending *limbs*.

And *Perſius*, Sat. III. lin. 115.

> *Alges, cum* excuſſit membris timor *albus* ariſtas.
> This minute ſee! with wild affright you ſtare;
> *Shivering each limb*, and *briſtling every hair*.
>
> BREWSTER.

Comp. under שער I.

III. *To be rough and ſhiver*, as the fleſh in terrour. So *Symmachus* ορθοτριχει. occ. Pſ. cxix. 120.

IV. The word is once applied to the locuſt, Jer. li. 27. *Make the horſe come up* כילק סמר *like* the rough or briſtling *locuſt*; many ſpecies of which are furniſhed with two *briſtling horns* on their head, as may be ſeen in *Scheuchzer*'s Phyſica Sacra, Tab. CCLVI. So the poet *Claudian* begins his deſcription of the *locuſt*:

> Horret *apex capitis*—
> With *briſtling* forehead——

See more in *Bochart*, Vol. III. 454—7, and in *Scheuchzer* on Jer. li. 14. I ſhall juſt add, that *Schultens* in his M. S. Orig. Heb. thinks that in Jer. li. 27, there is an alluſion to the *briſtling ſpears* and *javelins* of the horſe-ſoldiers. So in Greek, troops are ſaid φριςσειν εγχεσι (See *Homer*, Il. IV. lin. 282, and Il. VII. lin. 62.) and in Latin, horrere or horreſcere *pilis et haſtis*.

The above cited are all the paſſages wherein the Root occurs.

## סן

Occurs not as a V. in Heb. but in Arabic with a *Sin*, ſignifies *To pour out*, *pour out gently*, *ſpread out*; and with a *Shin*, *To pour out by ſprinkling*, *pour out by degrees*, alſo, *to become lean*, *be conſumed by leanneſs*. (See *Caſtell* under סנן and שנן.) Hence, As a N. אסון (formed as אגוז from גז, אזוב from Effuſion, diffuſion, diſſipation, diſſolution*. occ. Gen. xlii. 4, 38. xliv. 29. Exod. xxi. 22, 23; in all which paſſages it denotes the *diſſo-*

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* *Editor*'s Note (*o*) on Deut. iv. 16, in Mr. *Bate*'s New and Literal Tranſlation.

‡ Σαλαμβω, ἡ Αφροδιτη Βαβυλωνιοις. *Heſych.*

† Q. Whether in this text inſtead of שערה נסמן we ſhould not read שער הנסמן, which two words will then agree in gender.

*diſſolution* or *death* of a perſon. Comp. 2 Sam xiv 14.

סנסן Occurs not as a V. but as a N. maſc. plur. in Reg. סנסני *The cluſters* of fruit in the female palm, or date-tree. Theſe firſt appear in ſheaths which break out among the palm branches round the top of the ſtalk; each of theſe ſheaths opening, after ſome time, from the bottom to the top, diſcovers a large cluſter of embryo-fruits, ſometimes to the number of two thouſand three hundred; each cluſter, according to Dr. *Shaw*, Travels, p. 142, weighing fifteen or twenty pounds. And they ſeem to have their Heb. name from their *diffuſive fecundity*. So the Arabic שנאן is applied to *a wide ſpreading* Tree, "diffuſa *Arbor*." *Caſtell.* Once, Cant. vii. 8; where the Vulg. Fructus *Fruits*, and the LXX. to the ſame ſenſe Ὑψεων *Tops*, ſince the *cluſters* or *fruit* really grow on the *top* of the ſtalk. But for a more particular deſcription of the *palm-tree*, and it's fruit, I refer to *Scheuchzer*'s Phyſica Sacra, on Exod. xv. 27, and on Job xxix. 18, with the Plates.

## סנה

With a radical ה final, as appears by the following N. being maſculine.

It occurs not as a V. and the ideal meaning is uncertain; but as a N. maſc. סנה *A buſh.* So the LXX. Βατος, and Vulg. Rubus. It is uſed only for that in which Jehovah appeared to Moſes. occ. Exod. iii. 2, 3, 4, Deut. xxxiii. 16; *The good will* שכני סנה *of thoſe who dwelt* in the buſh; from this laſt paſſage it is evident that Jehovah appeared to Moſes in more perſons than one as he did to Abraham, Gen. xviii. of which ſee under כרב II. p. 292. col. 2.

Hence, perhaps, Gr. Σινω to hurt, wound, (which may be the radical idea of the Heb. סנה) Lat. *Sentis* a thorn, buſh.

## סנר

Occurs not as a V. in Heb. but in the Chaldee Targum of *Jonathan Ben Uziel* on Num. xvi. 14, we meet with תסנור for the Heb. תנקר *Wilt thou bore out?* the eyes namely. As a N. maſc. plur. סנורים rendered *Blindneſs*, but from the circumſtances of the hiſtories in Gen. and 2 K. means *Dazzlings*, *deceptions* or *confuſions of ſight from exceſſive light*. So the French Tranſlat. Eblouïſſement *A dazzling*. occ. Gen. xix. 11. 2 K. vi. 18; in both which paſſages the Targums paraphraſe it by שבריריא *Eruptions* or *flaſhes* of light, or, as *Mercer*, in *Robertſon*, explains the Chaldee word, *Irradiations*. And in this view the Heb. סנורים may be very naturally derived (with *Schultens* in his M. S. Orig Heb.) from סן *to pour forth*, *diffuſe*, and נור *Light*. The Lexicons in general make סנור a Quadriliteral word.

## סס

Occurs not as a Verb in Heb. but in ſenſe as well as in ſound ſeems nearly related to שש *To be briſk*, *active*, *ſprightly*, *to exult*.

I. As a N. סוס, plur. סוסים *A horſe*, from the *active alacrity*, or *ſprightlineſs* of that ſpecies of animals, according to that of Job. ch. xxxix. 21, ישיש He exulteth *in his ſtrength*. Comp. under שש. Every one knows how eminent this quality is in horſes, even in our part of the world, and it is much more ſo in the warm eaſtern countries. And this no doubt was the reaſon, why the idolaters of thoſe nations in general, conſecrated horſes to the *ſun* or *ſolar light*. Thus *Strabo* tells us (Lib. II. p. 780. Edit. *Amſtel.*) of the *Maſſagetes*, that they eſteem the *ſun* as the only God, and to him they ſacrifice *horſes*. *Herodotus*, at the end of his firſt book, relates the ſame fact, and explains the reaſon of it. "They ſacrifice, ſays he, the *ſwifteſt* or *moſt active* of animals to the ſwifteſt of the Gods." To the ſame purpoſe *Heliodorus* (Lib. X.) ſpeaks of the *Ethiopians*, and *Xenophon* of the *Armenians*, (Lib. IV. Αναβας.) The laſt quoted Author makes mention of the *Perſians* offering *horſes* for a burnt ſacrifice to the *ſun*, as an uſual cuſtom; (Cyropæd. Lib. VIII. p. 464. edit. *Hutchinſon*, 8vo.) and *Juſtin* (Lib. I. cap. 10.) ſays much the ſame thing of the *Perſians*, as *Strabo* and *Herodotus* do of the *Maſſagetes*, that they regarded the *ſun* as the only God, and *reckon horſes ſacred to him*. To the paſſages above cited, we may add that of *Ovid*, Faſt. Lib. I.

> *Placat* Equo Perſis radiis Hyperiona cinctum,
> *Ne detur celeri Victima tarda Deo.*

"The *Perſians* ſacrifice *horſes* to the *ſun*, that a ſluggiſh victim may not be offered to a *ſwift* Deity."

The idolatrous conſecration of horſes to the *ſun* had infected *Judea*; for we read, 2 K. xxiii. 11, of the *horſes*, which the Kings of *Judah* had given לשמש to the *ſun* or *ſolar light* [*]. So *Apollo* or *the ſun* was ſometimes among the Greeks and Romans repreſented in a chariot drawn by *four horſes*. Thus in the *Orphic* Hymn to ῾Ηλιος he is ſtyled Διφρευτα *the charioteer*, and τετραϐαμοσι ποσσι χορευων *exulting* or *running his courſe, with feet of quadrupeds*. And in the ſtory of Phaeton in *Ovid*'s Metam. Lib. II. Fab. 1. we find not only a deſcription of the *chariot of the ſun* (lin. 106.) but even the poetical names of his *four horſes*, lin. 153, 4. Comp. *Virgil*, Æn. XII. lin. 114, 115, and *Spence*'s Polymetis, p. 185, &c.

*Horſes* in ſo remarkable a manner partake of that *livelineſs* and *ſprightly vigour*, which is one of the moſt eminent and glorious effects of the *ſun* or *ſolar light* on animals, on men, and even on univerſal nature, that there is no room to queſtion, but the idolaters by conſecrating *horſes* to the *ſun*, meant to attribute to him *as independant on Jehovah*, that *alacrity* and *activity*, of which his influence is indeed the *natural* cauſe to the whole material ſyſtem. The heathen writers juſt cited aim at the true reaſon of this conſecration, but, from a falſe philoſophy, ſtop ſhort at the *imaginary*, tho' *apparent*, *motion* of the *ſolar orb*. freq. occ. As a collective N. ססתי *A number of horſes*, like our Eng. words *horſe*, *cavalry*, ῾Η *ἱππος*. occ. Cant. i. 9; where the compariſon of the royal bride to ſuch animals may, to a modern weſtern reader, ſeem coarſe and unpoliſhed, yet, as ingenious men have obſerved, *Theocritus* has made a like compliment to *Helen* in his *Epithalamium* (Idyll. XVIII. lin. 30.) where, after obſerving that this celebrated beauty was Πιειρη, *μεγαλη*, *plump* and *luſty* (circumſtances which the eaſterns admire in women to this day), he compares her to ῾Αρματι Θεσσαλος Ιππος, *a Theſſalian chariot-horſe*. See more in the excellent *Outlines of a New Commentary on Solomon's Song*, p. 172, &c.

It may be worth obſerving that the Etymologiſts derive the Gr. ῾Ιππος *a horſe*, from *ἱπτασθαι ποσι flying with his feet*, the Latin *Equus* from Greek *ωκυς ſwift*, and perhaps our Eng. *Horſe* is related to the Gr. *ορω*, fut. *ορσω*, which in the paſſive ſignifies *to ruſh with violence* or *impetuoſity*.

II. As a N. סוס *A ſwallow*. So the LXX. *Symmachus* (in Iſa.) and Vulg. See *Bochart*, Vol. III. 59, &c. who there aſſigns the *note* of this bird for the reaſon of its name, and ingeniouſly remarks, that the Italians about Venice, call a *ſwallow*, ziſilla, and it's *twittering*, ziſillare. I ſhall not oppoſe this learned writer's opinion, but obſerve with *Cocceius*, that the *ſwallow* might have the name of סוס from it's *ſwift motion*. Thus in Engliſh, we call a bird of this ſpecies, *a ſwift*, "from the *quickneſs* of their flight." *Johnſon*. occ. Iſa. xxxviii. 14. Jer. viii. 7.

III. As a N. סס *A moth*, *a papilio of the night*. So LXX. Σητος, and Vulg. Tinea. occ. Iſa. li. 8. The ingenious Abbé *Pluche*, comparing the *papilios* in general with the caterpillars, from which they ſpring, remarks, “ The caterpillar, who is changed into a nymph, and the *papilio* that proceeds from it, are two animals entirely different: The firſt was altogether terreſtrial, and crawled along the ground; the ſecond is *agility itſelf.*”—*Nature Diſplayed*, Vol. I. p. 34. ſmall Engliſh edit. This, joined with our own obſervation, may ſuffice to ſhew the reaſon of the *moth*'s Heb. name סס; and it may be further remarked that the Greek name for a *papilio* is in like manner ψυχη, probably from it's *ſpirit* and *activity*. See *Spence*'s Polymetis Dial. VII. p. 71. occ. Iſa. li. 8.

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[*] See *Voſſii* De Orig. & Progr. Idol. lib. II. ch. 9. and *Bochart*, Vol. II. 175—7.

Der. Greek Σης a moth. Alſo *to ſouſe*, as a bird on its prey.

### סעד

I. *To ſupport, ſuſtain, uphold.* Pſ. xviii. 36. Prov. xx. 28. Iſa. ix. 7.

II. It is particularly applied to the effect which eating has on the human heart, Jud. xix. 5, 8. (comp. Gen. xviii. 5.) Pſ. civ. 15. *Bread which* ſuſtains *man's heart.* This expreſſion is philoſophically juſt. Bread or other food taken into the ſtomach fills out that organ, which, then bearing upwards againſt the diaphragm, *ſuſtains* or *bolſters up* the heart, and ſo takes off that drag on the aſcending branches of the aorta, which drag, when the ſtomach is empty, contracts their diameters, leſſens the quantity of blood aſcending towards the head, and conſequently of the nervous fluid or animal ſpirits generated in the brain, and ſo is one of the cauſes of that faintneſs which we feel after long faſting. The V. is alſo uſed abſolutely in this view, *To ſupport* or *comfort oneſelf.* occ. 1 K. xiii. 7; where however, perhaps, לבך *thy heart* is to be underſtood.

III. As a N. מסעד *Propt-up work.* occ. 1 K. x. 12. It would be no eaſy matter to gueſs what this word meant, unleſs the parallel paſſage, 2 Chron. ix. 11, had explained it by מסלות *Stairs*, called alſo מסעד from the manner of their *conſtruction*.

### סעה See under נסע III.

### סעף

In general, *To ſplit, divide, rive.* The LXX. have given nearly the idea, Iſa. ii. 21, by rendering the N. סעפי, σχισμας *Clefts*, from Σχιζω *to rend, cleave.*

I. In Hiph. *To ſplit, rive*, as a branch from a tree. occ. Iſa. x. 33; where Vulg. confringens *breaking*.

II. As a N. maſc. plur. in Reg, סעפי *The branches* of a tree, which *divide off* from its body. occ. Iſa. xvii. 6. xxvii. 10. And ſo with Mr. *Bate* we may underſtand סעפים, 1 K. xviii. 21. *How long halt* or *hop ye upon two* boughs? i. e. like birds hopping backwards and forwards from one *bough* to the other, without ſettling. It does not appear that the N. ever ſignifies *thoughts* or *opinions*, as we render it. As a N. fem. plur. in Reg, סעפתי The ſame. occ. Ezek. xxxi. 6, 8.

III. As a N. סעיף, plur in Reg, סעפי *A rent* or *cleft* of a rock. occ. Jud. xv. 8, 11. Iſa. ii. 21. lvii. 5.

IV. As a N. maſc. plur. סעפים occ. Pſ. cxix. 113; where it ſeems to denote *violent* perſons, *tearing* and *rending* thoſe who come in their way. So *Jerome* tumultuoſos *tumultuous, turbulent.*

The above cited texts are all in which the Root occurs; and in the explanation of it I am indebted to *Schultens* M. S. Orig. Heb.

### סער

I. Intranſitively, *To be turbulent, tumultuous, violently agitated*, as the ſea. occ. Jonah i. 11, 13.

II. Applied to the heart, *To be violently diſturbed* or *agitated.* occ. 2 K. vi. 11.

III. As Ns. סער, and fem. סערה *A violent* or *turbulent wind, a whirlwind, tempeſt*, Turbo. 2 K. ii. 1, 11. Pſ. lv. 9. lxxxiii. 16.

Jonah i. 4. Hence perhaps as a V. *To be turbulent*, *tempeſtuous*, as a whirlwind. Spoken of men. occ. Hab. iii. 14.

IV. Tranſitively, *To diſturb*, *agitate*, *drive away*, *diſperſe*, *ſcatter*, as with a tempeſt or whirlwind. occ. Iſa. liv. 11. Zec. vii. 14; where Vulg. diſperſi, and *Montanus*, excellently, exturbavi. In Niph. *To be driven away*. occ. Hoſ. xiii. 3.

Der. *Sore* (old Eng.) vehemently.

## סף

The idea of this Root ſeems to be *Cavity*, *concave*, *hollow*; and hence, perhaps, Eng. *to ſap*, undermine, and Greek *σηπω* to rot, and *σαπρος* rotten. Comp. under סומפניא among the Pluriliterals. It occurs not however as a V. but

I. As a N. סף, plur. fem. ספות, *A bowl*, *a baſon*, *a concave veſſel* to hold liquids or other things. See Exod. xii. 22. Zach. xii. 2. 2 Sam. xvii. 28; where ספות ſeems to denote ſuch *wooden bowls* as the Arabs ſtill uſe for kneading their bread in, and afterwards eating out of*.

II. As a N. סף plur. ספים. Mr. *Hutchinſon*, (Columns p. 22.) ſays, that in Amos ix. 1, it ſignifies "*a hollow ſhell* or *covering* above the door, and before the porch." Mr. *Bate*, Crit. Heb. explains it, "*a ſaloon* or *baſon-like porch* before the door of the houſe," and immediately cites 1 Chron. ix. 19, *Keepers* הספים of the porches *of the Tabernacle*. But what *porches* had the *Tabernacle?* A *gate* it had to the outer court (Exod. xxvii. 16. xl. 33.) which implies *a threſhold*, and *a lintel*; and the former of theſe is, I think, ſignified by סף in the ſingular, and both of them by ספים in the plural. See under ספה V.

## ספא

Occurs not as a V. in Heb. but ſeems in ſenſe as well as in ſound to be nearly related to ספה *to ſcrape* or *ſweep together*. So במא to בטה, חבא to חבה &c.

As a N, מספוא *Provender* for camels or aſſes. It ſeems ſtrictly to denote *mixt provender* (Farrago corraſa), *ſwept together*, as it were, *of chopped ſtraw*, *barley*, and perhaps ſome *beans*. Such as they ſtill feed their labouring beaſts with, in the Eaſt*. occ. Gen. xxiv. 25, 32. xlii. 27. xliii. 24. Jud. xix. 19; in which laſt paſſage, as well as in Gen. xxiv. 25, 32, it is diſtinguiſhed from their תבן or *chopped ſtraw*.

## ספד

In Kal, *To moan*, *lament*, *bewail*, *utter a mournful ſound*. See 1 K. xiii. 30. Jer. xxii. 18. In Niph. *To be lamented*. Jer. xvi. 4. xxv. 33. As a N. מספד *A moan*, *wailing*, *lamentation*. Mica i. 8; *For this I will make* מספד a moaning, כתנים *like the dragons*. This paſſage determines ספד to ſignify a *mournful noiſe*, and not, as the Lexicons in general make it, a *geſture* of *grief*. Comp. Job xxx. 28, 29.

## ספה

With a radical, but mutable or omiſſible, ה. *Schultens*, in his printed Origines Hebrææ, Lib. I. cap. 13, and in his M. S. Orig. Heb. has, I apprehend, given the true idea of this Root, namely *to ſcrape*, *ſweep*, radere, verrere; which ſenſes he ſhews at large that the cognate ספי has in Arabic.

I. *To ſcrape*, as a razor. occ. Iſa. vii. 20. *In that day the Lord* יגלה *ſhall ſhave with a hired razor (even) by thoſe beyond the river (Euphrates* namely) *by the King of Aſſyria, the head and the hair of the feet*, (the pubes) וגם את הזקן תספה *and it* (*the razor*) ſhall ſcrape *even the beard*, i. e. the King of Aſſyria ſhall plunder and harraſs the great men, and the vulgar of the jewiſh people, and even the moſt honourable of all, their princes and kings. How theſe things were fulfilled, ſee 2 Chron. xxviii. 20, 21. Iſa. xxxvi. 2 K. xviiii. 13, &c. 2 Chron. xxxiii. 11. Ezek. v. 1, &c.

II. *To ſcrape* or *ſweep together*, corradere. Iſa. xiii. 15. *Every one that is found*, or *readily met with*, *ſhall be thruſt through*, *and every*

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* See *Harmer*'s Obſervations, Vol. I. p. 263, 4, and note.

* See *Harmer*'s Obſervations, Vol. I. p. 426, 7. and *Niebuhr* Voyage Tom. I. p. 122.

*one* נספה that is ſwept up or together, *corraſus*, (namely from flight or concealment) *ſhall fall by the ſword.* Deut. xxxii. 23. אספה עלימו רעות I will ſweep together, (*conradam*) *upon them evils*; where LXX. συναξω and Vulg. congregabo *I will gather together.* So in the Infinitive ספות *to ſcrape* or *rake together.* See Iſa. xxx. 1. Deut. xxix. 19. Num. xxxii. 14, לספות to ſcrape together, and ſo heap up (matter or fuel) על *upon the burning anger of Jehovah.*

As for Iſa. xxix. 1. Jer. vii. 20, which alſo *Schultens* refers to this Root, perhaps the reader will be inclined to think that the common interpretation which aſſigns them to יסף *to add*, is more eaſy and natural; but he will judge for himſelf.

III. In Kal, *To ſcrape* or *ſweep off*, or *away*, eradere, everrere. See Gen. xviii. 23, 24. Alſo, *To be ſwept off*, or *away*. Jer. xii. 4. Comp. Gen. xix. 15, 17. Pſ. lxxiii. 19. In Niph. *To be ſwept off* as in battle or the like. 1 Sam. xxvi. 10. Comp. 1 Chron. xxi. 12. 1 Sam. xxvii. 1. Pſ. xl. 14. Prov. xiii. 23. *Much food* (is in or by) *the tillage of the poor*, ויש נספה *but ſubſtance, opulence* is ſwept away *for want of judgement* or *order.*

IV. As a N. fem. סופה, in Reg. סופת, *A violent ſweeping wind* or *ſtorm.* See Job xxi. 18. Pſ. lxxxiii. 16. Iſa. xxi. 1. As a N. fem. סופתה The ſame. occ. Hoſ. viii. 7. So the Arabs uſe the Verb ספי for the wind's *ſweeping* the earth, and the Arabic N. סאפיה ſignifies *a violent wind*, which *ſweeps up* the duſt, leaves, &c, in it's way. The Latin Poets in like manner often apply their V. verrere to the *winds*. Thus *Lucan* Lib. V. lin. 572.

> —— *Cori* verrent *mare*
>
> * *Caurus* will *ſweep* the ſea.

So *Virgil* of the *Aquilo* or North-eaſt wind Georg. III. lin. 21.

> *Ille volat, ſimul arva fugâ, ſimul æquora* verrens.
> He ſwiftly flying *ſweeps* the fields and main.

And before him, *Lucretius* Lib. I. lin. 280.

> *Sunt igitur* venti *nimirum corpora cæca,*
> *Quæ mare, quæ terras, quæ denique nubila cæli*
> Verrunt ——
>
> The *winds* are bodies, tho' by us unſeen,
> Which *ſweep* the main, the land, and clouds
> of heav'n.

So Lib. V. lin. 267, 389, and Lib. VI. lin. 624. he ſpeaks of the *winds* verrentes *æquore, ſweeping* the ſeas. And to add but one paſſage more, *Virgil* Æn. I. lin. 63. ſays that unleſs *Æolus* confined the ſtormy *winds*,

> —— *Maria ac terras cælumque profundum*
> *Quippe ferant rapidi ſecum,* verrantque *per auras.*
>
> The ſeas and earth and e'en the cope of
> heav'n,
> They'd tear away, and *ſweep* thro' empty
> ſpace.

For the above paſſages from the Poets I am obliged to *Schultens*'s printed Origines Hebrææ Lib. I. Pars 1. cap. 13. § 5.

V. As a N. סף *A threſhold*, which is *ſwept* or *bruſhed* by the door or gate in opening and ſhutting. Jud. xix. 27. *And her hands (were) upon* the threſhold. Zeph. ii. 14. *Deſolation (ſhall be)* בסף in the threſhold. Plur. ספים denotes *the threſhold* and *the lintel*, both of which are *bruſhed* by the door. 1 Chron. ix. 19. *The keepers of the* ספים *of the tabernacle.* (Comp. under סף II.) Amos ix. 1. *Strike the porch* (i. e. the vaulted covering over the door, of the temple namely,) *that* הספים the lintel and threſhold *may tremble.* Comp. Ezek. x. 4. Iſa. vi. 4.

VI. As a collective N. סוף *The plants* or *weeds* which grow on the borders of a river or ſea, and are continually *ſwept* or *bruſhed* by the waves. See Exod. ii. 3, 5. Iſa. xix. 6. Jon. ii. 6. ים סוף *The weedy ſea*, i. e. the weſtern arm or gulph of what is now commonly called the Red Sea, anciently named the *Heroopolitan Gulph*, and now the *Gulph of Sues.* It's Hebrew appellation ſeems to have been given to it from the great quantity of *weeds* with which it abounded. Of this circumſtance *Diodorus Siculus*, and *Artemidorus* in *Strabo* (both cited in *Bochart* Vol. I. 282.) have taken particular notice. For the reaſon of the Greeks naming it Ερυθρα Θαλασσα, whence the Romans called it Rubrum Mare, and we *the Red Sea,* comp. *Greek* and *Engliſh* Lexicon under Ερυθρος.

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* The North-weſt wind.

VII. As a N. סוף *An extremity*, or *end*, of a thing, where it is, as it were, *ſcraped* or *ſwept off*. "Præraſio vel præſectio *rei.*" *Schultens*. Comp. קץ I. IV. occ. 2 Chron. xx. 16. Eccleſ. iii. 11. vii. 3. xii. 13. Joel ii. 20.

VIII. Chald. *To ſweep away, conſume, put an end to.* occ. Dan. ii. 44. Alſo, *To finiſh, accompliſh.* occ. Dan. iv. 30 or 33. As a N. סוף and emphatic סופא *Extremity, end.* Dan. iv. 8. vi. 26, & al.

ספף In Hith. with the ס and ת transpoſed, הסתופף *To be at the threſhold, to be a door-keeper.* occ. Pſ. lxxxiv. 11. It is a V. formed from the N. סף; and we often read of *the keepers of the* סף or *threſhold*, in the Temple ſervice. See 2 K. xii. 9. xxii. 4. xxiii. 4. xxv. 18. 1 Chron. ix. 22.

### ספח

I. In Kal, *To join, unite.* occ. 1 Sam. ii. 36. In Hiph. *To put near*, or *cloſe*. So *Montanus*, adjungenti. occ. Hab. ii. 15. In Niph. *To be joined, united, collected, cleave to* or *together*. occ. Job xxx. 7. Iſa. xiv. 1; where the LXX. προςεθησεται *ſhall be added.* In Hith. הסתפח, ס and ת being tranſpoſed, *To join oneſelf, cleave, adhere.* occ. 1 Sam. xxvi. 19.

II. As a N. ספחת *A ſcurf* or *tetter adhering* to the ſkin. Lev. xiii. 2, & al.

III. As a N. ספיח *Corn*, which *adheres* to the ground, when the harveſt is gathered in, and in conſequence ſprings up the next year. Lev. xxv. 5, 11. But as a N. maſc. plur. in Reg. ספיחי is uſed in a more general ſenſe, Job xiv. 19, for *what grows upon* and *adheres* to the ground, notwithſtanding the violence of the torrents which are there referred to; *The waters daſh in pieces the ſtones*; תשטף ספיחיה עפר ארץ *the duſt of the earth overwhelms* it's produce.

IV. As a N. fem. plur. מספחות *Cloſe vails.* Eng. Tranſl *Kerchiefs*, which according to it's etymological meaning from the French couvre-chef *a covering of the head*, very well anſwers the Heb. word. LXX. Επιϐολαια *Vails, coverings*; ſo French Tranſl. *Voiles.* occ. Ezek. xiii. 18, 21. Comp. under כסת.

Der. *Speck.* Q?

### ספל

Occurs not as a V. but as a N. ספל *A bowl* or *diſh*. occ. Jud. v. 25. vi. 38.

Der. Lat. *Simpulum*, *m* being inſerted as uſual before *p*; and the ס being ſtruck off, the Gr. φιαλη, whence Eng. *phial* or *vial.* Alſo *To ſpill.*

### ספן

I. *To cover, line*, as the ſides, and, according to the * Eaſtern cuſtoms, the roof, of a building with boards or wainſcot. occ. 1 K. vi. 9. vii. 3, 7. Jer. xxii. 14. Hag. i. 4. As a N. ספן *The wainſcot*, in general. occ. 1 K. vi. 15.

II. It is applied to a judicial ſtaff or ſceptre of wood ספן *overlaid* with gold or other metal. occ. Deut. xxxiii. 21. So *Virgil*, Æn. XII. lin. 210, 211, applies the Verb includere *incloſe* to *Latinus*'s ſceptre;

> *Olim arbos, nunc artificis manus* ære decoro
> Incluſit, *patribuſque dedit geſtare Latinis.*
>
> Once growing fair, but by the artiſt's ſkill
> Now "*cas'd in braſs* for Latian kings to bear."
> Dryden.

III. As a N. fem. ספינה. occ. Jon. i. 5. It is rendered *ſhip*, but that is expreſſed by a different word, אניה, in this and the two immediately preceding verſes. It ſeems to denote *a roofed* or *ceiled room* or *cabin* in the ſhip, "to the *ſides* (ירכתי) of which conveniences ſomewhat like the mangers in ſtables might be fixed for the ſailors to lie down in." Dr. *Taylor*'s Concordance whom ſee.

### ספק

It ſeems to be a word formed from the ſound, as *clap, ſmack, ſpack* in Engliſh.

*To ſmite, ſtrike, clap*, or *ſmack*, as the hands together, whether in anger, occ. Num. xxiv. 10; or in exultation, inſolence or deriſion, occ. Job xxxiv. 37. Lam. ii. 15. Jer. xlviii. 26; in which laſt cited paſſage the LXX have επικρȣσει—εν χειρι αυτȣ, and Vulg. allidet *manum*, *ſhall clap* his hand. As a N. ספק *A clapping* of the hands, as in inſolent exultation. occ. Job xx. 22. As a V. in Kal, Tranſitively, *To clap* the hands *at*, explodere. occ. Job xxxiv. 26. Comp. ch. xxvii. 23.

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* See *Shaw*'s Travels p. 209. *Ruſſell*'s Nat. Hiſt. of Aleppo p. 2.

*Smiting on the thigh* is mentioned as a geſture of *grief*, not only by the ſacred writers, Jer. xxxi. 19. Ezek. xxi. 12, but by the profane. Thus *Homer*, Il. XII. lin. 162.

Δη ῥα τοτ' ωμωξεν τε, και ὡ πεπληγετο μηρω.

Groaning, *he ſmote his thighs* ——

So Il. XV. lin. 397. and Odyſſ. XIII. lin. 198.

Thus likewiſe *Xenophon*, (Cyropæd. Lib. vii. p. 390. Edit. Hutchinſon, 8vo.) ſays, that *Cyrus*, when he heard of the death of the brave and faithful *Abradatas*, επαισατο αρα τον μηρον, *ſmote his thigh*.

The above cited are all the texts wherein this root ספק occurs. Comp. שפק.

## ספר

I. *To tell*, *count*, *number*, *enumerate*. Gen. xv. 5. xli. 49. & al. freq. In Niph. *To be numbered*. Gen. xvi. 10. xxxii. 12. As Ns. ספר *A numbering*, *enumeration*. 2 Chron. ii. 17. Comp. ספרות Pſ. lxxi. 15. מספר *A number*. Gen. xli. 49. Exod. xvi. 16. Num. i. 2. & al freq. It ſometimes implies *fewneſs*, as Iſa. x. 19. *and the remainder of the trees of his wood* מספר יהיו *ſhall be* (ſuch) a number, i. e. (ſo) few, *that a child may write them*. And in general it may be obſerved, that "according to the genius of the Hebrew language, when מספר *number*, is placed *after* the ſubſtantive to which it belongs, it denotes *a few*, as Num. ix. 20. Job xvi. 22. But when it comes *before* the ſubſtantive to which it is joined, then it denoteth *many*, as Job xxxvi. 26." Dr. *Taylor*'s Hebrew Concordance. Comp. Deut. xxxiii. 6.

Hence Eng. *To cipher*, compute, calculate.

II. As a N. ספיר A kind of *precious ſtone*, *a ſapphire*, ſo called, perhaps, from the *number of gold-coloured ſpots*, with which it is beautified. So LXX, Σαπφειρος, and Vulg. Sapphirus. *Pliny* informs us, that "the *Sapphire* glitters with *golden ſpots*, that they are of an *azure* or *ſky-blue* colour, but rarely intermixed with purple. Thoſe of *Media* are the beſt, but none are tranſparent."* "The *Sapphire* of the ancients, ſays the *New and complete Dictionary of Arts*, &c. was a ſemi-opake ſtone of a *deep blue*, *veined with white*, *and ſpotted with ſmall gold coloured ſpangles in the form of ſtars*." *A pavement*, therefore, *of Sapphires* is, in a compariſon, very properly joined with *the* † *body of the heavens in its clearneſs*, Exod. xxiv. 10. Comp. Ezek. i. 26. x. 1.

There is mentioned by *Philoſtratus* a remarkable heatheniſh imitation of the divine appearance, which is deſcribed in Exod. xxiv. or rather of that in Ezek. i. ‡ "*Philoſtratus*, ſays my ‖ author, obſerves, that there was in the royal palace in *Babylon*, a room *vaulted like a heaven*, and adorned with *ſapphires of the colour of heaven*, with images of gods placed aloft, and appearing, as it were, in the air; that the king was wont to give judgement there, and that there were four golden Ιυγγες, or *charms*, hanging down from the roof, prepared by the Magicians, and called Θεων Γλωτται, *Tongues of the Gods*. What can we think all theſe things were contrived for, if it were not that theſe men thought, that by theſe means the judgements of the kings would become divine oracles, and be ſo eſteemed by their ſubjects? It appears evidently, that ſuch preparations and ornaments in the preſence chamber, or judicial court of a king, were *abſolutely like the* Adytum, or *Sanctuary of a deity*, which was thought to give out true oracles, at leaſt as far as we can gueſs by thoſe ſlender accounts we have of them." Thus far my author. And was not this idolatrous pageantry of the *Babyloniſh* kings evidently ſtolen and perverted from the appearance of the *God-man* over the Cherubim, in the holy of holies, from whom true oracles did indeed proceed? Comp. Exod. xxv. 22. Num. vii. 89. Ezek. i. 26. And will not the above cited account throw ſome light on Ezek. xxviii. 16. where we find the impious Prince of Tyre, after he ſet up for a God, *in the midſt of the ſtones of fire*, i. e. of the ſtones that *ſhone like fire*, among which we find the *ſapphire*, ver. 13?

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* Sapphirus aureis punctis collucet Cæruleæ & Sapphiri, *raroque cum purpurâ*. *Optimæ apud Medos, nuſquam tamen perlucidæ*. Nat. Hiſt. Lib. XXXVII. cap. 8.

† ——— Now glow'd the firmament<br>
With living *Sapphires* ——— ſays *Milton* (Paradiſe Loſt, Book IV. lin. 604, 5.) ſpeaking of the *ſtars themſelves*.

‡ "De Vit. *Apollon*. Lib. I. & apud *Phot*. Cod. CCXLI."

‖ *Daubuz* on the Revelation, ch. xxi. 20. p. 1007.

III. *To tell, narrate, recount, relate in detail, particularly*, or *minutely*. See Gen. xxiv. 66. Pſ. ii. 7. xix. 1. lxiv. 6. lxix. 7. In Niph. *To be thus told* or *related*, Job xxxvii. 20. As a N. מספר, *A narration, relation*, Jud. vii. 15. So LXX. Διηγησιν.

IV. As a N. ספר, *A particular account* or *relation in writing*, whether *hieroglyphical* or *literal*.

1. *An accouut* or *memorial in hieroglyphical* or *emblematical writing*. Exod. xvii. 14. (Comp. Iſa. xxx. 8. and under כסה IV. and carefully conſider the two following verſes in Exod. xvii.) And in the ſame ſenſe it *may be* uſed, Job xix. 23. xxxi. 35. *Let mine adverſary* ספר כתב *write* (i. e. *hieroglyphically*) a memorial; ver. 36, *Surely I would take it upon my ſhoulder*; *I would bind it as a tiara, diadem*, or *turband to me*. * Linen is one of the oldeſt materials that ever was written upon (as appears by the bandages of the Egyptian Mummies ſtill preſerved) and to this Job probably alludes in the paſſage juſt cited, as alſo in ch. xiv. 17. This might readily be not only taken on his ſhoulder, but bound about his head. And why might not an *accuſation* be as eaſily depicted in *hieroglyphical* writing on *linen*, as a *direction for deſtroying a perſon* be engraved in the ſame kind of writing on a *wooden tablet*? An inſtance of which latter we meet with in *Homer*. The very ingenious and learned Mr. *Wood*, in his Eſſay on the original Genius and Writings of that Poet, after obſerving that neither in the Iliad nor Odyſſey is there any thing that conveys the idea of letters or reading, nor any alluſion to literal writing, adds, p. 250, "As to *ſymbolical, hieroglyphical*, or *picture-like deſcription*, ſomething of that kind was, no doubt, known to *Homer*, of which the letter (as it is called) which *Bellerophon* carried to the king of *Lycia* is a proof." This letter was ſent from *Prœtus*, Il. VI. lin. 168, &c.

Πεμπε δε μιν Λυκιηνδε, πορεν δ' ὁγε ΣΗΜΑΤΑ ΛΥΓΡΑ,
ΓΡΑΨΑΣ εν πινακι πτυκτῳ θυμοφθορα πολλα·
Δειξαι δ' ηνωγει ᾧ πενθερῳ, οφρ' απολοιτο.

"* To Lycia the devoted youth he ſent,"
With *marks* expreſſive of his dire intent
GRAV'D on a tablet, that the prince ſhould die.

"The Mexicans, though a civilized people, adds Mr. *Wood*, had no alphabet, and the account they ſent to *Montezuma* of the landing of the Spaniards was in this picture-writing. Comp. *Goguet's* Origin of Laws, &c. Vol. I. p. 174. edit. *Edinburgh*.

2. *An account in literal writing*, Gen. v. 1. Neh. vii. 5; where it is is applied to a *genealogical account* or *regiſter*.

3. *A book, roll*, or *volume*. Exod. xxiv. 7. 2 Chron. xxiv. 27. Iſa. xxix. 11, 12. Comp. under חתם.

4. *A bill* or *note*. Deut. xxiv. 1, 3.

5. *An epiſtle* or *letter*. 2 Sam. xi. 14, 15. 2 K. xix. 14.

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* See *Obſervations on divers Paſſages*, vol. II. p. 172.

* POPE.

6, *A deed* or *conveyance.* Jer. xxxii. 10, 11, 12.

V. As participial Ns. סופר and ספר, *A notary, recorder, ſecretary, hiſtoriograpker, ſcribe.* See Jud. v. 14. 2 Sam. viii. 17. 2 K. xii. 10. xix. 2. Jer. xxxvi. 26. It is, both in Heb. and Chald. particularly applied to Ezra, who is called, *a ready* סופר Scribe *in the law of Moſes*, ſo is equivalent to *a man of learning.* See Ezra vii. 6, 11, 12, 21. Neh. viii. 1. Hence

VI. As a N. ספר *Learning, literature.* Dan. i. 4, 17. Comp. Iſa. xxix. 11, 12.

## סקל

*To pelt*, i. e. either *to throw*, or *to ſtrike with ſomething thrown.* The LXX have once, Iſa. lxii. 10, rendered it by *διαρρίπτειν to throw forth* or *away.*

I. Intranſitively, *To pelt.* 1 Sam. xvi. 13. ויסקל באבנים לעמתו *And* he pelted *with ſtones over againſt him, and threw duſt.*

II. Tranſitively, *To pelt* a perſon with ſtones. 2 Sam. xvi. 6. ויסקל באבנים את דוד *And* he pelted *David with ſtones.* Deut. xiii. 10. *And* thou ſhalt pelt him *with ſtones that he die.* So without the expreſs mention of אבנים *ſtones*, 1 K. xxi. 10. *Take him and* pelt or ſtone *him that he die.* And as a Participle paoul, *Naboth* סקל (is) ſtoned, *and is dead.* So in general, *To ſtone, pelt with ſtones*, whether to death or not. See Exod. viii. 26. xvii. 4. xix. 13. Joſh. vii. 24.

III. With מ following, *To pelt* or *clear from* ſtones. occ. Iſa. v. 2. lxii. 10. סקלו מאב Clear (i. e. *the highway*) *from ſtones.* Judea is a very ſtoney country, and the ſtones very troubleſome in travelling.

## סר

I. In Kal, Intranſitively, *To decline, turn aſide, turn out of the way, depart.* Gen. xix. 2, 3. xlix. 10. Exod. iii. 3, 4. 1 Sam vi. 12. 2 Sam. ii. 21. & al. freq. Job xxxix. 32, or xl. 2. הרב עם שדי יסור *Does he who contendeth with the Almighty* draw back? So the LXX εκκλινει. And the Vulg. expreſſes the general ſenſe of the Heb. words, Numquid qui contendit cum Deo *tam facile conquieſcit? Does he who contendeth with God* ſo eaſily acquieſce? See the following verſes, and Mr. *Scott* on the place. In Hiph. Tranſitively, *To remove, turn aſide* or *away.* Gen. viii. 13. xxxv. 2. xlviii. 17. & al. freq.

II. As a participial N. סר *Diſpleaſed, faſtidious, turning himſelf away*, as perſons in ſullen grief are apt to do. occ. 1 K. xx. 43. xxi. 4. *And Ahab came into his houſe* סר diſpleaſed *and angry—and* turned away *his face.*—

III. It is applied to סבא, *ſtrong inebriating liquor*, Hoſ. iv. 18. סר־סבאם, *Their ſtrong drink* is gone off, turned, (as we ſay) Eng. Tranſl. is ſour; ſo the French, eſt devenue aigre. Comp. Iſa. i. 22.

IV. *To turn aſide*, out of the way of God or true religion, *to apoſtatize*, Exod. xxxii. 8. Deut. xi. 16, 28. 1 K. xv. 5. & al. As a N. fem. סרה *A turning aſide, revolt, apoſtacy.* Deut. xiii. 5. Iſa. i. 5. & al. As a participial N. maſc. plur. סורים ſeems once uſed in a political ſenſe, *Revolters*, occ. Eccles. iv. 14. *For from the houſe* (not of priſoners but) of revolters *he* (*this ſenſible youth*) *cometh to reign*, in alluſion probably to Jeroboam, whoſe future elevation Solomon foreſaw. See 1 K. xi. 26, 28, 40. xii. 20.

V. As a N. סיר plur. סירות *A pot, a kettle, to remove* meat to and from the fire. Exod. xvi. 3. 2 Chron. xxxv. 13. & al. Alſo, *A pan to remove* aſhes from the altar. Exod. xxvii. 3. & al.

VI. As a N. maſc. plur. in Reg. סורי *The dangling, irregular ſhoots* of a vine, which bear either none or bad grapes. occ. Jer. ii. 21.

VII. As a N. maſc. plur. סירים *Thorns*, from the *irregular* manner of their growth. occ. Eccleſ. vii. 7. Iſa. xxxiv. 13. Hoſ. ii. 6. Nah. i. 10. Comp. Mic. vii. 4; and on Eccleſ. vii. 7, obſerve, that though their moſt uſual fewel in the Eaſt is *dung*, which burns *very ſlowly*, they however heat their pots with *thorns* or *ſmall twigs* (comp. Pſ.

lviii. 10) which *burn as remarkably quick*. See more in *Harmer*'s Obſervations, &c. Vol. I. p. 261, &c.

VIII. As a N. fem. סרין plur. סרינות *A coat of mail*, which *turns aſide* or *wards off* offenſive weapons from the body. occ. Jer. xlvi. 4. li. 3.

סרר *To turn aſide*, or *away*, *again and again*, or *repeatedly*. It is uſed both in a tranſitive and intranſitive ſenſe. Lam. iii. 11. Hoſ. iv. 16. As a Participle סורר *Turning aſide*, *withdrawing*, *revolting*, *rebelling refractory*. Deut. xxi. 18. Neh. ix. 29. Zech. vii. 11.

**Der.** *To ſheer* off, *ſwerve*, *ſore*, *ſorry*, *ſorrow*, *ſour*, *ſurly*. Q?

## סרב

Occurs not as a V. in Heb. but mayperhaps have ſome relation to צרב *to ſcorch*, and שרב *to parch*. As a N. maſc. plur סרבים perhaps, *Nettles*, from the pungent *burning* ſenſation they cauſe. So in Lat. *a nettle* is called Urtica from uro *to burn*;

> *Nec immerito nomen ſumpſiſſe videtur,*
> *Tacta quod* exurat *digi os* Urtica *tenentis* *.

Once, Ezek. ii. 6.

## סרח

I. *To ſpread*, or *ſtretch out*, *beyond*, or *abroad*. Applied to a *luxuriant* vine. occ. Ezek. xvii. 6.—to perſons *ſtretched out* through indolence and luxury, occ. Amos vi. 4, 7. So that thorough ſenſualiſt *Anacreon*, Ode IV. lin. 1, &c.

> Επι μυρσιναις τερειναις
> Επι λωτιναις τε ϖοιαις
> ΣΤΟΡΕΣΑΣ, θελω ϖροπινειν.

> *Stretcht at my length* on flow'ry bed,
> I'll drink my fill———.

—to the curtain of the tabernacle, which *ſpread beyond* it's hinder or weſtern ſide. occ. Exod. xxvi. 12, 13. As a N. סרח *What thus ſpreads beyond*, *ſuperfluity*. occ. Exod. xxvi. 12. As a Participle paoul maſc. plur. in Reg. occ. Ezek. xxiii. 15. סרוחי טבולים בראשיהם Exceeding, i. e. Spreading out to a great ſize *in dyed attire about their heads*, wearing *large* tiaras of dyed cloth about their heads. French Tranſlat. *Ayant des habillemens de tête* flottans *& teints*. It is plain that סרוחי is of the ſame form as חגורי at the beginning of this verſe, and therefore muſt agree with כשדיים in the preceding one, and ought to be rendered accordingly.

II. In Niph. Spoken of wiſdom, "*To be* or *become luxuriant*, *to ſhoot out into vain fooliſh conceits*," *Taylor*; "as we ſay, *to overſhoot itſelf*," *Bate*. occ. Jer. xlix. 7.

**Der.** *To ſtretch*, *a ſtreak*.

## סרך

Chald. It occurs not as a V. in the Bible, but as a N. maſc. plur. סרכין, emphat. סרכיא, and in Reg. סרכי *Preſidents* over other governours. occ. Dan. vi. 2, 3, 4, 6, 7.

## סרן

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but

I. As a N. maſc. plur. in Reg. סרני *Plates*, or rather *Axle-trees*; ſo the Vulg. axes, but the LXX. τα ϖροσεχοντα *the appendages*. occ. 1 K. vii. 30.

II. As a N. maſc. plur. סרנים *Princes*, *chiefs*, *rulers*. The word in this view is uſed only for the five *princes of the Philiſtines*, who are enumerated, 1 Sam. vi. 16, & ſeq. and probably they were ſo called by a dialectical variation from the Heb. שר. Comp. 1 Sam. xxix. 9.

## סרס

Occurs not as a V. in Heb. but in Chaldee ſignifies *To ſerve*, *miniſter*, *attend*. The word is of a leſs ſervile ſignification than עבד.

I. As a N. סריס *An attendant* or *officer* in a king's court. Gen. xxxvii. 36. xxxix. 1. xl. 2.

II. *A lord chamberlain*, *a lord of the bed-chamber*. Eſth. ii. 3, 14. And hence

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* *Macer*. in *Martinii* Lex. Etym.

III. *An eunuch, a man caſtrated.* Iſa. lvi. 3, 4. So called, becauſe ſuch were uſually advanced to the higheſt *offices* in the palaces of the *eaſtern* princes, and particularly had the care of their women, (ſee Eſth. ii. Dan. i.) as is ſtill the cuſtom among the oriental nations to this day: not that the word סרים doth in it's primary meaning imply *caſtration,* for Potiphar סרים of Pharaoh *had a wife* *. See Gen. xxxix. 1, 7, &c.

In like manner the Greek Ευνȣχος (whence the Latin *Eunuchus,* and Eng. *Eunuch)* doth according to its etymological ſenſe ſignify *a chamberlain,* or *bed-chamber-man,* from Ευνη *a bed,* and εχω *to have* or *keep.*

## סרף

It occurs once in the form of a participle Hiph. Amos vi. 10. *And a man's uncle,* or rather *beloved friend, ſhall take him* ומסרפו *to bring the bones out of the houſe*; where the Vulg. renders ומסרפו, et comburet eum, *and ſhall burn him,* and our Tranſlation, more juſtly as to the form of the word, *and he that burneth him.* What ſeems to have led the Tranſlators to this interpretation is the ſimilarity of ſound between סרף and שרף *to burn.* But ſtill it was not the cuſtom of the Jews *to burn* their dead. *The burning* mentioned 2 Chron. xvi. 14, refers to the *burning of perfumes*; comp. ch. xxi. 19. Jer. xxxiv. 5. And the ſingle inſtance we have in the Jewiſh hiſtory of *burning dead bodies,* in the caſe of Saul and his ſons, 1 Sam. xxxi. 12, was, no doubt to prevent the poſſibility of their being treated with indignity as they had before been. But though the Jews did not burn, they uſed to *anoint* their dead (ſee Mat. xxvi. 12. Mark xiv. 8. Luke xxiii. 56. and comp. under חנט I.) and this ſeems the true ſenſe of the Heb. סרף, which is retained in the *Samaritan* verſion of Deut. xxviii. 40; where it anſwers to the Hebrew סוך *to anoint.* מסרפו then in Amos vi. 10, is *He who anoints him.*

## סת

I. It occurs not as a V. in Kal, but in Hiph. *To ſtir, raiſe,* or *rouſe up.* occ. Job xxxvi. 16.

II. *To ſtir up,* in a ſpiritual or mental ſenſe *to incite, excite.* See Deut. xiii. 6. 1 Sam. xxvi. 19. 2 Sam. xxiv. 1. 1 K. xxi. 25. 2 Chron. xviii. 31.

III. *To irritate, diſturb,* ταρασσειν. occ. Job xxxvi. 18. *Becauſe there is wrath to you,* namely, or you are angry in your diſpute with God *(take heed) leſt* יסיתך בשפק he irritate thee (ſtill more) *by clapping,* i. e. his hands againſt thee, as at ch. xxxiv. 26. See *Schultens*; but Q?

Hence, perhaps, Lat. *cito,* whence *excito, incito,* and Eng. *excite, incite,* &c.

IV. As a N. maſc. ſing. סתו (formed like מדו from מד, חגו from חג) *The diſturbed, turbulent, unſettled part* or *ſeaſon of the year,* ſuch as the months of November, December, January, and February, are in Syria*. So according to *Niebuhr*†, the Arabs call the *rainy* ſeaſon, which at *Maſkât*, and the eaſtern mountains of Arabia laſts from about the 21ſt of November till the 18th of February, by the name of *Schitte*. occ. Cant. ii. 11; where LXX χειμων, and Vulg. hyems *winter*.

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* This argument is not however abſolutely concluſive, for the *eunuchs* in ſome places, as in *Tonquin, have women* and *marry.* See *Dampier*'s Voyages, *Salmon*'s Grammar, p. 461, of *Tonquin, Dow's* Hiſtory of *Hindoſtan* (in Crit. Rev. for October, 1768, p. 243) who ſays that *Cofoor,* who had paved his way to the Muſnab, *though an eunuch, married one of the ſultanas*; and Mr. *Niebuhr,* Deſcription de l'Arabie, p. 71, has theſe expreſs words, "*Les eunuches ne haïſſent pas le ſexe,* comme bien des gens le croient. *Celui,* qui fit avec nous la route de *Suès* à *Jambo, avoit pluſieurs femmes eſclaves deſtinées a ſes plaiſirs*; une d'elles etoit traitée en grande dame. L'on me parla d'une riche *eunuche* à Baſra, *qui avoit ſon* Harem. *Enuuchs do not hate the ſex,* as many perſons believe. *He,* who made with us the voyage from *Sues* to *Jambo, had ſeveral female ſlaves deſtined to his pleaſures*; one of whom was treated like a great lady. They told me of a rich *eunuch* at *Baſra,* who had his *Harem.*" The ancient *eunuchs* were not leſs laſcivious than the modern. See Eccleſ. xx. 4. xxx. 20; and *Bayle*'s Dictionary, Article *Combabus.*

* See *Ruſſell*'s Nat. Hiſt. of *Aleppo,* p. 148, 149, 156, 157.

† Deſcription de l'Arabie, p. 4.

## סתל See סלל III. under סל.

## סתם

I. *To ſtop, ſtop up*, obturare, as wells, or the like. occ. Gen. xxvi. 15, 18. 2 K. iii. 19, 25. 2 Chron. xxxii. 3, 4, 30. So LXX in all theſe paſſages εμφρασσειν—as a breach in a wall. Neh. iv. 7; where LXX αναφρασσεσθαι.

II. *To ſtop, obſtruct, ſhut out*, as prayer. So LXX απεφραξε. occ. Lam. iii. 8.

III. *To ſtop, ſhut up*, as a viſion, which is, at the time it is given, unintelligible. occ. Dan. viii. 26. xii. 4, 9. Comp. ver. 8.

IV. As Participles or participial Ns. סתם *The hidden part* of man, or *the inner man*, ὁ εσω ανθρωπος, as St. Paul ſpeaks, Rom. vii. 22. Eph. iii. 16; or as St. Peter, 1 Ep. iii. 4. ὁ κρυπτος της καρδιας ανθρωπος, *the hidden man of the heart*. occ. Pſ. li. 8. סתום, *Something hidden* or *abſtruſe*. occ. Ezek. xxviii. 3.

The above cited texts are all wherein the root occurs.

Der. *To ſtem, ſtammer*.

## סתר

I. In Kal, and Hiph. *To hide, conceal*. Exod. iii. 6. Iſa. xvi. 3. Deut. xxxi. 17, 18, & al. In Niph. Of a perſon or thing, *To be hidden, concealed*. Gen. xxxi. 49. Num. v. 13. Alſo, *To lie hid, abſcond*. Gen. iv. 14. 1 Sam. xx. 19. 1 K. xvii. 3. In Hith. *To hide oneſelf, lie hid*. 1 Sam. xxvi. 1. Iſa. xxix. 14. & al. As a N. סתר *Secret*, Jud. iii. 19. Prov. xxi. 14. xxv. 2. Alſo *A hiding* or *ſecret place*. 1 Sam. xix. 2. Pſ. xviii. 12. xxxi. 21. cxix. 114. lxxxi. 8. *I anſwered thee* בסתר רעם *in* the ſecret place *of thunder*, i. e. in *the cloudy pillar*, (Pſ. xcix. 6, 7.) whence he *thundered* on the Egyptians, Exod. xiv. 24. Pſ. lxxvii. 18. As a N. fem. סתרה, *A hiding place, protection*. occ. Deut. xxxii. 38. As a N. מסתר *A hiding place* or *den* of a wild beaſt. Pſ. x. 8, 9. & al.

II. Chald. *To deſtroy, demoliſh*. occ. Ezra v. 12. So LXX. κατελυσε *diſſolved, demoliſhed*.

Der. *Store*. With מ prefixed Gr. Μυστηριον, whence Eng. *myſtery*. The old French *meſtier*, whence Eng. *miſtery*, and formerly *miſter*, a trade. *A Satyr*, a ſpecies of ape.

Alſo from the Chaldee, *To ſhatter, ſcatter*.

Hence alſo the Latin or Roman idol, Saturnus, *Saturn*, had his name. He anſwered to Κρονος, *Cronus*, in the Greek mythology, and as the latter had his appellation from Heb. קרן *to eradiate, be diffuſed*, as the light; ſo the former, I think, from סתר *to hide*, denoted *the light*, or *finer part of the celeſtial fluid latent* in the pores of all bodies, and which aſſiſted by the air, is indeed the *life* of all animals and vegetables, and the true Anima Mundi, or *Soul of the world*, (comp. under כמש). But I ſhall leave the thinking and philoſophical reader to his own reflexions on this *very curious* and *intereſting* ſubject, after preſenting him with as literal tranſlation as I can, of

### *The* ORPHIC *Hymn to* CRONUS *or* SATURN [*].

" Illuſtrious or cheriſhing father, both of the immortal gods and of men, various of counſel, ſpotleſs, powerful, mighty Titan; who conſumeſt all things, and again thyſelf repaireſt them; who holdeſt the ineffable [†] bands throughout the boundleſs world; *Cronus*, thou univerſal parent of ſucceſſive being; *Cronus*, various in deſign, offspring (or rather fructifier) of the earth and of the ſtarry heaven; birth, growth, conſumption; huſband of *Rhea* *, dread *Prometheus* †, who dwelleſt in all parts of the world, author of generation, tortuous in counſel, moſt excellent, hearing our ſuppliant voice, ſend of our life a happy, blameleſs end."

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[*] The original may be found at p. 110. of *Eſchenbachius*'s edition.

[†] Or perhaps " infrangible, not to be broken," for I ſuſpect the true reading of the Greek to be [illegible].

Whether the Saxon god Seaꞇeꞃ, *Seater*, who has left his name to our *Saturday*, was brought from Germany, or derived from the Roman *Saturnus*, I pretend not abſolutely to determine. He was, however, according to *Verſtegan*'s Antiquities, p. 78, repreſented under the figure of an old man ſtanding on a *fiſh*, (comp. דגון under דג IV.) with a baſket of *fruits* and *flowers* in his right hand, and a *wheel* in his left. *Fiſh*, *fruits*, and *flowers*, are very proper emblems of *fecundity* in the animal and vegetable world, as the *wheel* is of *revolution* or *change*; and all taken together, are very ſuitable ſymbols to accompany the *all-conſuming*, *all-repairing* God, as *Orpheus*, in the above cited hymn deſcribes *Cronus* or *Saturn*,

'Ος δαπανας μεν ἁπαντας, και αυξεις εμπαλιν αυτος.

## PLURILITERALS in ס.

## סיון See under סוה III.

## סלעם

As a N. from סלע *to cut*, *break*, and עם *contiguity*. A kind of *locuſt*, probably ſo called from it's *rugged*, *craggy* form, as repreſented in *Scheuchzer*'s Phyſica Sacra, Tab. CCLV. Fig. 1, which ſee. Once, Lev. xi. 22. In Chaldee סלעם is uſed as a verb, and ſignifies *to ſwallow down*, *conſume*, or the like, and thence *Bochart* derives the N. סלעם; but I rather apprehend that the Chaldee V. is formed from the Heb. N. compounded as above.

## סמדר

As a N. from סם *to place* and דר *round*, *A bunch of vine buds, which produce the bloſſoms* or *flowers*, ſo called from the *form* of their *growth, round* the ſtalk. occ. Cant. ii. 13, 15. vii. 12. *Symmachus* renders it in Cant. ii. 13. by *οιναnθη the vine bloſſom*, the Vulg. in that paſſage by florentes *flowering*, *bloſſoming*, and in the two laſt, by floruit *hath bloſſomed*, and flores *bloſſoms*; but the LXX. in the two former texts by *κυπριζειν*, and in the laſt by *κυπρισμος*, which I take preciſely to denote the *bud* or *budding* of a flower. See *Outlines of a New Commentary on Solomon's Song*, p. 136, &c.

## סומפניא or סומפוניה

Chald. As a N. A kind of *muſical inſtrument*. occ. Dan. iii. 5, 10, 15; in which latter verſe it is written סומפניה after the Hebrew form.

This word, notwithſtanding the opinion of ſome learned men to the contrary, is not, I think, derived from the Greek *Συμφωνια*, which "is a compound word that ſignifies a *concert* or *harmony of many inſtruments*; whereas in Daniel סומפניא is a ſimple name of *one ſingle inſtrument*, as the words *cornet*, *flute*, *harp*, with which it is joined, (each) denote one kind of muſic. As to the particular inſtrument intended by that name we cannot be poſitive. A pipe perforated with many holes was ſo called in the *Jeruſalem* tongue ‡, and a bladder with pipes in it had the like name in the language of the *Moors*, which they left behind them in *Spain* ||. The *Moors* in *Africk* called a little drum, hollow in the middle, and covered on one end with a ſkin, a *Symphony* §, which (name) as juſtly might be given to one kind of harp or fiddle,

that

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* *i. e.* The groſs air, from Greek *ρεω to flow*.

† *i. e.* Sometimes acting as *fire*.

‡ " Druſ. Prov."

|| " Sanct. in Dan. In *Spain* in the laſt century,
" blind men went about the country with a bladder,
" to which pipes were faſtened, and blowing it made
" muſick. This they called a *Symphony*."

§ " Iſid, 3. 31."

that was made, according to St. *Auſtin* of of a concave piece of wood like a drum *. For the common reaſon of calling ſo many things by the ſame name, ſeems to be their *cavity*, wherein they all agreed."—For "*Symphony* (סומפניא) comes from ספף (or סף) which carries the idea of *cavity* to all its derivatives. Thus *Saph* or *Siph*, (סף) the original of the Greek *Scyphus* is a *cup* or *bowl* in the Hebrew or Chaldee tongue. *Syphon* is a *pipe* that ſucks up and decants water, and *Siphnos* in *Heſychius* is interpreted by another word, ſignifying *void* or *empty*." Thus the late learned Bp. *Chandler*, in his *Vindication of the Defence of Chriſtianity*, Book I. Ch. 1. Sect. 2. where ſee more. I muſt not, however, omit to obſerve, that the name of this inſtrument is in ſome copies written without the מ, סיפניא Dan. iii. 10, and that in the dialectical derivations from the Hebrew מ is often inſerted before ב and פ, as in למפר from לפיר (comp. under לפר) *Sambuca* from סבך, &c.

## סנור See under סנר

## סנפיר

As a N. from סנה *a thorn* and פר *to break*, *The fin* of a fiſh, which conſiſts of *rays*, or, according to the Heb. phraſe, of *thorns*, i. e. little *bones* or cartilaginous *oſſicles*, ſupporting a membrane *broken* or *divided* into ſeveral *partitions*. Thus then the *form* or *texture* gives the reaſon of the Heb. name. occ. Lev. ix. 9, 10, 12. Deut. xiv. 9, 10.

## סרבל

Chald. It occurs not as a V. in the Bible, but in the Targums ſignifies *To cover, clothe*, particularly *with an outer garment*. Thus in Targ. on Ezek. xvi. 26, מסרבלי בסר clothed *with fleſh*; Nah. ii. 3, מסרבלין בצבעונין clothed *in various colours*. As a N. maſc. plur. in Reg. סרבלי *Cloaks, mantles, burnooſes*. occ. Dan. iii. 21, 27. *Herodotus*, Lib. I. cap. 195, tells us, that in his time, which was about a hundred years after the events recorded in Dan. iii. the dreſs of the *Babylonians* conſiſted of a *tunic of linen* reaching down to the feet, and over this another *tunic of woollen*, and over all a white *ſhort cloak*, or *mantle*, *χλανιδιον*, and that on their heads they wore *turbands*, *μιτρησι* †. Thus then, I think, we may beſt tranſlate Dan. iii. 21, *Then these three men were bound*, בסרבליהון in their cloaks, פטשיהון *their* turbands, וכרבלתהון *and their* upper (woollen) tunics, ולבשיהון *and their* under (linen) tunics. And as according to this interpretation their סרבלי were their *outermoſt garments*, we ſee the propriety with which it is obſerved at ver. 27, that theſe *were not changed* by the fire.

## סרעף

As a N. fem. plur. in Reg. from סר *to decline*, (comp. פר VI) and עף *to move to and fro*, סרעפתי *Long branches ſhooting* to a diſtance from the tree, and eaſily *moved to and fro* by the wind, q. d. *Wavers*. LXX. *κλαδοι branches*. Once, Ezek. xxxi. 5.

## סרפד

As a N. from סיר *a thorn*, and רפד *to ſpread abroad*, Some kind of *wide-ſpreading thorn* or *briar*. Once, Iſa. lv. 13.

# ע

## עבד

I. In Kal, Intranſitively, *To ſerve, labour, work*, Exod. xx. 9. Num. iv. 24. Deut. v. 13.

II. In Kal, Tranſitively, *To ſerve* the ground, i. e. *to till* or *cultivate* it, *to co-operate* or *labour together* with the natural agents, in making it produce it's fruit regularly and plentifully. Gen. ii. 5. iv. 2, 12. & al. freq. So the Greeks ſay, την γην ϑεραπευειν *to ſerve* the ground, for *tilling* it. See *Prodici* Hercules, p. 9. edit. *Simpſon.* In Niph. *To be cultivated.* Ezek. xxxvi. 9, 34. As a N. fem. in Reg. עברת *A tilling* or *tillage.* 1 Chron. xxvii. 26.

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* "Aug. in Pſ. 32."

† *Strabo* gives us nearly the ſame account of the *Babyloniſh* dreſs, Lib. XVI. p. 1082. edit. *Amſtel.* Compare alſo what Dr. *Shaw* ſays of the modern *Arab*, *Mooriſh*, and *Turkiſh* dreſſes, Travels, p. 224, &c. and ſee *Complete Syſt. of Geography*, Vol. II. p. 20. &c. and *Niebuhr*'s Deſcription de l'Arabie, p. 54, &c.

III. In Kal, *To dreſs* a vineyard. Deut. xxviii. 39.

IV. In Kal, *To ſerve, be obedient to* another man as a *ſervant.* Gen. xiv. 4. xv. 1,3 14. In this ſenſe it is ſometimes followed by ל, as 1 Sam. iv. 9. With ב following, it ſignifies *To ſerve oneſelf of* another, *ſe ſervir d'*un autre, *to work* or *do ſomewhat by means of* him, *to make* him *one's ſervant* or *ſlave.* See Exod. i. 14. Jer. xxii. 13. xxv. 14. xxxiv. 9. Ezek. xxxiv. 27. Deut. xxi. 3. In Hiph. *To cauſe to ſerve.* Exod. vi. 5. Ezek. xxix. 18. As Ns. עבד *A ſervant* or *ſlave.* Gen. ix. 25. xii. 16. & al. freq. Fem. עבדה, in Reg. עבדת *Servitude, ſervice.* Gen. xxix. 27. xxx. 26. Exod. i. 14. & al. freq. Alſo, *A number of ſervants,* famulitium. Gen. xxvi. 14. Job, i. 3. Comp. under עמל.

V. In Kal, Tranſitively, or with ל following, *To ſerve* in a *religious* ſenſe, *to perform acts of religious worſhip* and *obedience,* either *to* the true or falſe Gods. Exod. iii. 12. iv. 13. xx. 5. Deut. iv. 19. Jud. ii. 11, 13. & al. freq. As a N. fem. עבדה *Religious ſervice.* Exod. xii. 25, 26. xxxvi. 1. & al. freq.

VI. Chald. *To make, form, do.* Jer. x. 11. Dan. iii. 15, 32. iv. 32. In Ith. *To be made, done.* Ezra vii. 26. Dan. ii. 5. iii. 29. As a N. fem. עבדית, emphat. עבדיתא *Work.* Ezra v. 8. vi. 7. As a N. מעבד *A work.* occ. Dan. iv. 34, or 37.

Der. Lat. *obedio,* whence French *obeïr,* and Eng. *obey, obeiſance, obedient, obedience.*

### עבה

With a radical, but mutable or omiſſible, ה.

I. *To be thick, groſs.* occ. 1 K. xii. 10. 2 Chron. x. 10. So the LXX. ϖαχυτερος, and Vulg. groſſior eſt *is thicker.* As a N. עבי *Thickneſs.* 1 K. vii. 26. 2 Chron. iv. 5. Job xv. 26. & al.

II. As a N. עב *A thick beam* or *plank.* 1 K. vii. 6. Ezek. xli. 25, 26.

III. In Kal, *To be* or *become groſs, craſs, bulky, unweildy.* So the LXX. επαχυνθη, Vulg. incraſſatus fuiſti. occ. Deut. xxxii. 15.

IV. *To be denſe, compact, conſtipated.* It occurs not as a V. in Kal in this ſenſe, but in Hiph. is applied to the *condenſation* of the celeſtial fluid in a ſtate of *cloud* or *darkneſs.* *To obſcure, cover with darkneſs.* So the LXX. εγνοφωσεν, (from γνοφος *darkneſs,* which is perhaps itſelf a derivative from the Heb. עב) and Vulg. obtexit caligine. occ Lam. ii. 1.

V. As a N. עב *The denſity* or *condenſation,* as *of vapours in a cloud.* Exod. xix. 9. Hence as a N. עב, plur. עבים and עבות *A cloud.* 1 K. xviii. 44. Iſa. xviii. 4. Jud. v. 4. 2 Sam. xxiii. 4.

VI. As a N. עב *The groſs, condenſed part of the celeſtial fluid,* towards, and at, the extremity of the ſyſtem, " αϛεροοματον ορφνην, *the ſtar-eyed darkneſs,*" as *Orpheus* ſtyles it, Hymn in *Apoll.* lin. 13. See Job xx. 6. xxii. 12, 13, 14. xxxvii. 11. Iſa. xiv. 13, 14*. This is what *Joſephus* calls Κρυϛαλλον, by which he ſeems to mean *the condenſed* or *concreted air*; for deſcribing the formation of the *heaven* on the ſecond day from the creation, he ſays that God κρυϛαλλον ϖεριπηξας αυτῳ, *compacted* or *concreted the cryſtal* around it." Ant. Lib. I. cap. i. §1.

VII. As Ns. מעבה *Denſity, craſſitude.* It is ſpoken of ſtiff *clayey* ground or the like. 1 K. vii. 46; where obſerve the ה is radical and unchanged. עבי The ſame. 2 Chron. iv. 17.

VIII. As a N. maſc. plur. עבים *Thickets* of wood. Jer. iv. 29.

Der. *Web, weave, hub,* of a wheel.

### עבט

In general, *To turn aſide, divert.*

I. Of a way; *To turn* it *aſide* or *divert* it from a direct or ſtraight courſe. occ. Joel ii. 7.

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[*] See *Hutchinſon*'s Moſes Princ. pt. 2. p. 125, & ſeq. and Pike's PhiloſophiaSacra. p. 61. 2.

ולא יעבטון ארחותם *And they ſhall not* turn aſide *their ways*, (ſo LXX. και ȣ μη εκκλινωσι τας τριϐȣς αυτων) i. e. as the Vulg. Et non *declinabunt à* ſemitis ſuis, *And they ſhall not* decline from *their paths*.

II. As עבוט and עבט *Somewhat diverted* or *turned aſide* from it's proper owner by way of *pledge*, *a pledge* or *pawn*. occ. Deut. xxiv. 10, 11, 12, 13. Might not לעבט עבטו in the firſt of theſe paſſages be ſtrictly rendered, *to turn aſide his pledge*, i. e. from him to thyſelf? As a V. in Kal. formed from the N. *To pledge, plight, borrow upon pledge*. occ. Deut. xv. 6. In Hiph. *To cauſe* or *permit* another *to borrow upon pledge*, *to lend to* him *upon pledge*. occ. Deut xv. 6, 8. So in the former text the French Tranſlation runs thus, Tu prêteras ſur gage *à pluſieurs nations*, *&* tu *n'*emprunteras *point* ſur gages; in the latter thus, *Tu ne manqueras point—de lui* prêter ſur gages.

עבטט It occurs not as a V. in this reduplicate form, but as a N. עבטיט. occ. Hab. ii. 6; where is introduced as a proverb, *Woe to him that multiplieth what is not his! How long?* ומכביד עליו עבטיט, *and ladeth* iniquity *upon him*, or *ladeth himſelf with* iniquity. To this purpoſe the Targum, *How long wilt thou* מתקף עלך תקוף חובין *increaſe upon thyſelf the abundance of* guilt? So Iſa. i. 4. *A people* כבד עון heavy, or laden with iniquity. And this interpretation of עבטיט in Hab. ſeems far preferable both to that of the LXX. *κλοιον a collar*, torques, as if the Heb. עבט ſignified *to twiſt*; and to that of the Vulg. denſum lutum *thick clay* as if עבטיט were a compound of עב *thick* and טיט *mud*.

## עבר

*To paſs*, in whatever manner.

I. *To paſs*, *go* or *move from one place to another*. Gen. xii. 6 xv. 17. xviii. 5. xxx. 32. & al freq. In Hiph. *To cauſe to paſs*. Gen. xlvii. 21. As a N. עבר *A place* where one may eaſily *paſs along*, *a paſs*, *paſſage*, or *ſide*. 1 Sam. xiv. 40. Exod. xxxii. 15. *The tables were written on their two* עברי ſides or planes, which might be *paſſed along*. על עבר פניה *Upon* the paſſage, i. e. the plane, *of it's face*. Exod. xxv. 37.

" In Gen. x. 21, *Shem*, the progenitor of the holy line, is ſtyled אבי כל בני עבר *the father of all the children* (not of *Eber*, his great grandſon, for how was he more the father of them than of his other deſcendants? but) of paſſage or pilgrimage—The father of all thoſe who were *paſſengers*, *pilgrims*, *itinerants*, *paſſing* from one place to another, as the holy line were, till their ſettlement in *Canaan*, and who alſo *confeſſed themſelves to be ſtrangers and pilgrims upon earth*, *plainly declaring thereby that they ſought a better country*, *that is to ſay*, *an heavenly*. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8, 9, 10, 13—16. Of *Abraham* in particular it is written, Gen. xii. 6, that יעבר he paſſed *through the land*, and during his *pilgrimage* from one place to another in the land of Promiſe, wherein *he ſojourned as in a ſtrange country*, the epithet עברי i. e. *the pilgrim* or *ſojourner*, LXX. Περατης *paſſenger* (formed as נכרי *a ſtranger*) is applied firſt to him, Gen. xiv. 13; and afterwards עברי fem. עברית, LXX. Ἑϐραιος, *Hebrew*, became the diſtinguiſhing appellation of the *holy family* and *people* deſcended from him. See Gen. xxxix. 14. xl. 15. xliii. 31. Exod. ii. 6, 11. iii. 18."*

As a Particle עבר *Beyond*, *over*, *on the other ſide*. Deut. iv. 49. Joſh. xiii. 27. 1 K. iv. 24.

אל עבר *Beyond*, q. d. *To over*. Deut. xxx. 13. *Over*, q. d. *At over*. Exod. xxviii. 26.

II. *To paſs over*. Gen. xxxi. 21. In Hiph. *To cauſe to paſs over*. Gen. xxxii. 23. *And God* יעבר cauſed *the ſpirit* or *air* to paſs over *the earth*, i. e. he cauſed it to act in it's *uſual manner*, not *through* the earth, as at ch. vii. 11, but *only*, or *chiefly*, by *preſſure on the ſurface*, *and ſo the waters were checked*, prevented from riſing higher. Comp. Gen. i. 2; and ſee Mr. *Catcott*'s excellent Treatiſe on the Deluge, p. 48. 1ſt edit.

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* *Greek* and *Engliſh* Lexicon in Ἑϐραιος. p. 86.

p. 86. 2d edit. As a N. עברה *A ferry-boat* for *paſſing over* a river. 2 Sam. xix. 18. As a N. maſc. מעבר *A ford, a place* where a river is *paſſable*. Gen. xx. 22. As a N. fem. מעברה *A ford*, Iſa. x. 29. xvi. 2. Alſo, *A paſs*, or *paſſage*. 1 Sam. xiv. 4.

III. *To paſs, go, be current*, as money. Gen. xxiii. 16. Comp. Cant. v. 5.

IV. *To paſs away, overpaſs*. Gen. l. 4. Pſ. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11.

It is once applied to the *paſſing away* of condenſed clouds in hailſtones and flaſhes of fire. Pſ. xviii. 13. *At the brightneſs before him* עביו עברו *his denſities* paſſed (in) *hailſtones and coals of fire.* עביו plainly means the *condenſed thunder-clouds*, conſiſting of *groſs air*, and of *watery* and *ſulphureous exhalations* from the earth. Theſe through the brightneſs of Jehovah's preſence, *were kindled*, (ſee 2 Sam. xxii. 13. Comp. Exod. xix. 18. Deut. iv. 11.) and *paſſed away* in a ſtorm of hail and lightening*.

V. As a N. עבור *Produce* of the land, q. d. what *paſſes* or *comes* from it. occ. Joſh. v. 11, 12. Comp. Lev. xxiii. 11.

VI. In Hiph. *To cauſe to paſs* to another, as an inheritance. Num. xxvii. 7, 8.

VII. In Hiph. *To make over, give up*, as the firſt-born to Jehovah, Exod. xiii. 12. (comp. Exod. xxii. 28.)—ſons or daughters to Molech, Lev. xviii. 21. Jer. xxxii. 35; (comp. Lev. xx. 2.) which was done באש *by fire*, 2 K. xxiii. 10; and therefore the phraſe העבר באש making over *by fire*, implies making over *to Molech by fire*, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itſelf, without expreſſing either *the fire* or *Molech*, is uſed Ezek. xx. 26, for this horrible ſervice. Comp. ver. 31, and ſee under מלך II.

VIII. With על following, *To paſs over, paſs by, diſregard, forgive*, as an offenſe. Prov. xix. 11. Mica. vii. 18. In Hiph. *To cauſe to paſs away, to put away*, as iniquity. 2 Sam. xxiv. 10.

IX. *To paſs beyond, tranſgreſs*, a law, commandments, &c. Num. xxii. 18. Joſh. vii. 15. 2 Chron. xxiv. 20. Iſa. xxiv. 5. & al. In Hiph. *To cauſe to tranſgreſs*. 1 Sam. ii. 24.

X. With על *upon* following, *To paſs, be laid* or *charged upon*, as a public burden or impoſt. occ. Deut. xxiv. 5; where the Vulg. rightly, I apprehend, explains it. Nec *ei* quidpiam neceſſitatis *injungetur* publicæ, *Neither ſhall any public neceſſity* or *ſervice* be injoined him.

XI. In Hiph. *To cauſe to paſs away, to turn away, remove*. Pſ. cxix. 37, 39. 2 Chron. xv. 8. Jon. iii. 6.

XII. *To overdo, overcome*, as wine does a man who drinks too much of it. Jer. xxiii. 9.

XIII. As a N. fem. עברה in Reg. עברת plur. עברות, *Exceſs*, as of pride. Prov. xxi. 24. Comp. Jer. xlviii. 29, 30. But it generally denotes *an exceſs* or *tranſport* of anger, whether of man, as Pſ. vii. 7. Iſa. xiv. 6; or of God, Ezek. xxi. 31, or 36. xxii. 21, 31. Hoſ. v. 10. Hence as a V. in Hith. *To be exceſſively angry*, or *tranſported with anger*, "ſe deborder en colère." *Mercer*. Deut. iii. 26. Pſ. lxxviii. 21, 59, 62. Prov. xxvi. 17. But in Prov. xiv. 16. xx. 2, מתעבר ſeems to ſignify *making himſelf a tranſgreſſour*, as *Schultens*, in his Comment, has obſerved. He adds that in the latter text, מתעברו *he who makes himſelf a tranſgreſſour* againſt *him*, is a conſtruction parallel with חטאי *he who ſinneth* againſt *me*, Prov. viii. 36.

XIV. בעבור, Literally, *In* or *for paſſing*. It is uſed as a Particle, and denotes the *paſſing* from cauſe to effect.

1. Before a N. or Pronoun, *Becauſe, on account of*. Gen. viii. 21. xii. 13. *That it may be well with me* בעבורך *becauſe of* thee, *by* thy *means*, q. d. that this good may *paſs* through thee to me. Gen. xii. 13. Comp. ver. 16. Gen. xviii. 26, 29, 31.

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* See *Bate*'s Integrity of the printed Hebrew text, &c. p. 126—8.

2. Before a V. fut. *Becauſe that, to the end that.* Gen. xxvii. 4. *And I will eat* בעבור to the end that *my ſoul may bleſs thee*, q. d. that hence it may *paſs* that my ſoul &c. Gen. xlvi. 34. *Ye ſhall ſay* ſo and ſo בעבור תשבו to the end that *ye may dwell in the land of Goſhen*, q. d. that from this cauſe it may *paſs* that ye may dwell, i. e. that from your ſo ſaying ſuch an *effect* may *follow.* So before a V. infinitive; 2 Sam. x 3.

**Der.** *Over, ever.* Alſo perhaps *Aber*, a word in the *Welſh* language ſignifying "The *fall* of a leſſer water into a greater—and in *N. Wales, a brook, a ſtream.* From this word, and the name of the river joined to it, are derived not only the names of many towns and other places in *Wales*, but alſo in *Scotland*, as *Aberdeen*, *Abernethy*, *Aberbroth*, &c." *Richards*'s Welſh Dictionary. Comp. *Bochart*, Vol. I. 481, 2. and *Camden*'s Britannia Introduct. p. CXII.

### עבש

*To rot, become rotten* or *mouldy.* So Vulg. computruerunt. Once Joel i. 17.

### עבת

I. *To twine, intwine, complicate.* The LXX. give the idea of the word Exod. xxviii. 14, where they render it ϖεπλεγμενα *wreathed, twiſted.* As a Participle paoul עבות *Complicated, intwined, twiſted together.* Ezek. xx. 28. Comp. ch. xxxi. 10, 14. מעשה עבת "*Wreathen work.*" Eng. Tranſlat. Exod. xxviii. 14, 22.

II. As a N. עבת plur. עבתים and עבתות *A rope* formed by *complication* or *twiſting.* Jud. xv. 13. Job xxxix. 10. Pſ. ii. 3. Hoſ. xi. 4. & al. freq.

III. *To complicate*, i. e. *to contrive artfully* Spoken of oppreſſion. occ. Mica. vii. 3. *Their hands (are)* להיטיב *thoroughly for iniquity; the prince aſketh, and the judges, for reward, and the great man ſpeaketh oppreſſion,* נפשו הוא *it is his life*, ויעבתוה and they complicate it, i.e. the oppreſſion; they contrive it artfully and craftily; *qu'ils entortillent*," ſays the French Tranſlation. So the Greeks ſay, *ὑφαινειν μητιν,—δολον to weave* a deſign, counſel, deceit, (ſee *Homer*, Il. VII. lin. 324. Il. VI. lin. 187.) and the Latins, nectere *fraudes*, &c.

Hence Greek *απτω to bind together, connect.*

### עג

*To bake upon* or *under the coals*, as cakes of bread. occ. Ezek. iv. 12. where LXX. εγκρυψεις, (M. S. Alexand. *κατακρυψεις*) and Vulg. operies *thou ſhalt cover.* Comp. גלל V. under גל. As a N. fem. עגה, in Reg. עגת, *A cake* of bread *thus baked.* Gen. xviii. 6. 1 K. xvii. 13. xix. 6. & al. So the LXX. throughout Εγκρυφιας[*], and Vulg. (Panis) ſubcineritius, *(Bread) baked under the coals* or *aſhes.* And this ancient method of *baking bread* is ſtill ſometimes uſed in the Eaſt. "*Rauwolff* obſerved, that travellers *frequently baked bread*, in the deſerts of Arabia, on the ground heated for that purpoſe by fire, *covering their cakes of bread with aſhes and coals*, and turning them ſeveral times till they were enough."[†] Comp. Hoſ. vii. 8. *Buſbequius*[‡] mentions the *baking of bread under the coals* by the women of *Bulgaria*, in *Turkey*, as an uſual practice in his time. And not to multiply teſtimonies of a fact ſo well known, I ſhall only further add a tranſlation of what *Niebuhr* ſays in his deſcription de l'Arabie, p. 46. "The Arabs of the deſert ſometimes put a ball of paſte upon coals of lighted wood, or upon *camel's dung dried*; ils la couvrent ſoigneuſement

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[*] Were there any doubt concerning the ſenſe of this Greek word Εγκρυφιας, it might be determined by *Lucian*, Tom. I. p. 272, edit. *Bened.* where, in a dialogue between *Æacus* and *Menippus*, *Empedocles*, who was burnt to death in mount *Ætna*, is deſcribed to be Σποδȣ ϖλεως, ὡσπερ εγκρυφιας αρτος *ſtuck full with aſhes, like bread baked under the coals*; and this paſſage, by the way, further ſhews that the *Greeks*, in *Lucian*'s days, ſometimes uſed ſuch ſort of bread.

[†] *Harmer*'s Obſervations on divers Paſſages, &c. Vol. I. p. 232, where ſee more.

[‡] De Legat. Turc. Epiſt. I. p. 42.

de ce feu[*], *they cover it carefully with this fire*, in order that it may be thoroughly penetrated by it; they afterwards take off *the aſhes* from it, and eat it hot."

As a N. מעוג The ſame as עגה. occ. 1 K. xvii. 12. For מעוג Pſ. xxxv. 17, ſee under לעג.

## עגב

The radical idea is, I apprehend, *To be ſet*, or *joined. upon* another. So as a V. the LXX. always render it by επιτιθεμαι. עגב however occurs not as a V. ſimply in this ſenſe; but

I. It denotes *ſtrict conjunction* or *union of love* or *affection*, as דבק, חשק, &c. With על, and once (Ezek. xxiii. 12.) with אל, following, *To be ſet upon, dote upon*. Ezek. xxiii. 5, 7, & al. As a N. fem. in Reg. עגבת *A being ſet* or *doating upon*. So LXX. επιθεσιν. occ. Ezek. xxiii. 11.

II. As a N. עוגב or עגב Rendered *Organ* (ſo LXX. in Job xxi. 12. Pſ. cl. 4, οργανον) which it ſeems to have reſembled ſo far as it conſiſted of a number of pipes *ſet cloſe*, or *joined together*. occ. Gen. iv. 21. Job xxi. 12. xxx. 31. Pſ. cl. 4. Ezek. xxxiii. 31. *For they make (thy words)* עגבים *(like)* pipes *in* or *at their mouths*, i. e. ſomething to play or trifle with. Ver. 32, *And behold thou art to them* כשיר עגבים *as a ſong* (for) the pipes, (i. e. to be ſung with them) *of one who has a pleaſant voice, and is ſkilled in muſic.* From the paſſages here cited the antiquity of this inſtrument ſufficiently appears, but we can hardly imagine it was very like the *modern organ*: it ſeems rather, from Ezek. xxxiii. 31, to have been "a kind of flute *compoſed* of ſeveral pipes of unequal thickneſs and length *joined together*, which gave an harmonious ſound when they were blown into by moving them ſucceſſively under the lower lip."[†] And it may be worth obſerving, that in the additional pſalm, which we have in the LXX. David ſays of himſelf, when a ſhepherd, Αι χειρες μυ εποιησαν οργανον, *My hands made* the organ; which ſeems to ſhew that theſe tranſlators meant by οργανον ſome kind of *paſtoral inſtrument*, probably not unlike that deſcribed by *Virgil*, Eclog. I. lin. 36,

> ——diſparibus ſeptem compacta cicutis
> Fiſtula,
>
> *A flute of ſeven unequal pipes compact.*

Where obſerve, that the term "compacta[†]" very nearly expreſſes the idea above aſſigned to the Heb. עגב.

Two or three lines before, *Virgil* tells us, according to the popular mythology of his time,

> Pan *primus calamos cerâ* conjungere *plures*
> *Inſtituit*——
>
> *Pan* taught to *join* with wax unequal *reeds*.
>
> DRYDEN.

For the idol *Pan* or Univerſal Nature, Κοσμοιο το Συμπαν, *Orph.* is commonly repreſented with a muſical inſtrument compoſed of *ſeven* pipes, and according to *Orpheus*,

> Ἀρμονιαν κοσμοιο κρεκων φιλοπαιγμονι μολπῃ
>
> ——he modulates to *dancing* meaſures
> The *harmony of nature*——

Comp. under חג III. and Note there.

His *pipes* anſwer in number to the ſix primary planets and the moon, whoſe conſtant and regular revolutions, are carried on by the *ſtreams of Light*, and *Spirit*[‡], diſpenſed to each according to the heathen theology, by *Pan*. I ſay of *Light* as well as of *Spirit*, or groſs air, not only becauſe *Light* is really one of the great agents by which the planets are moved round in their orbits, but alſo becauſe the *Harmony of the world* was expreſsly aſcribed by the

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[*] Or, la braiſe, *the live coals*, as he expreſſes himſelf in his *Voyage de l'Arabie*, Tom. I. p. 188.

[†] *Calmet's* Dictionary in *Muſick*.

[†] So *Ovid*. Metam. Lib. I. lin. 711.

> ——*diſparibus calamis* compagine *ceræ*.
> Inter ſe junctis——

[‡] The Greek ſcholiaſt on *Theocritus*, Idyll. I. lin. 3, ſays that the *ſyrinx* or *compound flute* of *Pan* repreſented the *ſpirits* of the world; τω δε συριγγα των εν τω κοσμω πνευματων μιμησιν ειναι. Comp. under כסל IV.

Heathen to *Apollo*, or the *Solar Light*, as well as to *Pan*, or rather to *Apollo* under the character of *Pan*. Thus *Orpheus* in his Hymn to *Apollo*,

> Συ δε παντα πολον κιθαρῃ πολυκρεκτῳ
> Ἁρμοζεις ——
> —— ——With thy harp
> Of various modulation thou the whole
> " Of heav'n doſt *harmonize*." ——
> Dodd altered.

And again,

> Ἁρμονιῃ κερασας παγκοσμιον ανδρασι μοιραν.
> Μιξας χειμωνος, θερεος τ' ισον αμφοτεροισιν—
> Ενθεν επωνυμιαις σε βροτοι κληζουσιν ανακτα
> Πανα, θεον δικερωτ', ανεμων συριγμαθ' ιεντα,
> ——Nature's tribes,
> No leſs than Nature, to thy *harmony*
> Owe the variety and pleaſing change
> Of ſeaſons, mix'd by thee in equal parts,
> Summer and winter——mortals hence
> Have call'd thee royal *Pan*, *two-horned* God,
> The vivifying gales thro' *Syrinx* fam'd
> Emitting ——
> Dodd.

Thus we learn whence *Pythagoras* and his ſucceſſours had their famous *Harmony of the Spheres*. Comp. under עג IV. and קרן II. See the *Orphic* Hymns to *Pan* and to *Apollo*, and Mr. *Spence*'s Polymetis, p. 181, and Plate XXVI. Fig. 1. where you may obſerve a perſonage playing on *two pipes*, in the middle of *two* concentric ovals; the outer one of which is adorned with repreſentations of the planets, the inner one, with thoſe of the zodiac.

## עגל

It occurs not as a V. but the idea is evident.

I. As a N. עגל *Round*, *orbicular*, *roundneſs*, *rotundity*. 1 K. vii. 23. xxxi. 35. & al.

II. As a N. עגיל *A circular* or *round ornament*, *a ring* or *ear-ring*. occ. Num. xxxi. 50. Ezek. xvi. 12. So in the latter paſſage the LXX. τροχισκους, and Vulg. circulos. Comp under נזם.

III. As a N. fem. מעגלה *A round camp* or *encampment*. occ. 1 Sam. xvii. 20, where LXX. ϛρογγυλωσιν *the round*. " An *Arab camp* is ſtill always *round*, when the diſpoſition of the ground will admit of it, *the prince being in the middle*, and the Arabs about him, but ſo as to leave a reſpectful diſtance between them. Add to this, that their *lances are fixed near them in the ground* all the day long, ready for action." Thus Mr. *Harmer* (from *D'Arvieux*) in his excellent *Obſervations on divers Paſſages*, &c. Vol. II. p. 245. where ſee more. But obſerve, that in 1 Sam. xxvi. it is clear from ver. 5, 7, that Saul and his men *were encamped*.

IV. As a N. fem. עגלה plur. עגלות *A carriage or car*, which is *rolled* forward on *round wheels*. Gen. xlv. 19. 1 Sam. vi. 7. & al. Alſo, A kind of *tribulum* or *machine for threſhing out corn*, ſuch as *Varro*, De Re Ruſtic. Lib. I. cap. 52. calls Ploſtellum Pœnicum, *a Punic* or *Carthaginian wain*, which no doubt the Carthaginians derived from their Phenician or Canaanitiſh anceſtors, and which *Varro* deſcribes as made " *ex aſſibus*, dentatis cum orbiculis—in eo quis ſedeat atque agitat, quæ trahunt, jumenta,— of boards, and furniſhed with little *wheels notched like teeth*, and adds, *that a man may ſit in it to drive the beaſts which draw it*." A ſimilar machine is ſtill uſed in the Eaſt for the ſame purpoſe. Thus Dr. *Ruſſell* [*] tells us, that near Aleppo in Syria, the corn is " diſlodged from its huſk by a machine like a ſledge, which runs upon two or three *rollers* drawn by horſes, cows, or aſſes. In theſe *rollers* are fixed low iron *wheels*, notched like the teeth of a ſaw, and pretty ſharp, at once cutting the ſtraw and ſeparating the grain." Comp. under מרג. occ. Iſa. xxviii. 27, 28.

V. As a N. מעגל *A chariot-* or *waggon-way*, *a road for carriages*, *a highway*. Pſ. cxl. 6. It is often uſed in a metaphorical ſenſe for *ways*, *paths*, *proceedings* of men, &c. See Pſ. xxiii. 3. Prov. ii. 15. iv. 11. Iſa. lix. 8. & al.

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[*] Nat. Hiſt. of Aleppo, p. 18.

VI. As a N. maſc. plur. in Reg. מעגלי *Circulators, revolvers.* occ. Pſ. lxv. 12. ומעגליך *And thy* circulators, (i. e. the light and ſpirit, which are in perpetual *circulation*) *drop fatneſs.* So *Callimachus*, with remarkable conformity to the Pſalmiſt's expreſſion, ſays, in his hymn to *Apollo*, or the *ſolar light*, lin 38,

> Ἁι δε κομαι θυοεντα πεδῳ λειβουσιν ελαια.
>
> His hair *on earth a fragrant oil diſtils.*

VII. As a N. עגל and fem. עגלה *A calf, a young beeve, a ſteer* or *heifer.* See Gen. xv. 9. Iſa. vii. 21, 22. Pſ. cvi. 19, 20. Hoſ. x. 11. This ſeems an emblematic name given to this animal, as being, both to believers and heathen, a repreſentative of *fire*, that condition of the heavens wherein the celeſtial fluid is in the *moſt violent act of circulation*, and which is the *great circulator*, the natural and mechanical ſpring of all the action, motion, and *circulation* in the univerſe. Hence the golden *calves* of Aaron and Jeroboam were ſet up as ſecondary repreſentatives of the Firſt Perſon (as we ſpeak) of the ever-bleſſed Trinity, whoſe primary emblem was *Fire*. Comp. under כרב II.

It is plain from Aaron's proclaiming a feaſt to *Jehovah*, Exod. xxxii. 4, and from the worſhip of Jeroboam's *calves* being ſo expreſsly diſtinguiſhed from that of *Baal*, 2 K x. 28—31, (comp. Act. vii. 41, 42.) that both Aaron and Jeroboam meant their reſpective *calves* for *emblems of Jehovah*[*]. It is alſo further evident, that by ſetting up the *calf* or *ſteer*, i. e. the *cherubic* emblem of the *firſt* perſon of the Godhead, neither Aaron nor Jeroboam intended abſolutely to exclude the ſecond and third perſons of the ever bleſſed Trinity as objects of worſhip, for they both call their reſpective *calves Aleim*, (plur.) and Aaron ſays, אלה THESE (are) *thy* Aleim, THEY *which have brought* (העלו plur.) *thee up out of the land of Egypt.* See Exod. xxxii. 4. 1 K. xii. 28. Nevertheleſs the inſpired Pſalmiſt ſpeaks of Aaron's *calf* with the utmoſt *contempt*, and declares that by worſhipping it, *they forgat* GOD THEIR SAVIOUR, (comp. 1 Cor. x. 9.) who had worked ſo many miracles for them, and that for this crime God was going to *deſtroy* them; (ſee Pſ. cvi. 19—24. comp. Exod. xxxii. 10.) and St. Stephen calls it plainly *ειδωλον an idol*, Act. vii. 41. And as for Jeroboam, after he had, for political reaſons, (ſee 1 K. xii. 27, &c.) made a ſchiſm in the Jewiſh church, and ſet up his two *calves* in Dan and Bethel, as objects of worſhip, he is hardly ever mentioned in ſcripture but with a particular ſtigma ſet upon him—*Jeroboam, the ſon of Nebat, who made Iſrael to ſin.* Were not theſe things written for our admonition, and to teach us Chriſtians alſo, what a dreadful *crime* it is to ſet up One Perſon of the Holy Trinity as in *eſſence* or *nature* ſuperiour to the other two coequal and coeternal perſons; and how highly *idolatrous* it is to worſhip ONE SUPREME BEING *in excluſion or derogation of the* SON *and of the* HOLY SPIRIT? This is not the *Lord God*, JEHOVAH ALEIM, propoſed to our faith and adoration in the *Scriptures of Truth, which were given by inſpiration of God, and are able to make us wiſe unto ſalvation.* And what matters it, as to ourſelves I mean, whether *we ſet up an idol in our heart*, or *put the ſtumbling-block of our iniquity before our face?* See Ezek. xiv. 3, 4, 7, 8.

DER. Saxon hƿeoʒul and hƿeol, whence Eng. *wheel.* Saxon hæʒel, whence *hail.* alſo perhaps *ogle, goggle.*

## עגם

*To be grieved, afflicted.* Once Job xxx. 25; where LXX. *στεναζειν to groan.* The word is uſed in Chaldee in the ſame ſenſe.

It is probable that from this root *Hercules* was by the Gauls ſurnamed *Ogmius*, עגמי,

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[*] Comp. *Voſſius* De Orig. & Prog. Idol. Lib. I. cap, p. 19. Quarto edit.

on account of his many *labours* and *ſufferings*. See *Bochart*. Vol. I. 663, 4.

### עגן

*To be detained, ſtay.* So the LXX. κατασχεθησεσθε *Will ye be detained?* In Chaldee the V. likewiſe ſignifies *to be detained.* See Targum on Iſa. xxiv. 22. xlii. 22. xlix. 9. Once, Ruth i. 13; where obſerve, that תעגנה is for תעגננה, the radical נ being dropped before a ſervile one, as in תאמנה for תאמננה, Iſa. lx. 4.

Hence the Greek οκνεω *to delay*, οκνος *ſloth*, &c.

### עגר

Occurs not as a V. in Heb. but as a N. עגור *A crane, a bird of paſſage.* occ. Iſa. xxxviii. 14. Jer. viii. 7. *Bochart* thinks it is ſo called from its *cry*, and obſerves that the names of this bird in ſeveral other languages, particularly the Greek γερανος, Latin *grus*, Welſh *garan*, German *cran*, (to which we may add our Eng. *crane*) are all formed by an *onomatopœia* from it's remarkable cry, of which the Greek and Latin poets have taken abundant notice. And from the Heb. name of this bird the learned writer juſt mentioned remarks, that the Arabs appear to have had their V. עגר in the ſenſe of *returning home, fleeing back to one's own dwelling.* For it is certain that theſe birds every year *return* or *fly back* to the northern countries where they were bred, and, according to *Ælian*, την ἑαυτων ἑκαστον καλιαν αναγνωριζειν, ὡς την οικιαν ανθρωποι, *know again each their own neſt, as men do their own houſes.* See more in the excellent and entertaining *Bochart*, Vol. III. 68—80.

### עד

Denotes *being beyond*, *further*, or *beſides* ſomewhat elſe.

I. As a Particle, עוד.

1. Of time, *Yet*, *ſtill.* Gen. xxix. 7. Num. xi. 33. Comp. Job xxvii. 3.

2. *Beſides*, *moreover.* 2 Sam. v. 13. Iſa. v. 4.

3. *Again*, *yet again*, *any more.* Gen. xxiv. 20 Jud. xiii. 8. Gen. viii. 21.

4. *A long while.* Gen. xlvi. 29. Ruth i. 14.

5. It is uſed almoſt like a N. *Any other*, *any elſe.* Deut. xxxiv. 10. Iſa. xlv. 5, 6.

6. With ב prefixed, בעוד *Whilſt yet*, q. d. *in yet.* Deut. xxxi. 27. 2 Sam. xii. 22.

7. With מ prefixed מעד *From the long while* (comp. 4.) Gen. xlviii. 15. מעודי From the long time *I* (*have been born* or *lived*, namely.) Num. xxii. 30. מעודך From the long time *thou* (*haſt ridden*).

II. As a Particle, עד.

1. Of time, *Yet*, *ſtill.* Job i. 18. Comp. Gen. xlix. 27; where LXX. ετι *yet.* Hence Sax. ᵹyt, ᵹet, Eng. *yet*, Lat. *ad*, to, Eng. *at*.

2. Of time, place, or compariſon. *Until*, *to*, *unto.* Lev. xv. 5. Deut. i. 7. Iſa. i. 6. 2 Sam. xxiii. 19.

3. *Even*, Iſa. xxxiii. 23.

4. *Moreover*, *further.* 1 Sam. ii. 5.

5. *Whilſt*, *during the time that.* Jud. iii. 26. Jon. iv. 2. 2 K. ix. 22.

6. עד repeated, *Both—and.* Num. viii. 4.

7. עד is joined or connected with ſeveral other particles, as אם, מ, &c. Some of theſe conſtructions are taken notice of under אם, מ, &c. and the reſt will be beſt underſtood by attending to the radical meaning of עד and the ſenſe of thoſe other Particles. For inſtance, עד כי *Until*, literally, *To*, or *Till when.* Gen. xxvi. 13. עד לא *Yet not*, *not yet.* Prov. viii. 26. עד אשר *Unto* (*the time*) *that.* Num. xi. 20. *Unto* (*the degree*) *that.* Joſh. xvii. 14. And ſo of the reſt.

8. With ב prefixed, בעד *Whilſt yet*, q. d. *in yet.* Jer. xv. 9. See alſo Root בעד.

III. As a Particle of time or condition, עדי *To*, *unto*, *until.* Num. xxiv. 20. Pſ. x. 4, 23.

IV. As a N. עד *Time onward*, *futurity*, *eternity to come.* Job xix. 24. Pſ. lxxxix. 30 cxxxii. 12. 14. Iſa. ix. 6. & al. freq.

V. In Kal, *To bear witneſs*, *teſtify*, which is carrying our thoughts *beyond* what is apparent or preſent to ſome diſtant or further

ther matter or thing. Lam. ii. 13. מה אעודך *What* ſhall I witneſs *to* (or *againſt*) *thee?* So the LXX. *τι μαρτυρησω σοι*; Comp. 1 K. xxi. 10, 13. But in Lam. it ſeems rather to mean, *What* ſhall I call to witneſs *againſt thee?* and ſo the marginal and *Complutenſian* reading is in Hiph. אעידך. In Hiph. *To bear witneſs, proteſt.* Gen. xliii. 3. Jer. xi. 7. & al freq. *To call to witneſs.* Deut. xxxi. 28. Alſo, *To make* or *cauſe to witneſs.* Jer. xxxii. 10. In Huph. *To be witneſſed, teſtified.* occ. Exod. xxi. 29. As Ns. עד Fem. עדה *A witneſs* or *teſtimony, a perſon* or *thing which bears witneſs* to ſome other perſon or thing not ſeen, as being either paſt, abſent, or future. See Gen. xxxi. 44, 48, 50, 52. Pſ. lxxxix. 38. *His (the Meſſiah's) throne— ſhall be eſtabliſhed for ever as the moon, and —(as) the faithful* witneſs *in heaven*, i. e. as the *rainbow*, which God after the deluge appointed as a *ſign* or *witneſs* of his mercy in Chriſt. See Gen. ix. 12—17. and under קשת II. Many learned men however underſtand the *witneſs* here mentioned to be no other than the *moon itſelf*, and this ſeems no contemptible interpretation. Comp. Pſ. lxxii. 5, 7. Jer. xxxiii. 20, 21. xxxi. 35, 36. It is remarkable, that in the ancient Hymn Εις Σεληνην *To the Moon*, aſcribed to *Homer*, the *full moon* is ſaid, lin. 13, to be a *token* and *ſign* to mortals.

—Τεκμωρ δε βροτοις και σημα τετυκται.

Fem. עדת *A teſtimony.* The various types and appointments of the law are called by this name, as *witneſſing* ſomewhat *beyond* themſelves, namely, *ſpiritual things* or *the good things to come.* See Col. ii. 17. Heb. viii. 5. ix. 23. x. 1. &c. Thus the Cherubim with the ark are called העדת, Exod. xvi. 34. (comp. ver. 33.) xxvii. 21; and in the plur. העדות Num. xvii. 4, or 19. comp. ver. 7, or 22; ſo the two Tables of ſtone are called העדת or the Tables of העדת, becauſe they were to be a perpetual *witneſs* or *teſtimony* of what the Iſraelites were to do and forbear. Exod. xxxi. 18. xxxiv. 29. Comp. Exod. xxv. 16. xxx. 6. And thus the whole Tabernacle is called משכן העדת *The tabernacle of teſtimony*, as *atteſting* or *bearing witneſs* to ſpiritual truths, or the good things to come, and to the duty of men in dependance on them. Exod. xxxviii. 21. Num. i. 50, 53. Comp. Heb. ix. 9—xii. 24. As a N. fem. תעודה *Teſtimony, mean of atteſting.* occ. Ruth iv. 7. Iſa. viii. 16, 20.

Hence Saxon ƿed, and old Eng. *wed*, an agreement, plighting, whence it is particularly applied to the matrimonial agreement, hence *wedding*. Alſo Sax. Að, Eng. *Oath.*

VI. As a N. fem. עדה *An aſſembly.* See under יעד IV.

VII. As a N. עדי is by ſome rendered *The mouth* in the following paſſages, Num. xxiii. 18. Job xxxii. 19. Pſ. xxxii. 9. ciii. 5. In the two former of which עדי may much better be tranſlated either as a N. maſc. plur. *Teſtimonies*, or as a Particle, *To, unto*, according to *Montanus*'s verſion. Pſ. xxxii. 9. may be rendered, עדיו Their ornaments *(conſiſt) in bit and bridle.* So the Targum בזממא ובפרומביא תקוניה. Pſ. ciii. 5. *Satisfying with good* עדיך even thee, miſerable and diſtreſſed as thou art. See the preceding verſes.

עדד In Kal and Hiph. *To preſerve or continue ſtill*, i. e. in being or ſafety. (Comp. עד I. II. above) occ. Pſ. cxlvi. 9. cxlvii. 6. In Hith. *To be preſerved* or *continue ſtill.* occ. Pſ. xx. 9. *Symmachus* renders it in Pſ. cxlvii. 6, by *ανακτωμενος refreſhing, recreating*, and the Targum in Pſ. xx. 9, by אתחילנא *we have been ſtrong.*

## עדא See under עדה III.

## עדה

With a radical, but mutable or omiſſible, ה.

I. With עלי following. *To paſs over* or *upon*, as a path or way. So LXX. *παρηλθεν επ'*. occ. Job. xxviii. 8.

II. Tranſitively, *To cauſe to paſs upon, to put on.* Ezek. xxiii. 40. עדית עדי Thou haſt put on *ornaments.* Job xl. 5, or 10. עדה Put on *now excellency and grandeur.* Iſa. lxi. 10. *And as a bride* תעדה כליה putteth on *her jewels.* Ezek. xvi. 11. ואעדך עדי *And I put on thee ornaments.* As a collective N. ſing. עדי *An adorning, ornaments,* ornatus. Iſa. xlix. 18. Ezek xvi. 11. xxiii. 40. plur. עדים Iſa. lxiv. 5, or 6. *And we are all as an unclean thing, and our righteouſneſſes* כבגד עדים *as a garment* of ornaments, or ornamental ſhewey *garment,* gaudy perhaps in the ſight of men, but hypocritical and covering a corrupt heart. See more in Mr. *Bate*'s Crit. Heb. *Aquila* renders עדים in the above paſſages by *μαρτυριων of teſtimonies,* in alluſion probably to the law, Deut. xxii. 14—17*. which ſeems likewiſe the foundation of our verſion, *filthy rags.* Alſo, Plur. עדיים *Ornaments.* occ. Ezek. xvi. 7. As a participial N. מעדה *A putting on.* occ. Prov. xxv. 20. The putting on *of a garment* ביום קרה (not, in cold weather, as tranſlated, but) *in the day of cooling,* i. e. *in the hot ſummer weather,* (as Nah. iii. 17.) *vinegar upon Natron, and he who ſingeth,* or *the ſinging of ſongs to an afflicted heart* (*are alike*) that is, unſeaſonable and troubleſome.

Hence Saxon Wæda, Eng. *Weed, weeds,* cothes, dreſs.

III. Chald. *To paſs, paſs away.* occ. Dan. iii. 27. iv. 28. vii. 14. So עדא. occ. Dan. vi. 8, 12, or 9, 13. In Aph. העדה *To cauſe to paſs away, remove, take away.* Dan. ii. 12. v. 20. vii. 12, 26.

## עדן

Denotes *Pleaſure, delight.*

I. It occurs not as a V. in Kal, but in Hith. התעדן *To delight oneſelf, be delighted.* So the LXX. *ενετρυφησαν,* and Vulg. abundaverunt deliciis, *they abounded in delights.* occ. Neh. ix. 25. As a N. עדן, plur. עדנים *Delight, pleaſure.* Gen. ii. 15. Pſ. xxxvi. 9. So in both paſſages the LXX. *τρυφης,* Vulg. voluptatis. עדנים is ſpoken of *dreſs,* 2 Sam. i. 24. Concerning the *garden of Eden,* it's ſpiritual deſign, and the heatheniſh imitations of it, ſee under גן II. As a N. fem. עדנה *Pleaſure.* Gen. xviii. 12. So *Aquila τρυφερια,* and Vulg. voluptati. As a N. fem. עדינה *Given to pleaſures, luxurious.* So LXX. *τρυφερα.* occ. Iſa. xlvii. 8. As a N. maſc. plur. מעדנים *Delights, delicacies, dainties.* Gen. xlix. 20. Prov. xxix. 17. Jer. li. 34. Lam. iv. 5. As a N. fem. plur. מעדנות *delicacies.* occ. Job xxxviii. 31. (comp. under כמה II.) 1 Sam. xv. 32. (comp. under מעד II.)

Hence Greek Ἡδονη *pleaſure,* and *εδανος pleaſant.*

II. As Particles, compounded of עד *unto* and הנה or הן *hitherto,* dropping the initial ה, עדנה and עדן *Hitherto, yet.* Eccleſ. iv. 2, 3. Comp. Gen. xv. 16. 1 Sam. i. 16.

III. Chald. As Ns. from the Heb. עד, עדן, עדנא *Time, occaſion, opportunity.* Dan. ii. 8, 21. vii. 12, &c al.

## עדף

*To be ſuperabundant* or *ſuperfluous, to exceed.* Exod. xvi. 23. xxvi. 12. In Hiph. *To cauſe* or *make to ſuperabound, to have over and above.* Exod. xvi. 18. As a N. עדף *Superabundance, overplus.* Exod. xxvi. 13. Lev. xxv. 27.

## עדר

*To ſeparate, ſever, ſet apart.*

I. In Niph. *To be ſevered, ſeparated,* ſo *wanting.* Iſa. xxxiv. 15. (LXX. *απωλετο, periſhed, failed*) Iſa. lix. 15. (LXX. *ηρται was taken away*) Zeph. iii. 5. (LXX. *απεκρυβη,* and Vulg. abſcondetur *ſhall be hid*) In Hiph. *To cauſe* or *ſuffer to be wanting,* or *fail.* 1 K. iv. 27. or v. 7.

II. In Niph. *To be dreſſed* as a vineyard or other ground, by *ſeparating* or *breaking* the clods of earth with a ſpade or rather a mattock. occ. Iſa. v. 6. vii. 25. As a N. מעדר *A ſpade,* or rather *a mattock.* occ. Iſa. vii. 25. So *Haſſelquiſt*, Travels, p. 160. obſerves that the inhabitants of Nazareth in Galilee "had *no ſpades*, but a kind of *hoe* or *ground-ax*." And *Niehbuhr*, Deſcription de l'Arabie, p. 137, ſays, that "*inſtead of a ſpade*, the Arabs of Yemen make uſe of an iron *mattock*, (une *pioche* de fer) *to cultivate their gardens*, and *the lands in the mountains*, which are too narrow to admit the plough."

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* "Aquila, Μαρτυριων, *hoc eſt,* Teſtimonium; *quando ſanguis in primo coitu maritali virginis approbatur.*" Hieron.

III. *To ſeparate, diſpoſe, diſtribute*, as an army in battle array. 1 Chron. xii. 33, 38.

IV. As a N. עדר *A flock* of ſheep or *herd* of kine, which are *ſeparated* and *diſpoſed* at the will of the ſhepherd or herdſman. Joel i. 18. Comp. Gen. xxxii. 16. Ezek. xxxiv. 17, 20. Mat. xxv. 32.

Der. Saxon oꝺeꞃ, Eng. *other*. Alſo, *herd*.

### ערש

Occurs not as a V. and the ideal meaning is uncertain, but as a N. maſc. plur. ערשים *Lentils*, a kind of *pulſe*. So the LXX. Φακος, and Vulg. Lens. occ. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9. "*Lentils* (ſays Dr. *Shaw*, ſpeaking of the products of Barbary, Travels, p. 140,) are dreſſed in the ſame manner as beans, (i. e. boiled and ſtewed with oil and garlick) diſſolving eaſily into a maſs, and making a *pottage* of a *chocolate* colour. This we find was the *red pottage* which *Eſau*, from thence called *Edom*, (ארום *red*, Gen. xxxv. 30.) exchanged for his birthright."

### עדת See under עד V.

### עוה

With the ה radical, but mutable or omiſſible, and the ו radical, but mutable into י.

In general, *To turn out of it's proper ſituation* or *courſe*, *to diſtort*, *pervert*.

I. *To pervert* in a natural ſenſe, *turn upſide down*, *overturn*. occ. Iſa. xxiv. 1. *Jehovah*—עוה פניה perverteth, turneth up, *it's* (the earth's) *ſurface*, in alluſion to the deluge. Comp. ver. 18, 19, 20. and ſee Bp. *Lowth's* Prælect. IX. p. 165. edit. *Michaelis*. As a participial N. fem, עוה *Overturned*. occ. Ezek. xxi. 27, thrice; where it ſeems to be ſpoken of the kingdom of Judah.

II. As a N. עי plur. עיים *A ruin, heap of ruins*. See Pſ. lxxix. 1. Jer. xxvi. 18. Mic. iii. 12. So מעי, occ. Iſa. xvii. 1. מעי מפלה *A* heap *of ruin*.

III. As a N. עי *A heap of earth turned up*. Mic. i. 6. Hence

IV. *The heap* or *tumulus* of a grave. occ. Job xxx. 24.

V. In Niph. *To be diſtorted, writhed*, as a perſon in pain. occ. Pſ. xxxviii. 7. Iſa. xxi. 3.

VI. In Kal, *To pervert, turn aſide*, as paths or ways. occ. Lam. iii. 9. In Hiph. The ſame. occ. Jer. iii. 21.

VII. In Hiph. *To pervert*, ſpoken of right or juſtice. Job xxxiii. 27. xxxiv. 12. Alſo, *To do* or *act perverſely, wrong*, or *wickedly*. 2 Sam. xix. 19, or 20. xxiv. 17. 1 K. viii. 47. & al. In Kal, the ſame occ. Eſth. i. 16. Dan. ix. 5. As a Participle Niph. or participial N. נעוה *Perverted*, in heart or underſtanding namely. occ. Prov. xii. 8. As Ns. עון, plur. (in Reg.) עוני, but generally עונות *Perverſion, perverſeneſs, depravity, iniquity*. See 2 Sam. xix. 19, or 20. עוון Nearly the ſame, 1 Chron. xxi. 8. Pſ. li. 7. Some of the Tranſlations and Lexicons give theſe Nouns the ſenſe of *puniſhment* in the following paſſages, Gen. iv. 13. xv. 16. Num. v. 31. *1 Sam. xxv. 24. Pſ. lxix. 28. Prov. v. 22. Iſa. xxx. 13; in all which *perverſeneſs* or *iniquity* ſeems the ſtrict ſenſe. The ſenſe of *puniſhment* muſt, however, I think, be admitted in Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 K. vii. 9.

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* Where obſerve, by the way, that the impaſſioned ſtyle of Abigail reſembles that of *Virgil's Niſus*, Æn. IX. lin. 427.

Me, me; adſum qui feci: *in me convertite ferrum*.

As a N. fem. plur. עונת (according to the textual reading) *Iniquities.* occ. Hoſ. x. 10; where Eng. Marg. *When I ſhall bind them for their two* tranſgreſſions, "i. e. carry them captive into Aſſyria for their idolatry or revolting from my worſhip, and for their defection from the houſe of David." *Clark*'s note. As a N. fem. plur. נעות *Perverſeneſſes, iniquities,* occ. 1 Sam. xx. 30; where בן נעות המרדות *A ſon of rebellious* perverſeneſſes, ſeems to import *a perſon of a* wicked, rebellious *diſpoſition*, a wicked rebel. Comp. בן 9. under בנה V.

VIII. As a N. maſc. plur. יעים *Shovels.* See under יעה II.

IX. מעי *The bowels*, and מעות *Gravel.* See under מעה.

עועוה occurs not as a V. in this reduplicate form, but as a N. maſc. plur. עועים *Great* or *repeated perverſions, deviations,* or *errors* of mind or underſtanding namely. So LXX. Πλανησεως *Error*, Vulg. Vertiginis *Giddineſs, confuſion.* occ. Iſa. xix. 14.

### עור

With a ו radical and immutable, as in אול, נוע, שוע.

I. As a N. עור *Blind, deſtitute* of ſight. Exod. iv. 11. Lev. xix. 14. & al. freq. It is applied to the eyes themſelves, Iſa. xlii. 7. עינים עורות *the* blind *eyes.* As a V. *To blind, deprive of ſight*, whether bodily, 2 K. xxv. 7. Jer. xxxix. 7. lii. 11; or mental, Exod. xxiii. 8. Deut. xvi. 19. *Blinding* or cutting out one or both the eyes has been in our days practiſed in Perſia as an uſual puniſhment for *treaſonable* practices *. עור is oppoſed to פקח *open*, i. e. in the preſent caſe, *pervious* to the light, *capable of tranſmitting* it. See Exod. iv. 11. Pſ. cxlvi. 8. Iſa. xxxv. 5. xlii. 7. As a N. fem. עורת *Blindneſs.* occ. Lev. xxii. 22. It is an abſtract word, like the following יבלת and ילפת, uſed for a concrete. As a N. עורון *Blindneſs.* occ. Deut. xxviii. 28. Zech. xii. 4.

II. As a N. עור *The ſkin.* See under ערה V.

III. Chald. As a N. עור *Chaff.* See under ער XIV.

### עות

With a ו radical, (as in נוע, עור, שוע, &c.) or at leaſt never dropped.

I. *To incline, cauſe to incline downwards*; or *more to one ſide than the other.* In Eccleſ. i. 15. vii. 14. it is oppoſed to תקן *ſtraight, even.* Amos viii. 5. ולעות *And* to incline *the balances of deceit*, make them weigh unfairly. In Hith. *To incline, bow oneſelf.* occ. Eccles. xii. 3. *And the ſtrong men* ſhall bow themſelves, forward namely, as the legs of old men do, which makes them liable to fall.

II. It imports *partiality* in judgement, and is applied either to the judgement itſelf, *To incline* or *make* it *partial*, Job. viii. 3; or to the perſon judged, *To incline* or *be partial againſt* him, Job xix. 6. Pſ. cxix. 78. Lam. iii. 36.

III. Spoken of a way or proceeding, *To pervert, make to decline* or *deviate* from the purpoſe. occ. Pſ. cxlvi. 9.

IV. עות *To time*, ſee under עתה I.

### עז

Denotes *ſtrength* or *vigour.*

I. In Kal, *To be ſtrong, vigorous, to prevail.* Jud. iii. 10. vi. 2. Pſ. ix. 20. lii. 9. & al. Alſo, *To ſtrengthen, make vigorous.* Pſ. lxviii. 29. Iſa. xxx. 2. In Hiph. *To ſtrengthen*, or, as we ſay in Engliſh, *harden*, the countenance in impudence. Prov. vii. 13. xxi. 29. Comp. Deut. xxviii. 50. Eccleſ. viii. 1. As Ns. עז *Strength, ſtrong, vigorous, violent.* Gen. xlix. 3, 7. Exod. xiv. 21. Jud. xiv. 18. & al. freq. עז נפש *Strong of appetite, greedy.* Iſa. lvi. 11. מעוז *An inſtrument*, or *mean*, of *ſtrength.* Pſ. xxvii. 1. xxxi. 3. 5. & al. freq. Alſo, *A ſtrong hold* or *place.* Jud. vi. 26. Dan. xi. 7, 10, 19. As a N. maſc. plur. מעזי *Strong*

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* See Mr. *Hanway*'s Travels, Vol. I. p. 295, 296, 299, 327, 371. Vol. IV. p. 210, 211.

*Strong holds*. occ. Exod. ix. 19. Iſa. x. 30. Jer. iv. 6. (where LXX. *ϖευσατε haſte*) vi. 1.

Hence Lat. *Os* a bone, ſee under עצם III. Eng. *Ox*, from his ſtrength.

II. In Hiph. *To haſten*, *move*, or *remove with haſte* and *vigour*, both in a tranſitive and intranſitive ſenſe, *To force* oneſelf or others *away*. occ. Exod. ix. 19. Iſa. x. 3. Jer. iv. 6. (where LXX. *σϖευσατε* haſte) vi. 1. (where LXX. *ενισχυσατε be ſtrong*.)

III. The word is applied to the *prodigious ſtrength* and *activity* of the שחקים or *conflicting ethers*, and of the רקיע or *expanſion*. Pſ. lxviii. 35. cl. 1.

IV. As a N. עז, plur. עזים, *A goat*, male or female, ſo called on account of it's *agility* or *vigour*; whence to the heathen it was an animal repreſentative of the *ethers in expanſion*, or of the *active powers of nature*. No doubt, this was a very ancient emblem; for in the *Orphic* hymns we find *Pan*, i. e. The Univerſe, called *αιγομελες goat-limbed*, *σκιρτηρα ſkipper*, *Αιγονομοις χαιρων delighting in goat-herds*, *αληθης Ζευς ὁ κεραϛης true horned Jove*, (i. e. who by his *two horns*, i. e. the *light* and *ſpirit*, or groſs air puſhes forward the planets in their orbits. (Comp. קרן II.) And *Herodotus*, Lib. II. cap. 46. informs us, that the Egyptian *Mendes* was repreſented like the Grecian *Pan*, with the face and legs of a *goat*, and that this name in the Egyptian tongue ſignified both *a goat* and *Pan*. So *Mendes* may perhaps be derived from Heb. מנד *moving*, *motive*, and עז *ſtrength*.

The laſt cited hiſtorian in the ſame place relates it as a fact which happened in his own time, that a *goat* lay openly with a woman, and other [*] of the Greek writers mention the ſame horrid abomination, as an *uſual practice* among the *Egyptians*, in honour no doubt of the *ϖαντοφυης*, *γενετωρ ϖαντων all-productive*, *all-generating God* (as *Orpheus* calls *Pan*) and hence probably one reaſon of the law, Lev. xviii. 23. xx. 16. freq. occ.

Hence Gr. Αιξ *a ſhe-goat*.

Plur. עזים is uſed elliptically for *goat's hair*. Exod. xxxv. 6, 26. & al.

V. As a N. maſc. plur. מעזים *Protectors*, *defenders*, *guardians*, mentioned as objects of worſhip. Dan. xi. 38, 39. Bp. *Newton* in his valuable and elaborate *Diſſertations on the Prophecies*, Vol. II. p. 155, &c. as he interprets *the King*, in ver. 36, to mean the *Roman State* or *Power*, ſo he takes theſe מעזים to ſignify the *guardian ſaints* and *angels*, whoſe worſhip he ſhews began in the *Roman* empire very ſoon after it became Chriſtian. This expoſition ſeems far preferable to that which interprets מעזים of *Jupiter* or *the heavens*, and accordingly refers the prophecy to *Antiochus Epiphanes*, and his dedication of the temple at Jeruſalem to *Jupiter Olympius*, and ſetting up of that idol on the altar of burnt-offerings. Comp. 1 Mac. i. 54. with 2 Mac. vi. 2, and ſee *Univerſal Hiſtory*, Vol. X. p. 267.

The ancient *Gauls* however had an *Hercules* with the attribute *Maguſan*: which ſeems a plain derivative from עז *to be ſtrong*, and this is eminently [†] the character of *Hercules*. So in the *Orphic* hymn he is called, *μεγασθενες*, *αλκιμε*, *καρτεροχειρ*, *αδαμαστε*, *ſtrong*, *mighty*, *ſtrong-handed*, *inſuperable*. It is well known, that by *Hercules* [‡], in the *phyſical* mythology of the heathen, was meant the *ſun* or *ſolar light*, and his twelve famous labours have been referred to the ſun's paſſing through the twelve zodiacal ſigns; and this perhaps not without ſome foundation. But the labours of *Hercules* ſeem to have had a ſtill higher view, and to have been originally deſigned as emblematic memorials of what the real *Son of God*, and *Saviour of the World* was to do and ſuffer for our ſakes;

> ——— Νεσων θελκτηρια ϖαντα κομιζων,
> *Bringing a cure for all our ills*,

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[*] See *Strabo*, Lib. XVII. p. 1154, edit. *Amſtel.* and *Bochart*, Vol. II. 641, 2.

[†] See *Spence*'s Polymetis, p. 114, 115.

[‡] See the *Orphic* hymn addreſſed to him, *Macrobius* Saturnal. Lib. I. cap. 20. *Porphyry* in *Euſeb.* Præparat. Evangel. Lib. III. cap. 11. p. 112. edit. *Colon.* and *Voſſius* De Orig. & Prog. Idol. Lib. II. cap. 15.

as the *Orphic* hymn ſpeaks of *Hercules.* But on this ſubject ſee more in Mr. *Spearman's* excellent Letters on the LXX. p. 88. To what that learned writer has obſerved, I beg leave to add a curious paſſage from Mr. *Spence*'s Polymetis, Dial. IX. p. 116. Beſides *Hercules* ſtrangling the *two ſerpents* ſent to deſtroy him in his cradle, "what, ſays he, is more extraordinary than this, is, that there are exploits ſuppoſed to have been performed by him, even *before* Alcmena *brought him into the world.*" To which he adds in a note, "This perhaps is one of the moſt *myſterious* points in all the mythology of the ancients. Though *Hercules* was born not long before the Trojan war, they make him *aſſiſt the Gods in conquering the rebel giants*; (*Virgil*, Æn. VIII. lin. 298.) and ſome of them talk of *an oracle or tradition in heaven, that the Gods could never conquer them without the aſſiſtance of a MAN. Apollodorus* Bibl. Lib. I. and *Macrobius*, Sat. Lib I. cap. 20." Thus Mr. *Spence*. And can any man ſeriouſly believe that ſo excellent a ſcholar as he was, could not eaſily have accounted for what he repreſents as being ſo *very myſterious?* Will not 1 Pet. i. 20, compared with Hag. ii. 7, clear the whole difficulty, only recollecting that *Hercules* might be the name of ſeveral *mere men*, as well as a title of the *future Saviour?* And did not the *truth* here glare ſo ſtrongly in our author's eyes, that he was afraid to truſt his reader with it in the text, and ſo put it into a note for fear it ſhould ſpoil his *jeſts* at p. 125?

VI. As a a N. fem. עזניה *The black eagle*, ſo called from it's great *ſtrength*. Thus *Homer* deſcribes it, Il. XXI. lin. 253.

> Ὅς θ' *ἅμα καρτιϛος και ωκιϛος πετεηνων*
>
> Swifteſt and *ſtrongeſt* of th' aërial race.
>
> Pope.

The ſame account is given of it by *Ariſtotle*, *Pliny*, and other writers. It is called in Latin *Valeria à valendo, from it's *ſtrength*, and Targum *Onkelos* renders the Heb. עזניה by עזיא and ſo preſerves the idea. See more in *Bochart*, Vol. III, 188, &c. occ. Lev. xi. 13. Deut. xiv. 12.

עזז *To make exceedingly ſtrong, ſtrengthen very much*. LXX. *ασφαλεις ετιθει, made ſafe* or *ſecure*. occ. Prov. viii. 28. As a N. עזוז *Very* or *exceedingly ſtrong*. occ. Pſ. xxiv. 8. Alſo, *Great ſtrength* or *power*. occ. Pſ. lxxviii. 4. cxlv. 6. Iſa. xlii. 25. xliii. 17.

## עזב

I. In Kal, *To leave, forſake, leave off, diſmiſs, let go*. Gen. ii. 24. xxiv. 27. xxviii. 15. Exod. ii. 20. & al freq. Exod. xxiii. 5. *When thou ſhalt ſee the aſs of him that hateth thee, lying under his burden,* וחדלת מעזב לו *then thou ſhall forbear* to leave *it to him*. (i. e. thou ſhalt not *leave* the beaſt under his burden, but ſhalt aſſiſt him in raiſing it up again, and then) עזב תעזב עמו *thou ſhalt* ſurely leave *it with him*. (Comp. Deut. xxii. 4.) Neh. iii. 8. ויעזבו *They* left (i. e. intermitted building) *Jeruſalem to the broad wall*. So the LXX. *κατελιπον*, and Vulg. dimiſerunt. See *Pole* Synopſ. in Loc. Comp. Neh. iii. 34. or iv. 2. היעזבו להם Will they let *them* alone? So Vulg. Num *dimittent* eos gentes? Will *the Gentiles* let *them* alone? In Niph. *To be left, forſaken*. Pſ. xxxvii. 25. & al.

II. *To let go, let looſe*. Job x. 1. אעזבה עלי שיחי I will let looſe *my meditation upon me*, i. e. I will give it full vent. So as a Participle paoul עזוב *He who is let go free*, as oppoſed to עצור *him who is ſhut up*. 1 K. xiv. 10. xxi. 21. See *Scott*'s Note on Job.

III. As a N. maſc. plur. in Reg. עזבוני *Market-places, warehouſes*, or

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* *Pliny* enumerating the ſpecies of eagles, Nat. Hiſt. Lib X. cap. 3. mentions firſt "*Melanaëtos à Græcis dicta, eademque* Valeria, *minima magnitudine,* viribus præcipua, *colori nigricans,* the kind called from the Greeks Melanaëtos, or the black eagle, and alſo *Valeria*, the leaſt in ſize, but *chief in ſtrength*, of a blackiſh colour."

*repoſitories*, where goods are *left* for ſale. The LXX. generally render it by *αγορα a market-place*, and probably theſe עזבונים nearly reſembled the modern *Bazars* in the eaſtern countries, which, ſays Dr. *Ruſſell* *, "are properly *long, covered, narrow ſtreets*, on each ſide of which are a number of ſmall ſhops, juſt ſufficient to hold the tradeſman (and perhaps one or two more) with all the commodities he deals in about him, the buyer being obliged to ſtand without. Each ſeparate branch of buſineſs has a ſeparate *Bazar allotted them*." Ezek. xxvii. 12. *Tarſhiſh (was) thy mart for the abundance of all riches in ſilver, iron, tin, and lead*, נתנו עזבוניך *(which) they put* (*in*) *thy* warehouſes. That the Particle ב *in* is to be underſtood here, and at the 14th ver. before עזבוניך is evident from ver. 16, 19, where it is expreſſed. Ver. 33. בצאת עזבוניך *When thy* Bazars (i. e. the contents of them) *went out from the ſeas, thou filledſt many people*, &c.

### עזק

I. *To ſurround with a fence, fence round.* So the LXX. *φραγμον ϖεριηθηκα*, and Vulg. ſepivit. occ. Iſa. v. 2. Their vineyards in Syria and Judea are ſtill *fenced* not only with *living hedges*, but ſometimes with *ſtone walls*. See *Obſervations on divers Paſſages*, &c: Vol. I. p. 452, &c. 456, &c.

II. Chald. As a N. fem. in Reg. עזקת *A ring which ſurrounds* the finger. So LXX. δακτυλιῳ, and Vulg. annulo. occ. Dan. vi. 17.

Der. *Huſk*.

### עזר

I. In Kal, *To help, aid, aſſiſt*. Gen. xlix. 25. Deut. xxxii. 38. & al. freq. In Hiph. The ſame. occ. 2 Chron. xxviii. 23. In Niph. *To be holpen, aſſiſted*. Pſ. xxviii. 7. & al. As a N. עזר *Help, aid*. Gen. ii. 18. Deut. xxxiii. 26. & al. freq. Fem. עזרה Nearly the ſame, *Help, aſſiſtance*. Jud. v. 23. Iſa. x. 3.

II. As a N. fem. עזרה is mentioned as ſomething belonging to Solomon's temple, 2 Chron. iv. 9. *And he* (*Solomon*) *made the court of the prieſts and the great* עזרה, *and doors to the* עזרה, *and he overlaid their doors*, i. e. both the doors of the prieſt's court, and of the עזרה, *with braſs*. 2 Chron. vi. 13. *For Solomon had made a ſcaffold of braſs, and had placed it in the midſt of the* עזרה, *and upon it* עמד *he was, and kneeled down upon his knees*, &c. But by ver. 12, and 1 K. viii. 22, Solomon was now *before the altar of the Lord*, and conſequently *in the court of the prieſts*, and therefore if עזרה means the ſame in the former as in the latter paſſage of 2 Chron. it cannot in that ſignify the *great court of the people*. In both texts it ſeems rather to denote, according to Dr. *Taylor* in his *Hebrew Concordance*, "*a ſquare work raiſed above the pavement*, with a parapet round about it, and a door in the parapet, before the altar of burnt-offerings," and appears to have it's name from the *help* it afforded the king in being ſeen and heard by all the congregation of Iſrael when he uttered his admirable prayer; q. d. *a lift*.

III. As a N. fem. עזרה *A ſettle* or *inbenching* in the altar of burnt-offerings. There were three of theſe *inbenchings*, upon the uppermoſt of which the prieſts ſtood to ſacrifice, and they were each called עזרה from the *aſſiſtance* or *eaſe* they afforded the prieſts in performing the ſeveral parts of their office. † q. d. *An eaſement*. occ. Ezek. xliii. 14, 17, 20. xlv. 19.

From this root is, perhaps, derived *Æſar*, the Etruſcan name for God according to *Suetonius* in Octav. cap. 97.

### עט

I. Kal, Tranſitively, *To move, remove*, or *caſt away with quickneſs* or *impetuoſity, to*

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* Nat. Hiſt. of *Aleppo*, p. 5, 6.

† See *Prideaux* Connect. Pt. I. Book 3. p. 140, &c. 8vo edit. *Villalpand*. Templ. in *Walton* Polyglott. p. 16. *Pole* Synopſ. in Ezek. xliii. 14. and *Calmet* in ALTAR OF BURNT-OFFERINGS.

*hurry away.* As a Participle Benoni in Kal. occ. Iſa. xxii. 17; where the LXX. αφελει *ſhall take away,* but this is too weak a word; and obſerve that in this text עטה is a N. fem. q. d. *(with) a hurrying away,* as the preceding טלטלה.

II. In Kal, with אל following, *To ruſh violently* or *impetuouſly upon, to fly upon,* involare, as upon ſpoil. occ. 1 Sam. xv. 19. xiv. 32. (according to the *Complutenſian* and marginal reading). So LXX. in 1 Sam. xv. 19. ὥρμησας *thou didſt ruſh.*

III. In Kal, with ב following, *To fly upon* with inſults and contumely. occ. 1 Sam. xxv. 14; where *Aquila,* ωτρύνθη *he was ſterred up.*

Hence, perhaps, Saxon hƿettan to excite, whence Eng. *to whet,* alſo Saxon hƿit, whence Eng. *white,* the moſt vivid of all colours.

IV. As a N. עט *A pen for writing,* made, according to the practice ſtill continued in the Eaſt, of a reed*, and ſo called, becauſe it *ruſhes,* as it were, *on* the paper, parchment, or &c. on which it writes. occ. Pſ. xlv. 2. (where LXX. καλαμος, and Vulg. calamus, *a reed.*) Jer. viii. 8. Alſo, *A pen* or *graver* of iron for the ſame reaſon. occ. Job xix. 24. Jer. xvii. 1.

V. As a N. עיט A general name for *rapacious birds,* from the *impetuoſity* with which they *ruſh* on their prey. occ. Gen. xv. 11. Job xxviii. 7. Iſa. xviii. 6. xlvi. 11. Ezek. xxxix. 4. Comp. Job ix. 6. Hab. i. 8. Hence Greek Αετος or Αιετος *An eagle.* Alſo, *A ravenous wild beaſt.* occ. Jer. xii. 9. Comp. under צבע III.

## עטא See under יעט II.

## עטה

With a radical, but mutable or omiſſible, ה.

I. *To throw,* or *wrap* as a garment over one. See Jer. xliii. 12. Pſ. civ. 2. cix. 19. 1 Sam. xxviii. 14. והוא עטה מעיל *And he has* wrapt. *(over him) an upper garment.* As a N. or Participle fem. עטיה *Wrapt up, veiled,* So LXX. περιβαλλομενη. occ. Cant. i. 7. Of a ſword, מעטה *Wrapt up* or *covered,* as with the ſcabbard. occ. Ezek. xxi. 15.

II. Conſtrued with על, *To put a covering upon, to cover.* Lev. xiii. 45. *The leper* על שפם יעטה ſhall cover *the upper lip*; for in the leproſy the breath is exceſſively offenſive, and perhaps infectious; from the former circumſtance the Syrians call it רוח אריא *the lion's breath,* becauſe theſe animals likewiſe have a very ſtinking breath†. *Covering the upper lip* was alſo a cuſtom of *mourners.* See Ezek. xxiv. 17, 22. Mica. iii. 7.

III. Spoken of rain, *To overſpread, cover.* occ. Pſ. lxxxiv. 7. *The rain* covereth *the pools* or *reſervoirs.* Comp. Iſa. xi. 9. Hab. ii. 14.

IV. *To wrap over* one, as it were, *to cover* oneſelf *with,* as ſhame. Pſ. lxxi. 13. cix. 29. (comp. Pſ. lxxxix. 46.)—Zeal Iſa. lix. 17. Alſo, In Kal and Hiph. *To wrap over* another, and ſo *cover* him *with,* as a robe, &c.—a robe of righteouſneſs, Iſa. lxi. 10. —ſhame, Pſ. lxxxix, 46.

The above cited paſſages are all in which this Root occurs.

## עטן

Occurs not as a V. and the ideal meaning is uncertain, but as a N. maſc. plur. עטיני *The bowels, inteſtines.* Once, Job. xxi. 24. עטיניו *His* bowels or inteſtines *are full of,* or *abound with,* חלב *fat.* So the LXX. Τα δε εγκατα αυτȣ πληρη ϛεατος, and Vulg. *viſcera ejus* plena ſunt adipe. Conſult *Bochart,* Vol. II. 457, 8. From comparing this N. עטיני with שעטנז (which ſee among the Pluriliterals in ש) I am apt to ſuſpect that the ideal meaning of the root is *to involve, inweave,* or the like, and that the *inteſtines* are hence denominated on account of their various *involutions.*

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* Comp. under חרט I. and ſee *Obſervations on divers Paſſages,* Vol. II. p. 175. *Hanway's* Travels, Vol. I. p. 317. and *Niebuhr,* Voyage en Arabie, Tom. I. p. 118.

† See *Michaelis's* Recueil de Queſtions, p. 72. Note.

## עטף

I. *To obſcure*, *cover*, *cloak*, *hide*; or in a paſſive ſenſe, *To be obſcured*, *covered*, *hidden*. Job xxiii. 9. Pſ. lxv. 14. lxxiii. 6. As a N. fem. plur. מעטפות, rendered *mantles*, but might rather, I think, have been tranſlated *mufflers*; for it ſeems to mean what the Turks call *murlins*, of which lady *M. W. Montague*, Letter XXIX. Vol. II. p. 17, ſpeaks thus: "No woman, of what rank ſoever, is permitted to go into the ſtreets without two *murlins*, one that *covers her face* all but her eyes, and another that *hides the whole dreſs of her head*, and hangs half way down her back." occ. Iſa. iii. 22. Comp. *Niebuhr* Voyage, Tom. I. p. 133, 134.

II. In Kal and Hith. *To be obſcured*, *darkened*, *covered*, that is, *to be in extreme weakneſs*, *grief*, or *affliction*, *to faint* or *fail through ſorrow* and *miſery*. Lam. ii. 11, 19. Pſ. lxi. 3. cii. 1. lxxvii. 4. cvii. 5. & al. As *Light* is in ſcripture often uſed for *joy* and *alacrity*, ſo *Darkneſs* ſignifies *faintneſs*, *ſorrow*, and *affliction*. See inter al. Pſ. cxii. 4. Iſa. v. 30. Lam. iii. 2. Amos v. 18. and under חשך II.

III. In Hiph. *To be weak*, *faint*, *dull*, *lifeleſs*. occ. Gen. xxx. 42. As a participial N. maſc. plur. עטפים *Weak*, *faint*. occ. Gen. xxx. 42. See *Bochart*, Vol. II. 513, 514.

## עטר

I. In Kal and Hiph. *To encompaſs*, *ſurround*. occ. 1 Sam. xxiii. 26. Pſ. v. 13. lxv. 12. ciii. 4. But theſe two laſt texts ſhould perhaps be rather referred to the following ſenſe.

II. As a N. fem. עטרה in Reg. עטרת *A circle* or *fillet* of gold worn by princes. See 2 Sam. xii. 30. 1 Chron. xx. 2. Eſth. viii. 15. Job xix. 9. Can. iii. 11. Ezek. xxi. 26, or 31; where it is diſtinguiſhed from the מצנפת or *turband*; and both are there mentioned as *royal* ornaments. So Mr. *Hanway*, in his Hiſtory of *Nadir Shah*, p. 191, among the preſents made by that Prince to the Great *Moghol*, mentions a crown, a bracelet, *a fillet*, (this, ſays he, in a note, they call *Sirpeach*, *which is wore round the turband*) and a girdle, richly ſet with diamonds. Hence as a V. in Kal and Hiph. *To crown*, *encompaſs* the head *with a crown*. See Pſ. viii. 6. Iſa. xxiii. 8. Cant. iii. 11; in which laſt paſſage it denotes the *crown* worn by the Jewiſh *bridegroom* at his marriage. The * ancient ceremony of *crowning* the contracting parties at their *marriage* is ſtill obſerved in the Greek church. This Mr. *Harmer* † has obſerved concerning thoſe of that communion in Egypt; to which we may add from Dr. *King*'s Rites, &c. of the *Greek* church in Ruſſia. "The ſecond ceremony, which is properly *the marriage*, is called the office of *matrimonial coronation*, from a ſingular circumſtance in it, that of *crowning* the parties. Formerly theſe *crowns* were garlands made of flowers or ſhrubs, but now there are generally in all churches *crowns of ſilver* kept for that purpoſe." So in the marriages of the *Maronites* in Syria, "after a ſhort ſervice the biſhop puts a *crown* firſt on the bridegroom's head, after which the bride, bride's man and maid *are crowned* in the ſame mannner." ‡

The LXX. generally render the N. by *Στεφανος a crown*, and the V. by *ϛεφανοω to crown*.

## עטש

Occurs not as a V. in Heb. but in Arabic the cognate root עטס ſignifies *to ſneeze*. As a N. fem. plur. in Reg. עטישתי *Sneezings* or *neeſings*. So the LXX. and *Aquila* *ϖταρμος*, and Vulg. Sternutatio. Once, Job xli. 9.

The Heb. עטש, like the Lat. *ſternuo*, *ſternuto*, and the Eng. *ſneeze*, ſeems to be a word formed from the ſound.

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* See *Suicer*'s Theſaurus in Στεφανος I.

† In *Outlines of a New Commentary on Solomon's Song*, p. 7.

‡ Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 127.

### עיף See under יעף.

### עכם

I. *To confine, fetter.* So in Arabic the V. ſignifies *To bind* or *confine,* as with a rope, and as a N. is applied to *the rope, which from the mouth* or *neck of a camel is tied to his fore-foot,* in order to tame and break him. See *Caſtell.* occ. Prov. vii. 22, as a Participle paoul, the ו being omitted, as it frequently is; וכעכס אל מוסר אויל *And as* the fettered *fool goeth to correction*; who by the violence of his luſt is *dragged,* as it were, to deſtruction, againſt his better mind.

II. As a N. maſc. plur. עכסים *Ornamental fetters* or *ſhackles* worn by the Jewiſh women. occ. Iſa. iii. 18. So *Pliny,* Nat. Hiſt. Lib. XXXIII. cap. 12. mentions the Compedes or *Fetters* of ſilver, which, he ſays, were worn by *women* of the lower ranks, i. e. among the *Romans. Niebuhr** ſpeaks of the *great rings* (les grands anneaux) which the common and dancing *women* in *Egypt,* and an *Arabian woman* of the deſert, wore round their *legs.* Dr. *Shaw,* Travels, p. 241, mentions the *ſhackles* or *tinkling ornaments of their feet* (as our tranſtation renders עכסים) as part of the conſtant dreſs of the *Mooriſh women*; and *Stewart,* in his journey to *Mequinez,* ſays that the *Mooriſh women* in thoſe parts have *bracelets* about their arms and *legs.* "*Rauwolff* tells us that the *Arab women* whom he ſaw in his going down the Euphrates, wore *rings about their legs* and hands, and ſometimes a good many together, which, in their *ſtepping, ſlipped up and down, and ſo made a great noiſe.*—Sir *John Chardin* ſays, that in *Perſia* and *Arabia*—they wear *rings* about their ancles, *which are full of little bells.* Children and young girls take a particular pleaſure in giving them motion; *with this view they walk quick* †." Will not the circumſtances here mentioned well illuſtrate Iſa. iii. 16, the only remaining paſſage where the root occurs? *The daughters of Sion*—ברגליהם תעכסנה make a tinkling *with their feet* (Eng. Tranſlat.) or, more ſtrictly, ſhake or move their ſhackles *on their legs*; the meaning of the V. in this text being taken from the N. LXX. τοις ποσιν—παιζουσι ſporting or dancing *with their feet.*

### עכר

In Kal, *To trouble, diſturb, put into agitation* or *commotion.* Gen. xxxiv. 30. Joſh. vi. 17. vii. 25. In Niph. *To be troubled, ſtirred up.* Pſ. xxxix. 3. As a N. fem. נעכרת *Trouble, diſturbance.* So Vulg. Conturbatio. occ. Prov. xv. 6.

### על See under עלה

### עלא

Chald. I. As a Particle from Heb. על, *Over.* occ. Dan vi. 2.

II. As a N. עלא *An occaſion.* See under עלה XIX.

### עלג

*To ſtammer* or *ſtutter.* It occurs not as a V: but as a participial N. maſc. plur. עלגים *Stammerers, ſtutterers.* So the LXX. ψελλιζουσι, and Vulg. balborum. Once, Iſa. xxxii. 4.

### עלה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To aſcend, mount upwards, to go* or *come up,* in almoſt any manner. See inter al. Gen. ii. 6. xl. 10. xlix. 4. Amos vii. 1. 1 K. xxii. 35. Jer. viii. 22. Prov. xxi. 22. Gen. xix. 28. Ezek. xi. 24. Exod. xvi. 14.

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* Voyage en Arabie, Tom. I. p. 133, 148, 194.

† *Harmer*'s Obſervations on divers Paſſages, &c. Vol. II. p. 385. And for further ſatisfaction the reader may conſult *Calmet*'s Dictionary in PERISCELIDES, *Complete Syſt. of Geography,* Vol. II. p. 175, col. 1. p. 304, col. 1. p. 330, col. 1. and p. 331, col. 2.

The expreſſion of עלה going up *to one's bed*, Gen. xlix. 4. 2 K. i. 4, 16. Pſ. cxxxii. 3, may be illuſtrated by what Dr. *Shaw* ſays of the *Mooriſh* houſes in *Barbary*, Travels, p. 209, 10, where, after having obſerved that their chambers are ſpacious, of the ſame length with the ſquare court, on the ſides of which they are built, he adds, "At one end of each chamber there is a little gallery *raiſed* three, four, or five feet *above the floor*, with a balluſtrade in the front of it, *with a few ſteps* likewiſe *leading up to it*. Here they place their *beds*; a ſituation frequently alluded to in the H. Scriptures, which may likewiſe illuſtrate the circumſtance of Hezekiah's *turning his face, when he prayed, towards the wall*, (i. e. from his attendants) 2 K. xx. 2. Iſa. xxxviii. 2; that the fervency of his devotion might be the leſs taken notice of and obſerved. The like is related of Ahab, (1 K. xxi. 4.) though probably [he did thus] not upon a religious account, but in order to conceal from his attendants the anguiſh he was in for his late diſappointment."

עלות על ל To aſcend *upon the heart*, i. e. to come *into the mind*; the heart being conſidered as the ſeat of the underſtanding and affections. Iſa. lxv. 17. Jer. iii. 16. Comp. under לב I.

In Niph. *To go up* or *away*. 2 Sam. ii. 27. Alſo, *To be exalted, elevated, raiſed up*. Pſ. xlvii. 10. xcvii. 9. In Hiph. *To cauſe to aſcend, to bring* or *carry up*. Gen. l. 24, 25. & al. freq. In Hith. *To raiſe* or *lift up oneſelf*. Jer. li. 3. As a N. על *High, exalted, the high one*. Hoſ. xi. 7. So as a N. Chald. עליא. Dan. iii. 26, 32. & al. As a N. fem. in Reg. עלת *An aſcent*. 1 K. x. 5. Comp. Ezek. xl. 26. As a N. מעל *A lifting up*, as of the hands. occ. Neh. viii. 6. Comp. under ידה V. 1. As a N. מעלה *A going up, aſcent*. Joſh. x. 10. xviii. 17. & al. למעלה Spoken of the voice, *To a high* or *raiſed* pitch. 2 Chron. xx. 19. Comp. 1 Chron. xv. 16. Hence perhaps in the title of Pſ. cxxi. שיר למעלות. *A ſong for Elevations*, and in thoſe of many other pſalms שיר מעלות mean a ſong to be ſung with the *higheſt elevations* of voice and muſic. Fem. plur. מעלות *Steps* or *ſtairs* for aſcending. 1 K. x. 19, 20. 2 K. ix. 13. & al. Alſo, *Degrees, marks*, or *lines*, one *above* another, wnich, by means of a gnomon, intercepting the ſolar light, or caſting a ſhadow, determine the hight of the ſun, and conſequently the time of day. Thus it occurs repeatedly in 2 K. xx. 9, 10, 11. Iſa. xxxviii. 8, which paſſages the reader will pleaſe to peruſe very attentively in the Hebrew, and then obſerve, 1ſt. That the שמש or *ſolar light's going backwards*, Iſa. xxxviii. 9, is equivalent to the *ſhadow's going backward*, 2 K. for the latter depends upon the former, and on a dial the light is exactly defined by the ſhadow. 2dly. That the *dial* or *horological inſtrument* here referred to was not an horizontal, but probably a *vertical* dial, on which kind of dial the ſhadow *deſcends* (which is expreſſed in 2 K. by הלך *going on*, נטה *declining*, and ירד *going down*) from ſun-riſe till noon; therefore, 3dly, That the *miracle* of the light's or ſhadow's שב *going backward*, or in the contrary direction to *going down*, i. e. their *aſcending*, muſt have been in the forenoon; and 4thly, That though we cannot exactly determine how much time was marked by *ten* מעלות, yet it could not be more than ſix hours, or the time from ſun-riſing to noon; hence, 5thly, That it ſeems not improbable that *each* מעלה might mark *half an hour of time*; and conſequently the *ten* מעלות, *five hours*; ſince on this ſuppoſition the miracle would be the more obſervable; and accordingly we may remark in the 6th place, That it was obſerved at Babylon, (2 Chron. xxxii. 31; where בארץ ſhould have been rendered, *in the earth*;) and that if it was about eleven in the morning at Jeruſalem, when the *ſun* or *ſhadow* began to go back, it muſt have been nearly noon at Babylon, which circumſtance would make the miracle at this latter city ſtill more obvious and ſtriking; 7thly, That the obſervation of this miraculous *retroceſſion of the ſolar light* was not confined to Jeruſalem and Babylon, it was alſo taken notice of in Egypt; for "the Egyptians and their prieſts told *Herodotus*, that from the reign of their firſt king to that of *Sethon*, the ſun had *riſen four times* in an unuſual manner; that he had *twice riſen* where he now ſets, and had *twice ſet* where he now riſes." Εν τοινυν τουτῳ τῳ χρονῳ τετρακις ελεγον εξ ηθεων τον ἡλιον ανατειλαι· ενθα τε νυν καταδυεται, ενθευτεν δις επαντειλαι· και ενθεν νυν αντελλει, ενθαυτα δις καταβηναι. Lib. II. cap. 142. It muſt be confeſſed, that in the *expreſſions* of *Herodotus*, in this paſſage, there ſeem to be inextricable difficulties whether owing to the obſcure account of the Egyptians themſelves, or to the hiſtorian's miſunderſtanding it, or to both theſe cauſes; or, which ſeems moſt probable, as well as moſt honourable to this great hiſtorian, to the corruption of his text. But ſtill, in this relation of *Herodotus*, confuſed as it is, we may plainly perceive the traditionary traces of *the two miracles* recorded in Joſh. x. 12, 13, and in 2 K. xx. In the former, though the ſun would not indeed appear to the people of Egypt to *riſe* in the *Weſt*, yet he would ſeem to them to *remain* there a whole day. (Comp. under דמה V. and חצה I.) In the latter miracle, *as above explained*, the ſun would really appear to the Egyptians *to ſet* in the *Eaſt* for ſome minutes; ſince Egypt is ſomewhat to the weſtward of Judea. On the contrary, at *Pekin* in *China*, the apparent retroceſſion of the ſun would not begin till about half an hour after four in the afternoon, and conſequently to the inhabitants of that city he would not appear to ſet at all, but only to lengthen the day five hours. Now there is a ſurpriſing fact recorded in the *Chineſe* annals to have happened ſome time within the reign of *Yau*, their ſeventh monarch from *Fohi*, in words to this effect, *that the ſun did not go down during the ſpace of ten days.* Thus *The Modern Univerſal Hiſtory*, Vol. VIII. p. 358; 8vo. where the learned authors ſay, "the time of this *Yau* correſponds with that of *Joſhua*; this therefore ſeems an account of the miraculous ſolſtice which happened at his command." But I muſt own I give very little credit, for reaſons too long to be here particularly ſtated, to *Chineſe Chronology*, and would rather refer the ſurprizing fact juſt mentioned to the miracle in the time of *Hezekiah*; becauſe by *that* the *day* would have been really lengthened to the Chineſe, not indeed ten times, but *ten degrees*, whereas it appears to me, that to them the *night* would be doubled by the miraculous ſolſtice in Joſhua's time. For if the *ſolar light* was then as I apprehend, juſt going off from *Gibeon*, when he commanded it to ſtop, it muſt have been gone off from *Pekin* in *China* about five hours and a half, and if it miraculouſly ſtaid upon *Gibeon* about a whole day, there muſt have been the additional ſpace of a day (or night) before it roſe to *Pekin*. Laſtly, Let it be obſerved, that by the שמש or *ſolar light*'s miraculouſly ſhifting backward *ten degrees* to the *Eaſt*, the *earth* muſt *roll back* as many degrees to the *Weſt*; ſince as the שמש or circle of interſection of light and darkneſs was moving eaſtward the light would become moſt rarefied at the eaſtern, inſtead of being ſo, as uſual, at the weſtern edge of the earth, and * conſequently the ſpirit would now ruſh in at the ſaid eaſtern edge, and turn the earth from Eaſt to Weſt, contrary to its uſual rotation.

II. As a N. fem. עולה and עלה, plur. עולות, עלות, and עלת *A burnt-offering*, which *aſcends* in flame and ſmoke. See Gen. viii. 20. xxii. 2, 13. Exod. xxxii. 6. Lev. xvii. 8, & al. Jud. xi. 31, *And it ſhall be, that whoſoever cometh out from the doors of my houſe to meet me, on my returning*

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* See Mr. *Spearman*'s Enquiry after Philoſophy and Theology, chap. 2.

*in peace from the children of Ammon, ſhall ſurely be Jehovah's,* והעליתיהו עולה *and* I will offer (to) him (Jehovah namely) a burnt-offering. Here are two parts in Jepthah's vow (נדר as it is called, ver. 30.) 1ſt. That what *perſon* ſoever met him ſhould be Jehovah's, i. e. dedicated for ever to his ſervice, as Hannah devoted Samuel before he was conceived in the womb, 1 Sam. i. 11. (comp. Lev. xxvii. 1, &c.) And 2dly, That he himſelf would offer a burnt-offering *to Jehovah.* Unclean beaſts, and much more human ſacrifices, were an *abomination* to Jehovah; therefore Jephthah *could* not intend to vow either of theſe; and if he had, ſurely the prieſts would not have offered them. Such a vow would have been to the laſt degree wicked and abſurd, and next to impoſſible to have been performed. But העליתיהו עולה, ſays Jephthah; had he meant, as tranſlated, *I will offer it up* for *a burnt-offering*, ל, *for*, ought to have been prefixed to עולה; but this was not his deſign. העליתיהו ſignifies, *I will offer* to *him*, i. e. to *Jehovah*, juſt before mentioned; and הו is here uſed for לו *to him*, as ו for לו in דברו *to ſpeak* to *him*, Gen. xxxvii. 4; in יעדו *he had appointed* to *him*, 2 Sam. xx. 5; והצדקתיו *and I would do* to *him juſtice*, 2 Sam. xv. 4; ונתתיו *I will give* to *him*, Ezek. xxi. 27, or 32; ſo נו in יבאנו *will come* to *him*, Prov. xxviii. 22; and in וישבהו דבר, 1 K. xx. 9, *And they brought* (to) him word *again*, the conſtruction is exactly parallel to that in Jud. xi. 31. But for further ſatisfaction on the conſtruction of this text, I muſt beg leave to refer to Mr. *Bate*'s Crit. Heb in ו. p. 162, and to Dr. *Randolph*'s Sermon before the Univerſity of Oxford, entitled, *Jephthah's Vow Conſidered.*

Chald. As a N. fem. plur. עלון *Burnt-offerings.* occ. Ezra. vi. 9.

III. As a N. עלי *A peſtle*, which by being *moved up* and then let down, brays things in a mortar. So *Aquila* and *Theodotion*, Ὑπερῳ, and Vulg. Pilo. occ Prov. xxvii. 22.

IV. As a N. fem. עליה, in Reg. עלית *A higher room* or *apartment*, *an upper chamber.* So LXX. ὑπερωον. 2 Sam. xviii. 33. or xix. 1. ויעל על עלית השער *And he went up to* the upper chamber *of* or *over the gate.* 1 K. xvii. 19. ויעלהו אל עליה *And he brought him up to* the (upper) chamber. Theſe texts clearly prove the meaning of the N. to be *an upper chamber.* And though 2 Sam. xix. 1. and, perhaps 2 K. iv. 10, 11, affords us an inſtance of what the Arabs ſtill call an *Oleah*, (עליה) yet I cannot think with Dr. *Shaw*, Travels, p. 214, that "we may ſuppoſe the Heb. עליה to be a ſtructure of the like contrivance," *ſo as to include the ſmaller houſes*, which are ſometimes in the Eaſt annexed to the larger, and which alſo the Arabs call an *Oleah.*

The mention of the עליות or *upper chambers*, in Jer. xxii. 13, is peculiarly proper; ſince we may ſuppoſe that the principal rooms anciently in Judea were *thoſe above*, as they are to this day at *Aleppo*, the ground floor being chiefly made uſe of for their horſes and ſervants *.

In Pſ. civ. 3, 13, God's עליות or *chambers* are *the clouds*, in which he was ſometimes pleaſed to make himſelf viſible to man. See Exod. xiii. 21. xiv. 24. xix. 16. Deut. iv. 11. Comp. מעלות Amos ix 6.

V. As a N. עליון *Upper, high, higher, higheſt, ſuperiour, ſupreme.* Gen. xiv. 18. xix. 20. xl. 17. Deut. xxviii. 1. As עליון *The high one* or *higheſt*, was a title given by believers to Jehovah, ſo the Heathen aſcribed the ſame to their falſe Gods. Thus the *Phenicians* (as *Philo Biblius* informs us from *Sanchoniathon)* called one of their Gods Ελιυν (עליון) Ὑψιστος, *The moſt high*; and from them the *Carthaginians* ſtyled their Gods and Godeſſes, *Alonim*, and *Alonuth*, that is, עליונים and עליונות, as we find them addreſſed in the *Punic* verſes of *Plautus*'s Pœnulus, Act. V. Scen. 1, which the reader may ſee well explained by the learned *Bochart*, Vol. I. 721. & ſeq.

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* See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 4. and *Obſervations on divers Paſſages*, &c. Vol. I. p. 174. So *Busbequius*, ſpeaking of the houſe he had hired at *Conſtantinople*, Epiſt. III. p. 150. Pars ſuperior—ſola habitatur—*Pars inferior equorum ſtabulationi deſtinata eſt. The upper part alone is inhabited*; the lower is allotted for the horſes' ſtabling."

VI. As a N. fem. (of the like form as תחתית) עלית, plur. עליות *Upper, ſuperiour*, occ. Joſh. xv. 19. Jud. i. 15.

VII. As a N. maſc. עלה, Plur. in Reg. עלי *A leaf* or *twig*, which *aſcends* or *ſhoots* from a tree. See Gen. viii. 11. Lev. xxvi. 36. Job xiii. 25. Neh. viii. 15. Comp. Gen. xl. 10. Amos vii. 1.

VIII. As a N. fem. תעלה *A place where water may aſcend* or *riſe*, *a place to hold water*, *a trench*, *canal*, *water-courſe* *. 1 K. xviii. 32. xxxv. 38. 2 K. xviii. 17. Job xxxviii. 25. Alſo, *A raiſing up*, *healing*. occ. Jer. xxx. 13. xlvi. 11.

IX. As Ns. עול and על *A yoke*, which *aſcends* or *is put upon* the neck of a beaſt. See Num. xix. 2. Figuratively, *A yoke of ſervitude*, *ſlavery*, or *ſubmiſſion*. Lev. xxvi. 13. 1 K. xii. 4, 9, 10, 11, 14.—of *dominion* or *tyranny*, Gen. xxvii. 40. Iſa. x. 27. Hence

X. As a N. עול, fem. עולה *Oppreſſion*, *injuſtice*, *iniquity*. Lev. xix. 15. Deut. xxv. 16. xxxii. 4. 2 Sam. iii. 34. As a N. עויל *Unjuſt*, *oppreſſive*. Job. xvi. 11. עול is once uſed as a V. in this view, *To oppreſs*, q. d. *To yoke*. Iſa. xxvi. 10. Comp. Pſ. lxxi. 4. Or do not theſe words rather denote *Uppiſhneſs*, *inſolence*, *arrogance*, *overbearing?* See Job vi. 29, 30. xxxvi. 33.

XI. As a N. יעל, plur. יעלים, *The Ibex* or *Rock Goat*, a ſpecies of *wild goat*, ſo called from the wonderful manner in which they *mount* to the top of the higheſt rocks; to which quality the ſacred writers allude, in the three paſſages wherein the word occurs. 1 Sam. xxiv. 3. Pſ. civ. 18. Job xxxix. 1; and to this natural hiſtorians bear abundant witneſs. *Johnſton* (Hiſt. Nat. De Quadruped. p. 53.) ſays †. "It is certain there is no crag of the mountains ſo *high*, *prominent*, or *ſteep*, but this animal will *mount* it in a number of *leaps*, provided only it be rough, and have protuberances large enough to receive it's hoofs in leaping." So *Buffon*, Hiſt. Nat. Tom. X. p. 281, after obſerving that the *Bouquetin* or *Rock-Goat*, and the *Chamois*, greatly reſemble each other, adds, "But the *Rock-Goat*, as being more nimble and ſtrong, *mounts to the very top* (s'eleve juſqu' au ſommet) of the higheſt mountains; whereas the *Chamois* inhabits only the ſecond ſtage. ‡"

As a N. fem. in Reg. יעלת *The female Ibex*. occ. Prov. v. 19; where a man's wife is compared to this animal, not on account of it's *beauty*, (to which indeed it ſeems to have ‖ no pretenſions) but of its חן or *affection* for it's mate.

XII. As a N. מעיל *A garment* that goes *above* or *over* the reſt, *an upper garment*, *a robe*, q. d. *a ſur-tout*. Exod. xxviii. 4. 1 Sam. xv. 27. & al. freq. The High Prieſt's מעיל is thus deſcribed by *Joſephus*, who could hardly be ignorant of it's form, Ant. Lib. III. cap. 7. § 4. Ποδηρης δ' εστι και ὑτος —ȣκ εκ δυοιν περιτμηματων, ὡστε ῥαπτος επι των ωμων ειναι, και των παρα πλευραν· φαρσος δ' ἑν επιμηκες ὑφασμενον—This alſo reaches down to the feet (i. e. as well as thoſe of the inferiour prieſts before deſcribed)—it is not made of two diſtinct pieces, ſewed together at the ſhoulders and ſides, but is one entire long garment, woven throughout." As a N. מעל The ſame. Job. i. 20. ii. 12.

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* From this N. may be deduced the *Cicero*'s Family name *Tullius*, "which in old language (according to Pompeius Feſtus in *Tullius*) ſignified *flowing ſtreams* or *ducts of water*, and was derived therefore probably from their ancient ſituation, at the *confluence* of the two rivers." *Middleton*'s Life of Cicero, Vol. I. p. 6. 4to.

† "*Nulla certè montium rupes tàm* alta, edita, *aut* præceps *eſt, quam non ſaltibus aliquot* ſuperet; *ſi modò aſpera ſit, & ſpatia tanta promineant, quanta ſalientis ungulas excipore, poſſint*."

‡ See alſo *Bochart*, Vol. II. 915. & ſeq. *Pliny*, Nat. Hiſt. Lib. VIII. cap. 53. *Johnſton*, ut ſup. and *Scheuchzer*'s Phyſica Sacra on 1 Sam. xxiv. 3.

‖ See *Scheuchzer*, Tab. CCCXCVII. and *Michaelis* Recueil de Queſtions, p. 152, &c.

XIII. *To bring up*, ſpoken of female animals with regard to their young, *to nurſe, ſuckle.* As a Participle fem. plur. עלות. Gen. xxxiii. 13. 1 Sam. v. 7, 10. Pſ. lxxviii. 71. Iſa. xl. 11. See *Bochart*, Vol. II. 298. As a N. עול *A ſuckling*, either as *brought up by*, or frequently *aſcending to* the breaſt of the mother. Iſa. xlix. 15. xlv. 20. As a N. maſc. plur עוילים *Sucklings, little ones.* Job xix. 18. xxi. 11.

Hence Latin *alo* to nouriſh, whence Eng. *aliment*, &c. and perhaps Greek Γαλα milk; Γ being ſubſtituted for ע.

XIV. As a Particle על.

1. *Upon*, Gen. i. 2. Lev. xvi. 21. So Dan. iv. 26, 29. according to the * eaſtern cuſtom of walking *on the flat roof* of their houſes.
2. *Above*, Gen. i. 20.
3. *Upon*, *of*, *concerning*. 1 K. iv. 33.
4. *On account of*, *for the ſake of*. Gen. xxvi. 7. Lev. iv. 3. Lam. v. 17.
5. Before a V. *Therefore*, *becauſe*. Gen. xli. 32. Iſa. liii. 9.
6. *Againſt*. Num. xiv. 2. Jer. xi. 19.
7. *Over*, *beyond*, *more than*. Gen. xlviii. 22. Eccleſ. i. 16.
8. *Beſides*, *over and above*. Gen. xxxi. 50.
9. *At*, *near*. Gen. xvi. 7.
10. *To*, *unto*. Gen. xxxviii. 12. 2 K. xxv. 20.
11. *Towards*. Gen. xix. 16. xxiv. 49.
12. *According to*, *by*. Exod. vi. 26. Joſh. ii. 9.
13. *With*, *together with*. Gen. xxxii. 12. Exod. xxxv. 22.
14. *For*, *inſtead of*. Lev. xvii. 11. Num. xxi. 8, 9.

As a Particle עלי is uſed in nearly the ſame ſenſes, but not ſo frequently, as על.

XV. With מ prefixed, מעל

1. *From upon*, *from*. Exod. iii. 5. xl. 36.
2. *Near*, *by*. Jer. xxxvi. 21. 2 Chron. xxvi. 19.
3. *Againſt*. Jer. xxxiv. 21.
4. *From above*. Gen. xxvii. 39. Ezek. i. 25.
5. *More than*. Pſ. cviii. 5.
6. *Becauſe*, *on account of*. 2 Sam. xix. 10.
7. *Above*. Gen. i. 7. Pſ. l. 4.

XVI. As a Particle מעלה *Upwards*, *above*, *forwards*, of time, Num. i. 20;—of place, Deut. xxviii. 43.

XVII. As a Particle ממעל.

1. *From above*. Iſa. xlv. 8.
2. *Above*, q. d. *At above*. Deut. v. 8.
3. With ל following, *Upon*. Gen. xxii. 9.

XVIII. As a decompounded Particle מלמעלה

1. *From above*. Joſh. iii. 13.
2. *Upwards*, *above*. Gen. vii. 20. Exod. xxv. 21. xxvi. 14.

XIX. Chald. *To enter*, *go*, or *come in*. Dan. ii. 16, 24. In Hiph. or Aph. העלה *To bring in*, *introduce*. Dan. ii. 24. v. 7. So נ being prefixed to the firſt radical, after the Chaldee manner, as in נדע from ידע, הנעלה. occ. Dan. iv. 3, or 6. As a N. עלה or עלא *An occaſion*, q. d. *An entrance.* occ. Dan. vi. 4, 5, or 5, 6. As a N. מעלי *The going in* or *off*, of the ſolar light from one hemiſphere to the other. occ. Dan. vi. 14, or 15. It is equivalent to the Heb. מבוא, as applied to the ſolar light. Pſ. civ. 19. cxiii. 3.

עלל I. *To aſcend repeatedly.* It is uſed for a *repeated* or *ſecond aſcending* of vines in order to gather all the grapes, and may be rendered *to glean.* occ. Lev. xix. 10. Deut. xxiv. 21. Jer. vi. 9. Alſo, *To glean*, in a metaphorical ſenſe. Jud. xx. 45. As a N. fem. plur. עוללות, עללות, and עללת, *Gleaning grapes*, *grapes left after the gathering.* Jer. xlix. 9. Jud. viii. 2. Mica vii. 1. Comp. Iſa. xvii. 5.

II. The Lexicons render the V. in this reduplicate form, *To do*, *perform*, *effect*, or the like; but it ſtill retains the idea of the ſimple עלה, and may more accurately be explained, *To come up*, or with ל following, *To come up to*, *come upon*, *reach*, in French *arriver à*. Thus Lam. i. 12. *The ſorrow which* עולל לי *hath* come unto, or reached *me.* So the *Syriac* tranſlator quoted in the Hexapla, ἥψε μοι. Lam. iii. 51. *Mine eye* עוללה לנפשי reached unto (Eng. Tranſl. affecteth) *my ſoul* or *frame.* In a tranſitive ſenſe, *To cauſe*, *to come upon*, or *reach unto*,

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* See *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 171.

*unto*, *to bring upon*. Lam. i. 22, ועולל *And* cauſe (it, the evil) to come *upon them*, *as* עוללת *thou haſt* cauſed to come *upon me*. Lam. ii. 20, *And ſee to whom* עוללתכה thou haſt cauſed (it) to come or happen *thus*. Alſo, *To put upon* or *over*. Job xvi. 15. עללתי בעפר קרני I have covered (literally, I have put upon) *my horn* or *glory with duſt*. So Vulg. operui. Comp. under עפר. As a N. fem. עלילה, plur. עלילות and עללות, *A causing a thing to come* or *happen*, *a bringing a thing up* or *to paſs*, *an occaſion*, or perhaps *A thing brought to paſs*, *an effect*, *performance*. See 1 Sam. ii. 3. 1 Chron. xvi. 8. Pſ. xiv. 1. lxvi. 5. עלילת דברים The coming up *of talk* or *reports*. Deut. xxii. 14, *And put upon her* the coming up *of reports*, i. e. as our Tranſlation, *give* occaſion *of ſpeech againſt her*. So ver. 17. As a N. maſc. plur. מעללים *Things brought to paſs*, *deeds*, *performances*. 1 Sam. xxv. 3. Pſ. xxviii. 4. lxxvii. 12. lxxviii. 7. & al freq.

III. In Hith. התעלל *To exalt*, *raiſe onſelf repeatedly* or *eminently*. This, I apprehend, is always the ſenſe of the V. in this form. Exod. x. 2, *By which* התעוללתי I have exalted myſelf in *Egypt*. Num. xxii. 29. כי התעללת בי *Becauſe* thou haſt exalted thyſelf *againſt me*. So 1 Sam. xxxi. 4. 2 Chron. x. 4. The V. ſeems to be uſed with ſtrict propriety, Jud. xix. 25. Comp. Gen. xxxi. 10, 12.

Pſ. cxli. 4, להתעולל עללות *To exalt myſelf* (*in*) *exaltations* or *arrogancies*, i. e. *To ſin proudly and preſumptuouſly*.—

IV. As a N. עליל *A furnace*, or more properly, *A crucible*, q. d. *A ſublimatory*, *a veſſel* wherein the impurities or droſs of metal, being ſeparated by the action of the fire, are *made to aſcend*. occ. Pſ. xii. 7. *Silver refined* בעליל in a crucible לארץ *of earth*. (Comp. ל 19.) Refiners *crucibles* are to this day made of *earth* *.

V. As a N. maſc. עולל *A child*, *a young* or *little one*, yet in a ſtate of *growth*, or *coming up*, as we ſay. It is ſeveral times joined with יונק *a ſuckling*, and generally means *A child more advanced*, as 1 Sam. xv. 3. xxii. 19. Joel ii. 16; but in Job iii. 16, are mentioned עללים children *who have not ſeen the light*. As a N. maſc. plur. תעוללים *Children*. occ. Iſa. iii. 4. So as a N. מעולל ſeems to be once uſed for *a child*. Iſa. iii. 12.

VI. Chald. *To enter*, *go*, or *come in*. Dan. iv. 4. v. 8, 10. Comp. עלה XIX. above.

DER. *Hill*, &c. Lat. *altus* high, whence Eng. *altitude*, and French *haut* (anciently *hault*) whence Eng. *haughty*, &c.

## עלז

I. *To exult*, *move*, or *leap for joy*. 2 Sam. i. 20. Jer. li. 39. & al. freq. It is applied to the heart, Pſ. xxviii. 7;—to the reins or kidnies, Prov. xxiii. 16; from the *pleaſing motion* with which they are affected in great joy. So *Aquila* in the former, and *Symmachus* in the latter paſſages, excellently render it by the V. γαυριαω. As a N. עליז *Exulting*. Iſa. xiii. 3. xxii. 2. xxiv. 8. & al.

II. *To flouriſh*, *thrive*, *vegetate*, vigere, as the field or plants growing therein. occ. Pſ. xcvi. 12. The LXX. and *Theodotion* in rendering the V. Pſ. xxviii. 7, by ανεθαλεν, and the Vulg. tranſlating it there by refloruit, give nearly the ſenſe which it has in Pſ. xcvi. 12.

A paſſage of *Homer*, Il. XXIII. lin. 597, may ſerve to illuſtrate the two ſcriptural applications of this word;

> ——τοιο δε θυμος
> Ιανθη, ὡσει τε περι σταχυεσσιν εερση
> Ληϊου αλδησκοντος, ὁτε φρισσουσιν αρουραι.
>
> Joy † ſwells his ſoul, as when the vernal grain
> Lifts the green ear above the ſpringing plain,
> *The fields their vegetable life renew*,
> And *laugh* and glitter with the morning dew.
>
> POPE.

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* See *Boerhaave's* Chemiſtry by *Shaw*, Vol. I. p. 153. § 19.

† *Warms* would be nearer the ſenſe of the Greek Ιανθη.

From this Root the feigned *Elyſian* fields which *Virgil*, Æn. VI. lin. 638, 744, calls læta *arva*, and *locos* lætos, fields and places *of joy*, had their name. See *Bochart*, Vol. I. 600. Comp עלם and עלץ.

Der. From עלז and אור light, *to gliſter, glitter.* Q? Comp. under גלש.

### עלט

Occurs not as a V. in Heb. but in Arabic ſignifies *To be groſs*, *craſs*, *thick*. As a N. fem. עלטה *The duſk* of the evening, when the light is ſomewhat *incraſſated* or *thickened.* (Comp. under חשך and קפא) occ. Gen. xv. 17. Ezek. xii. 6, 7, 12. Vulg. Caligo *darkneſs*, *obſcurity*.

### עלם

I. In Kal and Hiph. *To hide*, *conceal.* Lam. iii. 56. Lev. xx. 4. 1 Sam. xii. 3. & al. In Niph. *To be hidden*, *concealed.* Lev. iv. 13. v. 2, & al. In Hith. *To hide oneſelf*, *abſcond*, *be hid.* Deut. xxii. 1, 3, 4. As a N. עלם *A ſecret*, *hidden thing.* occ. Pſ. xc. 8. (comp. Job xx. 11.) Eccles. iii. 11. *He (God) hath made every thing beautiful in it's ſeaſon*; *(but) he hath even put* — את העלם בלבם (ſuch) obſcurity *in the midſt of them that man cannot find out the work that God doth from beginning to end.*

> " The ways of heav'n are *dark* and *intricate*,
> Puzzled in mazes, and perplext with errors;
> *Our underſtanding traces them in vain*,
> Loſt and bewilder'd in the fruitleſs ſearch;
> Nor ſees with how much art the windings run,
> Nor where the regular confuſion ends."
>
> Addison.

As a N. fem. תעלמה *Somewhat hidden* or *ſecret.* occ. Job xi. 6. xxviii. 11. Pſ. xliv. 22.

Hence perhaps Lat. *Velum*, *revelo*, whence Eng. *Veil*, *reveal.* Iſlandic, *hilma* to hide, cover, whence Eng. *A helm* or *helmet*, *to whelm*, over*whelm*. Alſo, *Gloom*, &c.

II. עלם or עולם are uſed both as Ns. and Particles, for *time hidden* or *concealed from man*, as well indefinite, (Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10.) and eternal (Gen. iii. 22. Pſ. ix. 8.) as finite; (Exod. xxi. 6. 1 Sam. i. 22. comp. ver. 28. 1 Sam. xxvii. 12.) as well paſt, (Gen. vi. 4. Deut. xxxii. 7. Joſh. xxiv. 2. Pſ. xli. 14. Prov. viii. 23.) as future. It ſeems to be much more frequently uſed for an *indefinite*, than for *infinite*, *time*. Sometimes it ſeems particularly to denote the continuance of the *Jewiſh diſpenſation* or *age*. Gen. xvii. 13. Exod. xii. 14, 24. xxvii. 21. & al. freq. and ſometimes *the period of time to the Jubilee*, which was an eminent type of the completion of the Jewiſh and typical diſpenſation by the coming and death of Chriſt; (ſee Lev. xxv. 9.) and of the final conſummation of the great עולם or of the end of the world. Exod. xxi. 6. Deut. xv. 17. Comp. under יבל VI. As a N. maſc. plur. עולמים or עלמים *Ages*,—*future*, Iſa. xlv. 17. Dan. ix. 24.—or *paſt*. Pſ. lxxvii. 6. Iſa. li. 9.

Hence Old Eng. *Whilom* formerly, and Lat. *olim*, which latter refers to time as well future as paſt.

III. As a N. עלם *A young unmarried man*, *a youth*, *a ſtripling*. occ. 1 Sam. xvii. 56. xx. 22. Fem. עלמה *A young unmarried woman*, *a damſel*, *a maid.* occ. Gen. xxiv. 43; (where *Aquila* αποκρυφος *hidden*, *concealed)* Exod. ii. 8. Pſ. lxviii. 26. Cant. i. 3. vi. 7. Iſa. vii. 14. No doubt this application of the word is taken from the *concealed*, *retired* ſtate in which the *unmarried* youth of both ſexes anciently lived in the eaſtern countries. So in 2 Mac. iii. 19. are mentioned Ἁι κατακλειστοι των παρθενων, *Such virgins as* were ſhut up, and in 3 Mac. i. 5. Ἁι κατακλειστοι παρθενοι εν θαλαμοις, *The virgins* ſhut up *in the chambers*. Comp. under בתל I.

As a N. maſc. plur. in Reg. עלומי *Youth*, *time* or *days of youth*, or *of youthful retirement*; ימים *Days* being underſtood as uſual with words of age. (Comp. under נער III.) Iſa. liv. 4. Comp. Job xxxiii. 25. Pſ. lxxxix. 46.

As a N. fem. עלמה *Youth, ſtate of youth*, (ſo LXX. νεοτητι, and Vulg. adoleſcentia) or more ſtrictly, *Virginity, ſtate of virginity.* occ. Prov. xxx. 19. Ver. 18, *There be three* (*things which are*) *too wonderful for me, yea four which I know not*; ver. 19. *The way of an eagle in the air*; i. e. living, as it were, aloft in the air, and yet thence ſpying out and ſeizing it's prey; (comp. Job xxxix. 27—30.) *the way of a ſerpent upon a rock*, turning, winding, and wriggling itſelf about, ſo that though deſtitute of legs, and ſmooth of body, it is able by its ſinuous motion to make it's way up the ſmootheſt rocks, and particularly by winding itſelf among the crags and protuberances, * caſts it's old ſkin, and comes out young and beautiful; *the way of a ſhip in the midſt of the ſea*, expoſed to ſtorms and ſhipwreck every moment; and *the way* (manner of life) *of a man* בעלמה *in his virgin ſtate*, ſhunning youthful luſts, and keeping himſelf pure and unſpotted; ver. 20. כן *SO*, like all theſe four emblems, *is the way, conduct, and behaviour of an adulterous woman*; watching for her prey, and deſtroying it without mercy; inſinuating in her manners, and taking in her appearance; but every moment in danger of being ſwallowed up by the great deep; and withal affecting the moſt delicate purity and modeſty; *ſhe eateth*, indulgeth her luſt (comp. Prov. ix. 17.) *and wipeth her mouth, and ſaith, I have done no wickedneſs.* For the illuſtration of this very beautiful but difficult paſſage, I am obliged to *Schultens*'s Comment in Prov. to whom I muſt refer the Reader for further ſatisfaction.

As a V. in Hith. borrowing it's ſenſe from the N. *To ſport, wanton* as youth, juvenor, παιζω. occ. Job vi. 16; where ſpeaking of the temporary torrents from the mountains, he ſays, *they look blackiſh with ice*; עלימו יתעלם שלג, *the ſnow* ſports, is toſſed about, *upon them*.

From the Heb. עלמה is perhaps derived the Latin *alma*. This derivation ſeems more probable than that from the Latin V. *alo* to nouriſh, q. d. *alima*; becauſe *Feſtus* explains *Alma* by ſancta, pulchra, *holy, fair*, and becauſe the N. occurs only in the *feminine*, never, as I can find, in the maſc. or neuter form. Hence *Alma* Mater, Holy or virgin *Mother*.

## עלס

In general, *To move quickly to and fro*, σφαδαζειν.

I. In Kal, *To move quickly, exult, leap for joy.* occ. Job xx. 18.

II. In Niph. *To be moved quickly, to be fluttered* or *quivered.* occ. Job xxxix. 13. *The wing of the oſtriches* נעלסה is fluttered or *quivered*. This *Camel-bird*, as the Perſians † call it, cannot fly from the ground, but aſſiſted by the *quivering motion* of it's wings, moves at an aſtoniſhing rate. *Pliny* begins the Xth book of his *Natural Hiſtory* thus. "Now follows the nature of birds, the largeſt of which, and almoſt of the genus of beaſts, namely, the African and Ethiopian *Oſtriches*, exceed a man mounted on horſeback in hight, and *beat him in ſwiftneſs* (celeritatem vincunt); *their wings ſerving only to help them in running*, for they cannot fly, nor riſe from the ground." See more on this ſubject in *Bochart*, Vol. III. 245. To what he has adduced from the ancient writers, I ſhall add a remarkable paſſage from a modern traveller. Mr. *Adanſon*, in his Voyage to *Senegal*, ſpeaking of two *Oſtriches* taken in *Africa*, gives this account of their motion, which he had particularly obſerved. "To try their ſtrength, ſays he, I made a full grown *Negro* mount the ſmalleſt, and two others the largeſt. This burden did not ſeem to me at all diſproportioned to their ſtrength. At firſt they went a pretty high trot; when they were heated a little, they *expanded*

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* See *Virgil*, Æn. II. lin. 470, &c.

† So the Greeks Στρουθοκαμηλος, and from them the Romans Struthiocamelos.

*their wings, as if it were to catch the wind,* and *they moved with ſuch fleetneſs as to ſeem to be off the ground.* Every body muſt ſome time or other have ſeen a partridge run, conſequently muſt know there is no man whatever able to keep up with it; and it is eaſy to imagine, that if this bird had a longer ſtep, it's ſpeed would be conſiderably augmented. The *oſtrich* moves like the partridge, with both theſe advantages, and *I am ſatisfied that thoſe I am ſpeaking of would have diſtanced the fleeteſt race horſes that were ever bred in England.**" Comp. Job xxxix. 18. and מרא I. and רננים under רנן III.

III. In Hith. *To exult, move exultingly.* occ. Prov. vii. 18; where LXX. εγκυλισθωμεν *let us roll*; *Schultens,* exultemus *let us exult.*

The above cited are all the paſſages wherein this Root occurs. Comp. עלז and עלץ.

## עלע

I. *To ſwallow, ſwallow down.* So *Symmachus,* καταρρὸφωσιν. occ. Job xxxix. 30.

Hence Lat. *Gula,* Eng. *gullet,* and perhaps *glut, glutton.* Alſo, ש being prefixed, *ſwallow,* Q? (Comp. under בלע) Or ſhall we not rather ſay, that both the Heb. עלע and Eng. *ſwallow* are words formed from the ſound? Comp. ילל I. under יל.

II. Chald. As a N. עלע plur. עלעין (from the Heb. צלע) *A rib.* occ. Dan. vii. 5.

## עלף

I. *To cover all over.* It occurs not as a V. in Kal, but as a Participle fem. in Huph. מעלפת *Covered over, overlaid.* occ. Cant. v. 14. In Hith. *To wrap, envelop oneſelf* as in a garment. occ. Gen. xxxviii. 14.

Hence *Velop,* whence *envelop, develop.* Perhaps, *A wolf,* who uſually *conceals* himſelf in the day time, and comes forth to prey in the *evening.* See Jer. v. 6. Hab. i. 8. Zeph. iii. 3. and *Bochart,* Vol. II. 823, 4. Alſo Latin *Vulpes* a fox, for the like reaſon.

II. In Kal, *To ſwoon, faint,* from the *dimneſs* or *darkneſs* which *envelops* or *overſhadows* a perſon in that ſtate. occ. Iſa. li. 20. Ezek. xxxi. 15. Jon. iv. 8. So in Hith. occ. Amos viii. 13.

The poets frequently deſcribe *fainting* by this circumſtance. Thus *Homer,* Il. V. lin. 696.

Τον δ' ελιπε ψυχη, κατα δ' Οφθαλμων κεχυτ' Αχλυς.

The fainting ſoul ſtood ready winged for flight,
And o'er his *eye-balls ſwam the ſhades of night.*
POPE.

Again, Il. XI. lin. 356.

——Αμφι δε οσσε κελαινη Νυξ εκαλυψεν.

*O'er his dim ſight the miſty vapours riſe,*
*And a ſhort darkneſs ſhades his ſwimming eyes.*
POPE.

## עלץ

I. *To exult. leap for joy.* Pſ. v. 12. & al. So the LXX. render it ſeveral times by αγαλλιαομαι, *Aquila* and *Symmachus* by γαυριαω, and Vulg. by exulto. It is applied to the heart, 1 Sam. ii. 1. As a N. fem. in Reg. עליצת *Exultation, rejoicing. triumph.* occ. Hab. iii. 14.

II. *To thrive, vegetate, flouriſh,* as the field or plants growing therein. occ. 1 Chron. xvi. 32. Comp. Pſ. xcvi. 12; and under עלז, to which this Root appears nearly related.

## עלק

Occurs not as a V. in Heb. but in Arabic ſignifies *To adhere, ſtick cloſe,* or *hang faſt.* As a N. fem. עלוקה *A leech, a horſe-leech,* ſo the Targum עלוקא, LXX. Βδελλη, and Vulg. Sanguiſugæ. Once, Prov. xxx. 15. See *Bochart,* Vol. III. 796, &c.

The reaſon of the Hebrew name is evident. Some etymologiſts deduce the Latin one hirudo from hæreo *to ſtick.* *Horace,* Art. Poet. line laſt, has,

Non miſſura cutem, *niſi plena cruoris, hirudo.*

*Like leeches ſtick,* nor quit the bleeding wound
Till off they drop, with ſkinfuls, to the ground
BARNSTON.

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* See alſo *Nature Diſplayed,* Vol. I. p. 184. ſmall Eng. edit.

*Sticking like a leech* is even proverbial in ſeveral languages.

**Der.** Saxon Læc, whence Eng. *leech.* Q?

## עלת See under עלה

## עם

Occurs not as a Heb. V. in the ſimple form, but the idea ſeems to be, *To collect, gather together, conſociate.*

Hence perhaps Eng. *To hem* in, *hem* in ſewing.

I. As a N. עם, plur. עמים *A people, a collection* or *ſociety* of men. Gen. xi. 6. & al. freq. So in Chald. Dan. iii. 29. & al.

It is alſo ſpoken of a *collection* of *gregarious* animals or inſects, as of שפנים rabbits or jerboas, Prov. xxx. 26.—of ants, Prov. xxx. 25.— of locuſts, Joel ii. 2, 5.

II. As a Particle עם.

1. *With, together with.* Gen. xviii. 23. Joſh. i. 5.
2. *In.* Deut. viii. 5. Job xxix. 18.
3. *Againſt.* Deut. ix. 7. Pſ. xciv. 16. Prov. xxx. 31.
4. *As, like as.* Job ix. 26. Eccleſ. ii. 26.
5. *Before, in preſence of.* 1 Sam. ii. 21.
6. *Near to.* Gen. xxxv. 4.
7. *As long as, together with,* in reſpect of time. Pſ. lxxii. 5.
8. With an infinitive V. *When.* Ezra i. 11.

III. As a Particle with מ prefixed, מעם

1. *From, from with,* as the French ſay, *D'avec.* 1 Sam. xvi. 14. 2 Sam. iii. 15. Jud. ix. 37.
2. *With, unto.* Gen. xliv. 32.
3. *Before, in the preſence of.* 2 Sam. iii. 28.

IV. As a N. עים, joined with רוח, denotes the *collected force* or *impetuoſity* of the ſpirit or air in motion. occ. Iſa. xi. 15; where LXX. ϖνευματι βιαιῳ, a *violent* wind. Vulg. fortitudine *ſpiritus ſui*, with the *violence* of his blaſt.

V. As a N. fem. עמת denotes *Nearneſs* of ſituation or condition. It occurs with ל prefixed, as a Particle, לעמת

1. *Near to.* Exod. xxv. 27, Ezek. iii. 13.
2. *Over againſt.* Ezek. iii. 8. 1 Chron. xxiv. 31.
3. כל עמת ש־ *Like as, juſt as.* occ. Eccleſ. v. 15. (See עם II. 4.)

Hence Latin *imitor*, and Eng. *imitate, imitation, imitable,* &c. Alſo, perhaps, Eng. *to meet, a mate,* &c.

VI. As a N. עמית (formed as ברית from בר and others) *A neighbour, a member of the ſame ſociety.* Lev. vi. 2. xviii. 20. עמית is applied to the *human nature aſſociated* with the divine in the perſon of Chriſt, Zech. xiii. 17.

Qu? Whether theſe two laſt words ſhould not be placed, as indeed they are in moſt of the Lexicons, under a diſtinct root עמת, which in Arabic is applied to *gathering into a bunch* as wool for ſpinning, "glomeratim collegit *lanam. ut manui imponeret nendi ergo.*" *Caſtell.*

VII. Chald. *To obſcure, make dark* or *dim.* It occurs not in Kal, but in Huph. *To be obſcured, become dim.* So the LXX. αμαυρωθησεται, and Vulg. obſcuratum eſt. occ. Lam. iv. 1; and יועם here is of the ſame form as יורק, Iſa. xxviii. 28. Hence in a reduplicate form,

עמם I. Chald. *To hide, conceal, obſcure.* occ. Ezek. xxxi. 8. *To be hidden, lie hid* or *concealed.* occ. Ezek. xxviii. 3.

This Root עם, both in the ſimple and reduplicate form, is often uſed in the Chaldee Targums, for *being dark, obſcure,* or the like, and as *Ezekiel* propheſied, and *Jeremiah* wrote his Lamentations during the *Babyloniſh* captivity, it is not ſurprizing that both prophets apply the word according to the *Chaldee* uſage.

II. As a N. maſc. plur. emphat. עממיא *peoples.* Dan. iii. 4. & al.

## עמד

*To continue, ſubſiſt, be ſuſtained* or *ſupported* in the ſame condition, whether of *reſt* or *motion* †.

I. In Kal, *To ſtand, ſtand ſtill, ſtay, remain.* Gen. xviii. 8. xix. 17, 27. Lev. xiii. 23.

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† See *Hutchinſon*'s Moſes Princip. Part II. p. 183, & ſeq.

Pſ. cxi. 3. & al. freq. 2 Chron. vi. 12. *And he (Solomon)* יעמד ſtood *before the altar of Jehovah, in the preſence of the congregation of Iſrael*, ver. 13. *And* יעמד he ſtood *upon it (the ſcaffold) and kneeled upon his knees.* עמד here then does not mean *ſtanding upright*, or *upon his feet*, but only *being*, *being preſent*. In Hiph. *To cauſe* or *make to ſtand*, *to ſet* or *raiſe up*, *to place*, *preſent*, or *eſtabliſh*. Exod. ix. 16. *And truly for this cauſe* העמדתיך have I raiſed thee up (i. e. not originally or from thy birth, but I have ſupported thee under the preceding plagues) *that thou mighteſt cauſe my power to be ſeen*, &c. Num. iii. 6. 2 Chron. ix. 8. & al. freq. The LXX. generally render the V. by *ἵςημι to ſtand*, and it's compounds. As Ns. עמד *A ſtation*, *office*. 2 Chron. xxx. 16. xxxv. 15. עמוד *A ſtand*, *ſtage*, or *ſcaffold*, probably that made by Solomon, 2 Chron. vi. 13. Thus applied 2 K. xi. 14. xxiii. 3. 2 Chron. xxiii. 13. Comp. 2 Chron. xxxiv. 31, and under כר VIII. מעמד *A ſtanding*, *waiting*, *attendance*. 1 K. x. 5. Alſo, *A ſtation*, *ſtate*. Iſa. xxii. 19.

II. *To remain alive*, *continue*, ſuperſtes eſſe. Exod. xxi. 21. Comp. Pſ. cii. 27.

III. With מ, and a V. infinitive following, *To ſtandſtill from*, *to ſtop* or *ſtay from.* Gen. xxix. 35. xxx. 9. Jonah i. 15. Comp. Job xxxii. 16.

IV. *To ſuſtain*, *ſupport*, or *to be ſuſtained* or *ſupported in motion* or *action*, Applied to the wind; Pſ. cvii. 25, *He commandeth*, ויעמד רוח סערה *and* ſuſtaineth *the ſtormy wind, and it lifteth up the waves thereof.*—To the שמש and ירח, i. e. the ſolar and lunar light, which were at the word of *Joſhua* miraculouſly *ſupported in action*, and yet *ſtayed* on *Gibeon*, and in the valley of *Ajalon* *, Joſh. x. 13. Comp. Hab. iii. 11.—to the heavens and the earth *ſupported* in their various *conditions*, *motions*, &c. Iſa. lxvi. 22. Comp. Pſ. cxix. 90. Eccleſ. i. 4.

V. As Ns. עמוד and עמד *A pillar* or *column* which *ſtands* or *is ſuſtained* itſelf, and *ſupports* other things. It is uſed for the *pillar* of cloud and of fire in the wilderneſs, which were miraculouſly *ſupported* in their reſpective conditions. Though this may appear in Exod. xiii. 21. Num. xiv. 14, to be ſpoken of as *two diſtinct pillars*, yet it is plain from Exod. xiv. 20, 24. Num. ix. 15, 16, 21; that it was but *one*, namely, *a pillar of cloud with fire burning in it*, the former of which would appear moſt by day, the latter by night. See Mr. Profeſſor *Robertſon*'s Clavis Pentateuchi on Exod. xiii. 21, Note. In plur. The *pillars* of the tabernacle or temple. Exod. xxvi. 32, 37. & al. 1 K. vii. 21. & al.—The *pillars* of the earth, that is, the *columns* of *light* and *ſpirit* which *ſupport* and *continue* it *in motion.* Job ix. 6. Theſe are called alſo עמודי שמים *Columns of the heavens* or *airs*, Job xxvi. 11. Comp. 1 Sam. xxi. 8. and under צק II.

VI. As a Particle עמדי, compounded of עמד *to ſtand*, *ſubſiſt*, and י *me*, q. d. *In my ſtanding* or *ſubſiſting*, *in the place where I ſtand* or *ſubſiſt*; ſo it may be rendered, *With* or *near me.* Gen. iii. 12. xxix. 19, 27. Deut. xxxii. 39.

## עמל

*To toil*, *labour*, *travail.* Pſ. cxxvii. 1. Prov. xvi. 27. Eccleſ. i. 3. v. 17. & al. As a N. עמל *Afflictive labour*, *toil*, *travail*, *wearineſs*, *irkſomeneſs*, which one endures oneſelf; as Gen. xli. 51. Deut. xxvi. 7. Jud. x. 16. Job vii. 3. Pſ. x. 7. xxv. 18. lxxiii. 5. xc. 10. Alſo, *What occaſions toil* or *irkſomeneſs* to another, or in our old Engliſh phraſe, *what irketh* or *yrketh* him (which V. is from the Runic *Yrk*, work, labour) Num. xxiii. 21. Pſ. lv. 11. xciv. 20. Prov. xxiv. 2. Iſa. x. 1.

Hence by prefixing the Digamma or F may be derived the *Oſcian* word *Famul* a ſlave, which is uſed not only by *Ennius*, but by *Lucretius*, Lib. III. lin. 1048.—*Famul* infimus, the loweſt *Slave.* From *Famul* we have Latin *famulus*,

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* See Mr. *Spearman*'s Enquiry after Philoſophy and Theology, Ch. IV. p. 251, & ſeq. edit *Edinburgh.*

*famulus*, *familia*, and Eng. *family*, *familiar*, *familiarize*, &c.

### עמס

I. In Kal, Tranſitively, *To lift*, *bear*, or *hold up*. occ. Zech. xii. 3; where the Vulg levabunt *ſhall lift*. As a Participle paoul maſc. plur. עמסים *Lifted*, *borne*. occ. Iſa. xlvi. 3. Comp. Deut. i. 31. As a N. fem. מעמסה *Something to be borne* or *lifted*, *a burden*. occ. Zech. xii. 3.

II. With ל following, *To bear a burden for* another. occ. Pſ. lxviii. 20; where the LXX. explain the Heb. יעמס לנו by *κατευοδωσει ἡμιν*, ſo the Vulg. proſperum iter faciet nobis, *ſhall make our journey proſperous*; thus giving the general ſenſe, but not the preciſe idea of the Heb. עמס. Comp. Iſa. liii. 4, 5. Mat. viii. 17. 1 Pet. ii. 24.

III. In Kal and Hiph. with על following, *To lift up on* another, ſo *to lade* or *load*. occ. Gen. xliv. 13. 1 K. xii. 11. 2 Chron. x. 11. Neh. xiii. 15. As a Participle paoul fem. plur. עמוסות *Laden*, *loaded*. occ. Iſa. xlvi. 1.

The above cited paſſages are all in which the Root occurs.

### עמק

Denotes *Deepneſs*, *profundity*.

I. *To be deep*. It occurs not in Kal in a natural ſenſe, but in Hiph. *To make deep*, *deepen*, as a fire-pit or—ſtove. occ. Iſa. xxx. 33. Alſo, *To retire* or *plunge deep* or *far* into deſerts, as the wandering Arabs, who live in tents, ſtill do, when they find their enemies too powerful for them. occ. Jer. xlix. 8, 30. This ſeems a more probable interpretation than *going into deep caves* or *dens*; though that was ſometimes practiſed by the Iſraelites, who uſually dwelt in towns. See Jud. vi. 2. 1 Sam. xiii. 6, and for further ſatisfaction conſult Mr. *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 101, &c. So Iſa. xxxi. 6, העמיק סרה To deepen *turning aſide*, i. e. *to turn far* aſide, but in a ſpiritual ſenſe. Iſa. vii. 11, העמק שאלה Deepen *the petition*, i. e. as our Tranſlation, LXX. and Vulg. Aſk it *in the depth* or *deep*. As a N. עמק *Depth*. Prov. xxv. 3. Alſo, *Deep*, as waters, Prov. xviii. 4.—as a pit, Prov. xxiii. 27.—as a leprous ſpot, Lev. xiii. 3.—as hades, Job xi. 8. Comp. Job xii. 22. Eccleſ. vii. 25. Iſa. xxxiii. 19, עמקי שרה Deep *of lip*, i. e. ſpeaking as if *thick*—or *blubber-lipped*. So Ezek. iii. 5, 6. As a participial N. maſc. plur. מעמקים *Deep places*, *depths*, as of waters. Pſ. lxix. 15. cxxx. 1. Iſa. li. 10.—of hades, Prov. ix. 18.

II. As a N. עמק *A deep vale* or *valley*. Gen. xiv. 3. 1 K. xx. 18. & al freq.

III. In a ſpiritual ſenſe, in Kal, *To be deep*, *profound*, as the thoughts or deſigns of God. occ. Pſ. xcii. 5. In Hiph. *To lay deep deſigns*, *be profound*, in this ſenſe. occ. Hoſ. v. 2. Alſo, *To be deep*, *plunged deep*, as we ſay, in corruption. occ. Hoſ. ix. 9. As a N. עמק *Deep*, as the heart, Pſ. lxiv. 7.

### עמר

The idea ſeems to be, *To preſs*, *ſqueeze*, *conſtipate into a narrow compaſs by preſſure*.

II. In Hiph. *To gather*, as corn into ſheaves, *to contract* or *preſs* it *into a narrow compaſs*. occ. Pſ. cxxix. 7; where LXX. *ὁ τα δραγματα συλλεγων*, and Vulg. qui manipulos colligit, *he who gathers the armfuls* or *ſheaves together*. As Ns. עמר and עמיר *A ſheaf*, of corn. Deut. xxiv. 19. Job. xxiv. 10. Amos ii. 13. Mic. iv. 12.

II. As a N. עמר *An omer*, being the 10th part of an *ephah*, and equal to about ſix pints Engliſh, *the ſmalleſt* or *moſt contracted meaſure* of things dry, known to the *ancient* Hebrews; for the קב, *Cab*, is not mentioned till the reign of *Jehoram* king of *Iſrael*, (2 K. vi. 25. See קב under נקב VII.) Exod. xvi. 36. & al. freq.

III. In Hith. With ב following, *To oppreſs*, q. d. *To preſs oneſelf againſt* another, that is, *to uſe one's power to ſqueeze* or *oppreſs him*. occ. Deut. xxi. 14. xxiv. 7. So the LXX. in the latter paſſage, *καταδυναστευσας tyrannizing over*, and the Vulg.

in the former, opprimere per potentiam *to oppreſs by power.*

IV. Chald. As a N. עמר *Wool.* Dan. vii. 9. It is ſo called, either becauſe capable of *great compreſſion*, or from the Heb. צמר, צ being changed into *y*, as uſual in Chaldee.

## עמש

*To lade* or *load.* Once, As a Participle Benoni in Kal. maſc. plur. Neh. iv. 17. Comp. עמס.

## עמת See under עם V. VI.

## ענב

Occurs not as a V. in Heb. but as a N. ענב *A grape*, the fruit of the vine. Gen. xl. 10. Deut. xxxii. 14. & al. *Grapes* are ſo called perhaps from the manner of their growth in *cluſters* or *bunches*; for not only the Rabbinical writers apply ענב as a V. for *connecting*, *conjoining*, but *Onkelos* in Targ. on Exod. xxvi. 4, 5, 11, uſes ענבין for the Heb. ללאת *(connecting) loops*, as the *Samaritan* verſion likewiſe does ענבים at ver. 4. Is not our Eng. *grape* in like manner ultimately derived from the Heb. גרף *to wrap together*, (which ſee) the idea being a little varied?

It has been already obſerved under דמה III. that *wine* is called by the Hebrews דם ענבים *the blood of the grapes*; to which may now be added, that their *Tyrian* neighbours uſed the ſame phraſeology. This appears from a little ſtory of *Achilles Tatius*, Lib. II. where, after telling us that the Tyrians claim *Bacchus*, the inventor of wine, for their countryman, he adds a tradition of their's, that *Bacchus* having been hoſpitably entertained by a Tyrian ſhepherd, drank to him in wine, which after the ſhepherd had quaffed, he aſked, Ποθεν ȣτως ἑυρες ἀιμα γλυκυ; Whence did you get this ſweet blood? To which *Bacchus* replied, Tȣτο εϛιν ἀιμα βοτρυων. This is the *blood of grapes.*

## ענג

Denotes *Delight*, *pleaſure*, *joy*. It occurs not as a V. in Kal, but

I. In Hith. התענג *To delight oneſelf*, *be delighted*, *to joy*, *rejoice*. Job xxii. 26. Pſ. xxxvii. 11. Iſa. lxvi. 11. So the LXX. render it by τρυφαω, εντρυφαω, κατατρυφαω. As Ns. ענג *Delight*, *pleaſure*. Iſa. xiii. 22. lviii. 13. תענוג plur. תענוגים and תענוגות, *Delight*. Prov. xix. 10. Cant. vii. 6, or 7. Eccleſ. ii. 8.

II. In Hith. *To be voluptuous*, *luxurious*, *to be delicate*, *behave oneſelf delicately*, deliciari. Deut. xxviii. 56. As a N. ענג *Luxurious*, *delicate.* Deut. xxviii. 54. As a participial N. fem. מענגה *Delicate.* Jer. vi. 2.

**Der.** Saxon Huniȝ, whence Eng. *Honey.*

## ענד

*To bind*, *bind round.* occ. Job xxxi. 36. Prov. vi. 21. In the latter text the LXX. render it by εγκλοιοω *to bind round*, and in the former by ϖεριτιθημι, and ſo the Vulg. in both by circumdo *to put round.*

**Der.** *To wind*, encircle, Old Eng. *To wend*, turn about, whence * *went*, did go. Lat. *nodus* a knot, whence *node*, *nodule*. Alſo, *knot*, *knit*. Perhaps *wind*, the air in action, from it's *binding* or *compreſſing* force. So Lat. *ventus*, whence *vent*, *ventilate*, *ventilation*, &c.

## ענה

With a radical, but mutable or omiſſible, ה. The † general meaning of this extenſive root ſeems to be, *To act upon* ſome perſon or thing, *to affect*, *produce effects upon*, or *ſufferings in* ſome other, *to act* or *ſpeak with*

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* See *Junius*'s Etymol. Anglican. in **Went.**

† Since firſt writing the above, I was pleaſed to find the ſenſe of ענה here propoſed corroborated by the following words in *Tympius*'s Notes on *Noldius*'s Particles, "ענה *generaliter ſignificat* actionem, ſeu operationem alterius erga alterum, *quæ vel in collocutione, vel cantu, vel reſponſione ſeu vocali ſeu reali, vel exauditione conſiſtit, ut recte obſervat* FORSTERUS." Not. (*n*) in ען'.

*respect to* ſome other, *to return, give* or *ſend back.*

I. In Kal, Tranſitively, *To act upon, affect.* Hoſ. ii. 21, 22.—אענה *I will* affect or act upon *the heavens, and they* יענו ſhall affect *the earth, and the earth* תענה ſhall affect *the corn, and the wine, and the oil, and they* יענו ſhall affect *Jezreel.*

With ב following, *To affect with* or *by.* occ. Eccleſ. i. 13. iii. 10.

II. In Kal, *To lie with, have to do with,* a woman. Gen. xxxiv. 2. Deut. xxi. 14. xxii. 24, 29. As a N. fem. in Reg. ענת *Duty of marriage.* occ. Exod. xxi. 10; where LXX. Ὁμιλιαν *Cohabitation.*

III. The word denotes, as above obſerved, *returning, reverſion, replication.* As a V. in Kal it generally ſignifies *To reply, anſwer, to return* or *ſpeak in anſwer* or *reference to* ſome other perſon or thing. Gen. xviii. 27. Deut. xix. 18. xxvi. 5. Ruth i. 21. Job iii. 2. Cant. ii. 10. Alſo, *To anſwer in ſinging, ſing alternately.* Exod. xv. 21. 1 Sam. xxi. 11. Comp. Exod. xxxii. 18. Alſo, *To anſwer in effect* or *really.* Eccleſ. x. 19. In Niph. *To be anſwered.* Job xi. 2. xix. 7. Alſo, *To be anſwered for, to cauſe an anſwer to be returned.* Ezek. xiv. 4, 7. As a N. fem מענה *An anſwer, reply.* Job xxxii. 3, 5. Prov. xv. 1.

IV. As a N. מענה *A return,* as of oxen in ploughing. occ. 1 Sam. xiv. 14. *In about half* מענה צמד שדה the return *of a yoke,* of oxen namely, *(in* or *of* the) field, i. e. in about the length of a *furrow*; ſo in plur. מענות *Furrows.* occ. Pſ. cxxix. 3.

V. As a N. עין *The eye,* from it's *returning* or *reflecting* the images of external objects painted on it's *retina,* and ſo becoming the organ or inſtrument of viſion; or perhaps from it's *acting upon* the column of light interpoſed between itſelf and the object, by means of that ſubtle, luminous, or electric fluid, which itſelf emits, and ſo enabling animals to ſee; for if viſion be performed *merely* by the retina's, or any other part of the eye's *reflecting the rays, received from the object,* whence is it that ſome ſpecies of animals, cats for inſtance, *ſee in the dark,* and that ſome individuals among mankind have been able to do the ſame?[*] In cats, and other animals that prey in the night, there is a *Radiation of the pupil in the dark,* and the like has been obſerved in ſome men. See Dr. *Derham*'s Phyſico-Theology, Book IV. ch. 2. Note 26. p. 102, edit. 1713, aud Mr. *Jones*'s excellent Eſſay on the Firſt Principles of Natural Philoſophy, p. 267. freq. occ. The plur. in Reg. is once written ענִי for עיני, Iſa. iii. 8. טוב עין *Good in eye* denotes *kind* or *benevolent in heart,* which qualities are uſually accompanied with *a good-natured, benevolent*[†] *eye* or *look*; Prov. xxii. 9. On the other hand רע עין *Evil in eye* is equivalent to *envious, grudging,* Prov. xxiii. 6. xxviii. 22. Comp. Deut. xv. 9; where LXX. και πονηρευσηται ὁ οφθαλμος σȣ, *and thy eye be evil.* So in the New Teſtament we have πονηρος οφθαλμος *an evil eye* for *a malignant, grudging* one. Mat. xx. 5. Mark vii. 22.

עינים *The eyes* are often uſed for the *underſtanding* or *eyes of the mind.* See inter al. Gen. iii. 5, 7. xvi. 6. Deut. xvi. 19. 1 Sam. xv. 17. xviii. 23. 2 Sam. vi. 22.

As the V. האזן, from the N. אזן *the ear,* ſignifies *to hear,* ſo עון from עין *the eye* is once, 1 Sam. xviii. 9, uſed as a Participle for *eyeing,* i. e. in the preſent inſtance, with the "jealous leer malign," as *Milton* expreſſes it. So the LXX. (according to the *Alexandrian* M. S.) excellently, ὑποϐλεπομενος.

VI. As a N. in a paſſive ſenſe עין *Reflected*

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[*] "Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non ſit: & capreæ lupoque ſplendent lucemque jaculantur." *Pliny,* Nat. Hiſt. Lib. II. cap. 37.

[†] Comp. under חן I. and Note; to which it may not be amiſs here to add the words of *Pliny,* Nat. Hiſt. Lib. II. cap. 37. concerning the eyes, "*Neque ullâ ex parte majora animi indicia cunctis animalibus, ſed homini maximé, id eſt moderationis,* clementiæ, miſericordiæ, odii, amoris, *triſtitiæ, lætitiæ*—Profecto in oculis mens inhabitat. Neither does any other part in all animals, but principally in men, yield ſtronger indications of the mind, that is, of compoſure, *clemency, pity, hatred, love,* ſorrow, joy—*Indeed the mind dwells in the eyes.*"

*light*, *colour*, *appearance*. Lev. xiii. 55. Num. xi. 7. Exek. i. 4, 7, & al.

VII. As a N. עין, plur. עינות, *A fountain* or *ſpring*, ſo called either from it's reſemblance to an eye, or becauſe it *returns* to the ſurface of the earth, that water which both at the original formation, (Gen. i. 7, 9.) and reformation thereof (Gen. vii. 18—20,) was ſpread over it; or becauſe it keeps up a conſtant *return* of water to and from the great deep. (Comp. Eccleſ. i. 7.) Gen. xvi. 7. Exod. xv. 27. & al. freq. As a N. מעין, plur. מעינים and מעינת, Nearly the ſame, *a place* or *opening where water ſprings*. Lev. xi. 36. Gen. viii. 2. 2 K. iii. 19. Or, *The ſpring of water itſelf*. Pſ. civ. 10.

עין denotes figuratively *A race* of people, Deut. xxxiii. 28. Comp. Pſ. lxviii. 27.

VIII. As a N. יען *The oſtrich*, ſo called from their *loud crying to each other*. "In the loneſome part of the night (ſays Dr, *Shaw*, ſpeaking of theſe birds, Travels, p. 455.) they frequently made a very doleful and hideous *noiſe*, which would ſometimes be like the roaring of a lion; at other times it would bear a near reſemblance to the hoarſer voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if in the greateſt agonies." (Comp. Mica i. 8.) occ. Lam. iv. 3; where I apprehend that the marginal and *Complutenſian* reading כיענים (not כי ענים which ſeems to make no ſenſe) is the true one. Thus the LXX. render it ὡς *ϛρȣθιον as the oſtrich*, ſo Vulg. quaſi *ſtruthio*, and Symmachus *ὡς ϛρȣθοκαμηλοι) as the oſtriches*. Eng. Tranſl. *The daughter of my people* (*is*) *become cruel* like the oſtriches *in the wilderneſs*, namely, by neglecting her young. See Job xxxix. 16. The Arabs frequently find the neſts of the *oſtrich* forſaken, ſometimes with eggs in them, ſometimes with young ones of different growths; but "they oftener meet a few of the *little ones* no bigger than well grown pullets, *half-ſtarved*; *ſtraggling and moaning about like ſo many diſtreſſed orphans for their mother*." *Shaw*, p. 452.

בת יענה, and in plur. בנות יענה, *The daughter of vociferation*, is another name of the *oſtrich*, for the reaſon above aſſigned. Lev. xi. 16. Job xxx. 29, & al. So the LXX. generally render it by στρȣθος or στρȣθιος, the other Greek verſions of *Aquila*, *Symmachus*, and *Theodotion* conſtantly, by στρȣθοκαμηλος, and Vulg. by ſtruthio. See this interpretation defended at large by *Bochart*, Vol. III. 218. and ſeq.

IX. As a Particle יען denotes the *reſpect*, *relation*, *anſwering* or *correſpondency* of that to which it is prefixed to ſomewhat elſe, and is rendered, *Becauſe*, before a V. Num. xx. 12. 1 K. xx. 42; *Becauſe of*, before a N. Ezek. v. 9. Hag. i. 9.

X. מען, occurs not by itſelf, but, with ל prefixed, למען is uſed as a Particle, denoting *relation*, *correſpondency*, &c.

1. Before a N. *Becauſe of*, *for the ſake of*. 1 K. viii. 41. 2 K. viii. 19.
2. Before a V. *That*, *to the end that*. Gen. xxvii. 25. Exod. iv. 5.
3. *Therefore*, *to that end* or *purpoſe*. Neh. vi. 13. Jer. xliv. 8. Hoſ. viii. 4.
4. *So that*, as ινα is often uſed in the N. T. Deut. xxix. 19. Pſ. li. 6. & al.

XI. In Kal, *To act upon*, *affect* in a *bad* ſenſe, *to afflict*, *oppreſs*, *depreſs*, *humble*. Gen. xv. 13. xvi. 6. xxxi. 59. Alſo, *To be afflicted*, *oppreſſed*, *humbled*. Pſ. cxvi. 10; (where LXX. εταπεινωθην *I was humbled)* Exod. x. 3. In Niph. *To be afflicted*. Pſ. cxix. 107. Iſa. liii. 7. In Hith. *To afflict oneſelf* or *be afflicted*, *to humble oneſelf*. Gen. xvi. 9. 1 K. ii. 26. Ezra viii. 21. Dan. x. 12. As a N. עני *Afflicted*, *diſtreſſed*, *poor*. Deut. xxiv. 12, 14, 15. & al. freq. Alſo, *Affliction*, *diſtreſs*, *oppreſſion*. Gen. xvi. 11. xxxi. 42. Exod. iii. 7, 17. & al. As a N. fem. ענות *Affliction*, *diſtreſs*, Pſ. xxii. 25. As a N. תענית *Affliction*, *humiliation*. occ. Ezra ix. 5. As a N. ענו *Humble*, *lowly*, ϖτώχος τῳ ϖνευματι, *poor in ſpirit*. Num. xii. 3. Pſ. xxii. 27. As a N. fem. ענוה *Humility*. Prov. xv. 33. Pſ. xlv. 5. Hence perhaps Latin *onus—eris* a burden, whence Eng. *onerous*, *onerate*, *exonerate*, &c.

ען I. As a N. *A cloud,* which riſes from the earth or ſea in vapour, and *returns back again* from the air or heavens in rain, hail, ſnow, &c. The reduplication of the נ points out the *repeated returns* of the watery exhalations to and from the earth. Gen. ix. 13. & al. freq. Hence as a V. ענן *To cloud over, obnubilate.* occ. Gen. ix. 14.

As *Darkneſs* in general is a natural emblem of *ſorrow* and *calamity*, (comp. under חשך II.) ſo after that great deſtruction which was brought upon the earth by the deluge, there was a particular reaſon why *Cloud* ſhould be uſed in deſcribing *miſery, deſtruction,* and the like, (comp. Gen. ix. 13. Job xxxviii. 9.) as it frequently is in the prophets. See Ezek. xxx. 3, 18. xxxii. 7. xxxiv. 12. Joel ii. 2. Zeph. i. 15. So *Homer*, Il. XVIII. lin. 22.

> Τον δ' αχεος νεφελη εκαλυψε μελαινα.
>
> *A darkſome cloud of grief* o'erſpread his ſoul.

Jehovah came to Moſes on mount Sinai in a thick *cloud*, Exod. xix, 9, 16. Comp. ch. xxiv. 15, 18. and at the ſame place he ſpake to the Iſraelites out of the darkneſs, *cloud* and thick darkneſs, Deut. iv. 11. v. 22. He alſo led them through the wilderneſs in the pillar of a *cloud*, Exod. xiii. 11; in which he occaſionally manifeſted himſelf, Exod. xiv. 24. xvi. 10. He likewiſe appeared in the *cloud* above the mercy-ſeat in the holy of holies, Lev. xvi. 2. Comp. Ezek. i. 4. And by theſe ſeveral ſupernatural phenomena he proved himſelf to be the *God of the Heavens*, (the true Νεφεληγερετα Ζευς, *Cloud-compelling Jove)* and that they were his ſervants and miniſters. And from the real manifeſtations of Jehovah in a *cloud*, we have ſimilar appearances aſcribed by the heathen to their falſe Gods.

Thus in *Homer*, Il. XV. lin. 153. *Jupiter* is deſcribed on mount Garganus,

> ——Αμφι δε μιν θυοεν νεφος εστεφανωτο.
>
> Veil'd in a fragrant *cloud*——

And Il. XVII. lin. 551, *Minerva* enters the Grecian army,

> ——Πορφυρεη νεφελη πυκασασα ἑ αυτην.
>
> Clad in a purple *cloud*——

So *Apollo*, Il. XV. lin. 308, attends *Hector*,

> Ἑιμενος ωμοιϊν νεφελην——
>
> A veil of *clouds* involv'd his radiant head.
>
> Pope.

Or as *Horace* expreſſes it, Carm. Lib. I. Ode 2. lin. 31.

> Nube *candentes humeros amictus.*

*Mars* likewiſe having been wounded by *Diomed* aſcends (like *a black vapour*, αηρ ερεβεννη,) in the *clouds* to heaven, Il. V. lin. 866.

> ——ὁμου νεφεεσσιν ιων εις ουρανον ευρυν.

And in Il. V. lin. 186, *Homer* mentions this as a *general* circumſtance in the appearance of a deity,

> ——Αλλα ΤΙΣ αγχι
>
> Ἑστηκ' αθανατων, νεφελη ειλυμενος ωμους.

Again, *Homer* repreſents *Neptune*, and the other deities who were on the Grecian ſide, namely, *Juno, Minerva, Vulcan,* and *Mercury*, as veiled in like manner with *clouds*, Il. XX. lin. 150.

> Αμφι δ' αρ' αρρηκτον νεφελην ωμοισιν εσαντο.

In like manner *Ovid* of *Juno*, Metam. Lib. III. fab. 3. lin. 273.

> ——*fulvâque recondita* nube.

And in Virgil, Æn. X. lin. 634, *Juno* is deſcribed as clad in a *cloud*—*ſuccincta* nimbo. So *Venus*, Æn. XII. lin. 415.

> ——*Obſcuro faciem circumdata* nimbo.
>
> Her beauteous face veil'd in a ſable *cloud*.

And *Minerva*, Æn. I. lin. 616, is repreſented as ſhining forth from a *cloud*—nimbo *effulgens.*

II. As a V. עונן *To be a cloud-monger, to augur, augurate,* or *divine by clouds.* occ. Lev. xix. 26. 2 K. xxi. 6. 2 Chron. xxxiii. 6. As a N. ענן *An augur* or *diviner by the clouds.*

occ. Iſa. ii. 6. Jer. xxvii. 9. Fem. ענכה. occ. Iſa. lvii. 3; where the Vulg. after *Symmachus* Auguratricis *the augureſs.* מעונן The ſame. Deut. xviii, 10, 14, & al. It appears to have been a pretty general practice among the Heathen, to obſerve the form and motion of the *clouds*, in order to diſcover the will of their God, the heavens or air.

III. As a N. ענין

1. *What affects* or *acts ſtrongly on* one's mind or imagination, or according to the Hebrew phraſe, on one's heart, *Care, travail,* ſtudium. Eccleſ. ii. 23, 26. iii. 10. *I have ſeen* את הענין the travail or buſineſs *which God hath given to the ſons of men,* לענות בו to affect (them) *therewith*. Eccleſ. v. 2, or 3. *A dream cometh* ברב ענין *from the multitude of* buſineſs, or of what affects us, when waking. This is well illuſtrated by *Lucretius*, Lib. IV. lin. 959, &c.

*Et* quoi quiſque fere ſtudio devinctus adhæret,
*Aut quibus in rebus* multùm ſumus ante morati,
*Atque in quâ ratione fuit* contenta magis Mens,
In ſomnis *eadem plerumqme videmur obire:*
*Cauſidici cauſas agere et componere leges:*
*Induperatores pugnare, ac prœlia obire:*
*Nautæ contractum cum ventis cernere bellum, &c.*

"*Whatever ſtudies moſt engage our hearts,*
On whatſoe'er we have been *moſt employ'd,*
And the *attention of our minds moſt fixt,*"
The ſame, *in dreams*, engage our chief concern:
The lawyers plead, and argue what is law:
The ſoldiers fight, and thro' the battle rage:
The ſailors work, and ſtrive againſt the winds.
DRYDEN altered.

2. Joined with רע, evil, *Afflictive buſineſs, care,* or *travail.* See Eccleſ. i. 13. iv. 8. v. 13. In the firſt of theſe paſſages the LXX. *Aquila*, and *Theodotion* render ענין רע by *ϖερισπασμον ϖονηρον, evil diſtraction.*

### ענף

*To ſhoot, ſend forth ſhoots* or *branches*, as a vine. It occurs in the form of a Participle fem. Benoni in Kal, Ezek. xix. 10. As a N. ענף *A ſhoot, bough, branch.* Lev. xxiii. 40. Pſ. lxxx. 11. & al. freq.

Hence *An imp*, anciently a ſhoot or ſprig. See *Junius*'s Etymol. Anglican.

### ענק

I. *To encompaſs, ſurround.* It occurs not as a V. ſimply in this ſenſe, but as a N. ענק, plur. ענקים and ענקות *An ornament encompaſſing* the neck, *a chain* for the neck, *a collar*. occ. Jud. viii. 26. Prov. i. 9. Cant. iv. 9. *Thou haſt raviſhed my heart with* one chain (ſo *Symmachus ορμισκῳ*) *of thy neck*; for probably the eaſtern ladies in Solomon's time wore ſeveral of theſe together, as they ſtill do. Comp. under חרז. So *Niebuhr* (Voyage, Tom. I. p. 242, Note) deſcribes a woman of *Loheia*, with "*quelques tours* de perles fauſſes au cou, *ſeveral rows* or *ſtrings* of falſe pearls about her neck." Hence,

II. In Kal, Applied with ſtriking propriety to pride, *To ſurround*, as a collar. occ. Pſ. lxxiii. 6.

III. In Hiph. *To ſurround, encompaſs*, as with gifts. occ. Deut. xv. 14, twice.

DER. Latin *vincio* to bind, bind round. Runic *Hank* a chain, whence *hank* of ſilk, alſo to have a *hank* on any one, i. e. to have him *bound* or *obliged* to oneſelf.

### ענש

*To mulct, fine, puniſh by fine* or *forfeiture.* Exod. xxi. 22. Deut. xxii. 19. Amos ii. 8. As a N. ענש *A mulct, a fine.* 2 K. xxiii. 33. Prov. xix. 19.

### ענת

Chald. (from the Heb. עת,) *Time, opportunity, occaſion.* It occurs with ו and כ prefixed, וכענת *And according* or *agreeably to the occaſion.* It ſeems to be a form of ſpeech denoting that ſomething well known and underſtood *on the occaſion* is omitted, like our *&c.* or *and ſo forth*, in Eng. See Ezra iv. 10, 11. vii. 12.

### עס

*To tread down, trample down* or *under feet.* So the LXX. καταπατησετε, and Vulg. calcabitis. occ. Mal. iii. 21. or iv. 3. ועסותם *And* ye ſhall trample; where the word however is grammatically formed from the reduplicate verb, עסס, ו being ſubſtituted for the latter ס.

עסס As a N. עסיס *Muſt*, *new wine*, *the juice preſſed from the grape by treading*. Iſa. xlix. 6. Joel i. 5. iii. or iv. 18. Amos ix. 13. On Cant. viii. 1, or 2, comp. under רמח VII.

*Treading* is well known to have been the ancient method *of preſſing grapes*. Thus *Anacreon*, Ode LII. lin. 5, 6. Αρσενες ϖατυσι Σταφυλην, The lads *tread* the grapes. This appears likewiſe from the following texts, Job xxiv. 11. Iſa. xvi. 10. lxiii. 2, 3. Comp. under דרך V.

## עער

In Kal, Tranſitively, *To roar*, *roar out*; for, like the Greek ωρυομαι, and Eng. *roar*, it ſeems a word formed from the ſound. Once, Iſa. xv. 5; where however *Aquila* renders it εξανεγερυσιν *they ſhall raiſe up*, ſo Vulg. levabunt, as if it were from the V. ער *to raiſe*.

## עף

*To vibrate*, *move with a vibratory* or *tremulous motion*, *to flutter*.

I. *To flutter*, *fly*, *fly away*, as a bird. Deut. iv. 17. Pſ. lv. 7. Prov. xxvi. 2. As a N. עוף *A bird*, *a fowl*, ſo called in Heb. from it's *flying*, juſt as *fowl* in Eng. is from the Saxon ꝼleon *to fly*. Gen. i. 20. xxii. & al. freq.

Hence Latin *avis* a bird, whence Eng. *aviary*. Alſo, perhaps, *apis* a bee, whence *apiary*.

II. As a V. it is applied to Jehovah's flying on a cherub, namely the ſpirit or air. Pſ. xviii. 11.—to a dream, Job. xx. 8.—to an arrow, Pſ. xci. 5.—to a roll or volume, Zech. v. 1, 2. (So LXX. ϖετομενον and Vulg. volans)—to the quick motion or caſt of the eye, Prov. xxiii. 5. התעוף Wilt thou glance *thine eyes upon it?* ואיננו *and it is no more*. i. e. Wilt thou turn thy regard and affection upon that which diſappears in the *twinkling* of an eye? Comp. under עפעף I. below.

III. Spoken of the light. As a N. fem. תעפה *Vibration*, *coruſcation*. occ. Job xi. 17. תעפה כבקר תהיה The coruſcation *ſhall be as the morning*. (Comp. Iſa. lviii. 8.) So עיפה. occ. Amos ix. 13. עשה שחר עיפה *Making the morning gloom* brightneſs, i. e. making it *ſhine more and more unto the perfect day*. Comp. Prov. iv. 18. As a N. fem. in Reg. עפת *The vibration* of light. occ. Job. x. 22; where it is ſpoken of the ſtate of the dead. *A land* עפתה it's (i. e. whoſe) light (is) *as the thick darkneſs*, *the ſhadow of death without rays*, ותפע and it ſhines (reflects the light) *like darkneſs*—i. e. it has *no light at all*. So perhaps מעוף צוקה Splendour *of condenſation*, "not light, but *darkneſs viſible*." occ. Iſa. viii. 22. Comp. under עפעף II. below.

IV. As a N. עיף. I have already placed this word under יעף; but perhaps it more properly belongs, agreeably to Mr. *Bate*'s opinion, to this root עף, and denotes *palpitating* or *panting* as from fatigue, fear, thirſt. See Gen. xxv. 29. Jud. viii. 4, 5. Jer. iv. 31. Iſa. xxix. 8. The LXX. according to * *Aldus*'s edition, render the V. יעף by απεσκαρισεν *palpitated*, *panted*, Jud. iv. 21; and *Montanus*, the N. עיף, by anhelante *panting*, Pſ. lxiii. 2. As Ns. מעוף *A panting*, *palpitation*. (Q? See under ſenſe III.) occ. Iſa. viii. 22. מועף Nearly the ſame. occ. Iſa. viii. 23. ix. 1. If both theſe Nouns, and particularly the latter, ſhould not rather be rendered *faintneſs*, and referred to root יעף (which ſee). The Vulg. renders מעוף by diſſolutio *diſſolution*.

V. Chald. As a N. maſc. plur. in Reg. עפי *The foliage*, *leaves*, or *ſmall branches* of a tree, which *wave to and fro* with the wind. occ. Dan. iv. 9, 11, 18, or 12, 14, 21.

עפף denotes the *repetition* or *intenſeneſs* of the action.

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* Comp. *Monfaucon*'s Hexapla in Jud. iv. 21.

I. In Kal, Intranſitively, *To move with a ſwift vibratory motion, to fly ſwiftly, to flutter.* occ. Gen. i. 20. Iſa. vi. 2. In Hith. *To fly away ſwiftly.* occ. Hoſ. ix. 11.

In Iſa. xiv. 29. xxx. 16. mention is made of שרף מעופף *the fiery* flying *ſerpent*, and if we might depend on the teſtimony of the ancients, a * cloud of witneſſes might be produced who ſpeak of theſe *flying* or *winged ſerpents*; but I do not find that any of them affirm they actually ſaw ſuch *alive* and *flying*. The learned *Michaelis* however was ſo far influenced by theſe teſtimonies, that in the 83d Queſtion of his *Recueil* he recommended it to the gentlemen who lately travelled into *Arabia* at the expenſe of the King of Denmark, to enquire after the exiſtence and nature of *flying ſerpents*; and accordingly Mr. *Niebuhr*, one of theſe learned travellers, in his *Deſcription de l'Arabie*, p. 156. ſpeaks thus: "There is at *Baſra* a ſort of *ſerpents* which they call *Heie ſurſurie* or *Heii thiâre*. They commonly keep upon the Date-trees, and as it would be laborious for them to come down from a very high tree in order to aſcend another, they twiſt themſelves by the tail to a branch of the former, which making a ſpring by the motion they give it, throws them to the branches of the ſecond. Hence it is that the modern Arabs call them *flying ſerpents*, Heie thiare. I know not whether the ancient Arabs, of whom Mr. Michaelis ſpeaks in his 83d Queſtion, ſaw any other *flying ſerpents*.—Admiral *Anſon* alſo ſpeaks of the *flying ſerpents* that † he met with at the iſland of *Quibo*, but which were *without wings*." Thus Mr. *Niebuhr*; and on the whole, I apprehend that the שרף מעופף mentioned in Iſa. was of that ſpecies of *ſerpents*, which, from their *ſwift, darting motion*, the Greeks called *Acontias*, and the Romans *Jaculus*, of which ſee more in *Bochart*, Vol. III. 411, 412; and to theſe the term מעופף ſeems as properly applicable in Hebrew, as *Volucer*, which *Lucan*, Lib. IX. applies to them in Latin—Jaculique volucres.

II. In Kal, Tranſitively, *To* ‖ *brandiſh, vibrate, ſhake to and fro.* occ. Ezek. xxxii. 10.

עפעף Occurs not as a V. in this reduplicate form, but

I. As a N. maſc. plur. in Reg. עפעפי *The eyelids*, from their *quick vibrating motion* or *twinkling*. Prov. vi. 25. & al. Comp. Prov. xxiii. 5.

II. עפעפי שחר *The vibratory rays* or *beams* of light, which penetrate the *gloom* or *darkneſs* at day-break. occ. Job iii. 9. xli. 9. or 18.

Der. *Hop, huff, whip, wipe, wave, waft.* Q?

## עפא

Occurs not as a V. in Heb. but appears to be nearly related to the preceding עף, as בזא to בז, חנא to חנ, &c. As a N. maſc. plur. עפאים *Foliage, leaves,* or *branches*, which are *waved to* and *fro* by the wind. Once, Pſ. civ. 12. Comp. under עף V.

## עפל

I. *To be elevated, raiſed up.* It occurs not as a V. ſimply in this ſenſe, but hence as a N. עפל *An eminence, riſing ground.* Iſa. xxxii. 14. Mica iv. 8, & al.

II. As a N. maſc. plur. עפלים *Painful ſwellings* in the *hæmorrhoidal* veſſels, *hæmorrhoids, emrods,* or *piles*, which the Romans, from their *fig-like form*, call mariſcæ, and ficus. occ. Deut. xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, 5.

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* See inter al. *Herodotus*, Lib. II. cap. 75, 76. Lib. III. cap. 107, 108, 109. *Ælian* Hiſt. Animal. Lib. II. cap. 38. *Joſephus* Ant. Lib. II. cap. 10. § 2. *Cicero* De Nat. Deor. Lib. I. cap. 36 *Mela*, Lib. III. cap. 9 *Lucan*, Lib. VI. *Solinus*, cap. XXXII. *Ammianus Marcellinus*, Lib. XXII.

† The words in *Anſon's* Voyage, by *Walter*, p. 308, 8vo. edit. 1748, are theſe: "The *Spaniards* too *informed* us, that there was often found in the woods a moſt miſchievous ſerpent, called the *flying ſnake*, which, *they ſaid, darted itſelf* from the boughs of trees on either man or beaſt that came within it's reach, and whoſe ſting *they believed* to be inevitable death."

‖ This Verb ſeems a derivative from *brand*, a burning ſtick, on account of the *vibratory motion* or *flaſhing* of it's light.

From what *Herodotus* relates, Lib. I. cap. 105. concerning the *Scythians* who invaded Aſia (about 633 years before Chriſt, in the 8th year of king Joſiah's reign) that in their return through the land of the *Philiſtines*, ſome of the ſtragglers plundered the temple of *Venus* at *Aſcalon*, and that for the puniſhment of this ſacrilege they and their poſterity were afflicted with *emrods* for a long while after;—From this ſtory of *Herodotus* it appears, that till the time of the *Scythian invaſion* at leaſt, the *Philiſtines* had retained a tradition of what they had themſelves ſuffered for ſeizing the ark of God †.

III. *To be elevated* or *elated mentally*, *to be proud*, *arrogant*, *preſumptuous*. occ. Num. xiv. 44. (where Eng. Tranſl. *ye preſumed*) Hab. ii. 4. (where Eng. Tranſl. *is lifted up*).

### עפר

*To comminute*, *reduce to duſt* or *powder*. It occurs not however as a V. ſimply in this ſenſe, but hence

I. As a N. עפר, plur. עפרות *Duſt*, i. e. *earth* or *other matter*, *comminuted into ſmall particles*. See Gen. ii. 7. iii. 14. Job xxviii. 6. Prov. viii. 26. ראש עפרות *The beginning* of the duſt, i. e. *the original* duſt or *primitive* atoms of the earth. Comp. Eccleſ. iii. 20. Iſa. xl. 12; and ſee *Greek* and *Eng.* Lexicon in ῾ΥΛΗ.

Hence perhaps Lat. and Eng. *Vapor*. See *Lucretius*, Lib. II. lin. 149, 152.

Hence as a V. *To duſt*, *throw duſt*, in contempt. occ. 2 Sam. xvi. 13. Putting *duſt* upon their heads (as Joſh. vii. 6. Job ii. 12.) and ſitting in the *duſt* (Iſa. xlvii. 1.) were, among believers, emblematic acknowledgements of the *vileneſs* of their *mortal bodies*, that *they were but duſt*, *and to duſt they muſt return*. Comp. Gen. iii. 19. xviii. 27. Job xlii. 6. Eccleſ. iii. 20. xii. 7. Hence the theſe cuſtoms were uſed by believers in token of *humiliation* and *ſorrow*; and from them we find the like practiſed on ſimil occaſions by the Heathen, as by the *Greek* and *Trojans*; (ſee *Homer* Il. XVIII. lin. 26. Il. XXII. lin. 414. Il. XXIV. lin. 164, 64 *Ovid*, Metam. Lib. VIII. lin. 528.) and by the *Etruſcans*, ſee *Virgil* Æn. X. 844.

II. As a N. fem. עופרת and עפרת *Lead*. I is mentioned with the five other ſpecies of metal, Num. xxxi. 22; and there is no doubt but this is the meaning of the word; ſo the LXX. throughout *μολιϐδος* or *μολιϐος*. But why was it called in Heb. עפרת or עופרת? The anſwer to this queſtion I chooſe to give in the words of a learned * phyſician and chemiſt: "A quantity of *lead* being ſet over the fire in an iron ladle, no ſooner begins to run, than it's ſurface appears exceedingly bright, and ſhines like mercury; but it's face ſoon alters, and you diſcern a cloud thereon, which gradually increaſes, till the whole ſurface appears darkened with a *duſty* ſcoria; *this duſt being blown away with bellows, there ſtraight ariſes a new ſupply, and ſo on, till the whole lead is converted into* ſcoriæ, which are only the *matter of the lead* gently calcined. A more violent fire vitrifies them, that is, converts them into a heavy, brittle, pellucid, elaſtic, ſonorous matter called glaſs, into which other metals are indeed convertible, but *lead* the eaſieſt, and which is of ſuch a *penetrating nature*, th *it runs through all the common crucibles alm as water through a ſieve*." "It vitrifies (ſays *Boerhaave*, Chemiſtry by *Shaw*, Vol. I. p. 84.) with the baſer metals, and having ſo done, *carries them along with it* from the cavity of the teſt, thus leaving only gold and ſilver ſeparated from the reſt." "It *diſſipates* (adds Dr. *Shaw*, in Note p. 85.) all metals teſted with it on the cupel, except gold and ſilver, which is a property that had we been unacquaint with, all our treaſures of gold and ſilver had lain in little compaſs; *this being* *principal uſe in obtaining thoſe metals.*"

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† See *Prideaux* Connect. Part I. Book I. An. 623. p. 44. edit. 8vo. and comp. under דג IV.

* Dr. *Shaw* on *Boerhaave's* Chemiſtry, Vol. I. p. 84. Note *(u)*.

“ The foundation of the proceſs is this: any maſs of what kind ſoever, whether metal or ſtone, ſalt or ſulphur, gold and ſilver only excepted, being mixed with *lead*, and expoſed to the fire, *ſeparates and flies off*” “ Upon the whole, there are three ways whereby all the matters mixed with gold and ſilver are deſtroyed and loſt, when cupelled with *lead*. 1. *By volatilizing* and *evaporation*. 2. By turning to ſcoriæ, and retiring to the ſides of the teſt. 3. *By penetrating the pores of the cupel*, which only happens to ſuch bodies as can neither fly off in fumes, nor work to the ſides in the way of ſcoriæ.” Thus we ſee with what propriety *Lead* is called in Heb. עפרת and עופרת, the former moſt properly importing the *duſty*, or even the *atomical* metal; from it's being ſo eaſily reduced (probably) to it's *conſtituent atoms*; and the latter ſignifying that it has the like effect upon other matters in reducing them alſo to an *atomical ſtate*. (Comp. Prov. viii. 26. above) We may further obſerve of what great uſe *Lead* is in ſeparating and refining gold and ſilver (of which ſee more in *Boerhaave*'s Chemiſtry by *Shaw*, p. 70, &c.) particularly the latter, to which purpoſe the ancients alſo applied it. Thus (*Pliny*, Nat. Hiſt. Lib. XXXIII. cap. 6. ſays of the ſilver ore, *excoqui non poteſt niſi cum* plumbo nigro *aut cum* vena plumbi. It cannot be refined or ſeparated but with *lead*, or with *lead ore*.” And long before him *Theognis* (who was born about the middle of the 6th century before Chriſt, and conſequently lived in the time of *Cyrus* the Great) in his Γνωμαι, lin 1101, mentions it as uſed in *refining* gold,

Εις βασανον δ' ελθων, παρατριβομενος τε ΜΟΛΙΒΔΩι,
Χρυσος απεφθος εων, καλος απασιν εση.

But coming to the teſt or furnace, and ground with *lead*, (and then) being refined gold, you will be approved by all.”

We may now explain Jer. vi. 28, 29, 30.—*They are all copper and iron; they are corrupt.* מפח *The bellows*, or, perhaps, the *wind-furnace is burnt with fire*, the lead (uſed to purify the ore) *is conſumed*, i. e. gone off in fumes and ſcoriæ, ſo of courſe *the refiner refineth in vain*; *for* רעים *the wicked*, or *bad heterogeneous matters*, *are not ſeparated*; and this being the caſe, *reprobate* or *refuſe ſilver ſhall they be called*, *for Jehovah hath reprobated or rejected them*.

Job xix. 23, 24. *O that my words were engraved* בספר *in a memorial* (which *might be* hieroglyphically, comp. Exod. xvii. 14, 15, 16; and under ספר IV. 1.) *with an iron pen* and lead, i. e. “to grave upon with the iron pen or ſtyle. ** Pliny* informs us that writing on *lead* (plumbeis voluminibus *rolls of lead*) was of high antiquity; and came in practice next after writing on the barks and leaves of trees, and was uſed in recording public tranſactions.” *Scott*'s Note, whom ſee. And I apprehend *the cutting* or *ſculpturing in the rock for ever*, to be here mentioned as a different and more durable method than even the engraving on *lead*.

III. As a N. עפר *A young ſtag* or *antelope*, *a fawn* of thoſe ſpecies, ſo called, perhaps, becauſe in the eaſtern countries it's ſkin is *duſted* or *powdered over* (as it were) *with white ſpots*, as *Virgil* ſpeaks of kids,

Capreoli, *ſparſis* etiam nunc pellibus albo.
Young kids whoſe ſkins are *ſprinkled* o'er with white.

Comp. under טלא II. and נמר II. But Q? occ. Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14. It occurs only in Canticles.

### עצב

Denotes *labour*, or *travail*.

I. In Kal, *To work*, *elaborate*, *form by labour* or *travail*. occ. Job x. 8. Pſ. lvi. 6. *All the day* יעצבו *they* laboriouſly form, i. e. wreſt or diſtort, *my words*. In Hiph. *To ſerve with labour and pains*, as an idol. occ. Jer. xliv. 19; where Vulg. ad colendum *to worſhip*. As Ns. עצב *Labour*, *travail*, in general. Prov. xiv. 23.—as of a woman in bringing forth, Gen. iii. 16. עצבון *Labour, toil*, as of the hands, Gen. iii.[*] 17. v. 29. *Travail*, as of a woman in bringing forth. Gen. iii. 16.

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* Nat. Hiſt. Lib. XIII. cap. 11.

II. It denotes *labour* or *travail of mind*. In Kal and Hiph. *To grieve, afflict, affect with grief* or *concern*. 1 K. i. 6. 1 Chron. iv. 10. Pſ. lxxviii. 40. In Niph. *To grieve* or *be grieved*. 1 Sam. xx. 34. 2 Sam. xix. 2. In Hith. *To vex oneſelf, be grieved*. Gen. xxxiv. 7. It is ſpoken *ανθρωποπαθως* of God, Gen. vi. 6. So *Homer* of *Apollo*, Il. I. lin. 44. *Χωομενος κηρ Grieved at his heart*. As Ns. עצב *Labour of mind, grief*. See Pſ. cxxxix. 24. Prov. x. 22. xv. 13. Pſ. xvi. 4. Fem. מעצבה *Sorrow*. occ. Iſa. l. 11.

III. As a N. עצב, plur. עצבים, *An idol* or *idolatrous image*, ſo named from the *pains* taken by their deluded worſhippers in *forming* and decorating them; of which ſee Iſa. xliv. 12, &c. Jer. x. 3. Wiſd. xiii. 10, &c. That the word means the *images* themſelves is manifeſt from 2 Sam. v. 21. Pſ. cxv. 4. cxxxv. 15. Iſa. xlvi. 1. xlviii. 5. Jer. xxii. 28. Hoſ. viii. 4. xiii. 2.

## עצד

The idea ſeems to be *To cut by little and little, to chip, file*, or the like. occ. (as a Participle Hiph.) Iſa. xliv. 12. *The iron-ſmith* מעצד files; where Vulg. Limâ, *with a file*. As a N. מעצד *A cutting inſtrument, an axe, hatchet*. occ. Jer. x. 3. So Vulg. *Aſcia*. In Arabic the V. עצד is uſed for *cutting down a tree*, "reſecuit, cecidit *arborem*." *Caſtell.*

Hence *An adze*, a kind of axe, *a hatchet*, and perhaps *edge*.

## עצה

With a radical, but mutable or omiſſible, ה.

I. *To fix, make firm* or *ſteady*. occ. Prov. xvi. 30. עצה One fixing, or he who fixeth, *his eyes*, לחשב (*is wont* or *does it in order*) *to deviſe froward things*. Comp. under ל, 20. So the LXX. *ϛεριζων*, and *Aquila* and *Theodotion ϛερεων, fixing*. To the ſame purpoſe the Vulg. *attonitis* oculis, *with* aſtoniſhed (ſtaring) *eyes*. *Fixing* the eyes upon ſome certain object is a ſign of deep meditation as well as *ſhutting* them; and in this place I prefer the former interpretation of the word to the latter, not only becauſe it is favoured by the ancient verſions, but alſo becauſe it is moſt agreeable to the analogy of the word; for,

II. As a N. עץ *A tree* from it's *fixedneſs, ſtability*, or *firmneſs*, in contradiſtinction from herbage or plants, which are of a texture more ſoft and looſe. See Gen. i. 11, 12, 29. Exod. x. 15. Alſo, *Wood cut down*. Exod. xxxi. 5. Lev. xiv. 4, 6. Plur. עצים *Pieces of wood, timber, billets*. See Gen. vi. 14. Exod. xxv. 5. xxii. 3, 6. *Veſſels of wood*, Exod. vii. 19.

Frequent mention is made in ſcripture of the idolaters ſacrificing or ſerving their falſe gods *under every green tree*. (See Deut. xii. 2. 1 K. xiv. 23. 2 K. xvi. 4. Jer. ii. 20.) We have a ſcene of this kind in *Homer*, Il. II. lin. 305, &c.

> Ἡμεις δ᾽ αμφι ϖερι κρηνην, ἱερους κατα βωμους
> Ἐρδομεν αθανατοισι, τεληεσσας ἑκατομβας,
> ΚΑΛΗι ὙΠΟ ΠΛΑΤΑΝΙΣΤΩι, ὁθεν ῥεεν
> αγλαον ὑδωρ.
>
> Beſide a fountain's ſacred brink we rais'd
> Our verdant altars, and the victims blaz'd;
> ('Twas where *a plane-tree ſpread it's ſhades around*.)
> Pope.

Hence Greek Οζος *a branch*.

III. As a N. עצה *The backbone*, (ſo *Montanus*, Spinæ Dorſi) from it's *ſtrength* and *firmneſs*; Or more properly perhaps *The extremity of the back bone*, called the Os ſacrum, "*craſſitie inter alia* & robore ſpectatiſſimum, which is very *remarkable* for it's thickneſs and *ſtrength*," ſays *Blancard*, Anatom. p. 723. occ. Lev. iii. 9.

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[*] The clear traditionary traces of the *change* in man's external ſtate, occaſioned by the Fall, may be found in the deſcription given by the Greek and Roman poets of the *golden* and *ſucceeding* ages of the world. See *Heſiod*, Εργ. και Ἡμ. lin. 90, &c. *Ovid* Metam. Lib. I. lin. 89, &c. *Virgil*, Georg. I. lin 121, &c.

IV. As a N. fem. עצה *Counſel.* See under יעץ.
DER. *To gaze.*

## עצל

*To be ſlothful, idle, to loiter.* occ. Jud. xviii. 9. As Ns. עצל *Slothful, ſluggiſh, a ſluggard.* Prov. vi. 6, 9. Fem. עצלה, plur. עצלות and עצלתים *Sloth, ſlothfulneſs.* occ. Prov. xix. 15. xxxi. 27. Eccleſ. x. 8.

Hence perhaps, by tranſpoſing the ע to the end of the word, Eng. *ſlow*, whence *ſloth*, &c. Alſo, *ſlug*, *ſluggiſh*, &c.

## עצם

Denotes *Strength, ſubſtance, ſolidity, firmneſs.*

I. *To be* or *become ſtrong, mighty, powerful,* whether in quantity or quality. See Gen. xxvi. 16. Exod. i. 7, 9. Pſ. xl. 6, 13. Alſo, in a Hiph. ſenſe, *To make ſtrong, ſtrengthen.* occ. Pſ. cv. 24. As a N. עצם and fem. עצמה *Strength, might.* Deut. viii. 17. Job xxx. 21. Iſa. xl. 22. As a N. fem. plur. תעצמות *Strength, firmneſs.* Pſ. lxviii. 36.

II. As a N. עצם *Bodily ſubſtance, body, matter.* Pſ. cxxxix. 15. Lam. iv. 7. Job. xxx. 17, 30. Exod. xxiv. 10. *And* כעצם *like* the ſubſtance *of the heavens for clearneſs* or *tranſparency.* עצם היום The ſubſtance *of a day, the day* itſelf, but not ſo as to exclude the night. freq. occ. See Exod. xii. 17, 41, 42, 51. *Day* and *night* too are *real ſubſtances.* See Gen. i. 5.

III. As a N. עצם, plur. עצמים and עצמות *A bone,* from it's *ſtrength* and *ſolidity.* Gen. ii. 23. Ezek. xxiv. 4. Gen. l. 25, & al freq. Job iv. 14. ורב עצמותי הפחיד *And made the multitude of* (i. e. *all*) my bones *to ſhake.* Comp. Jer. xxiii. 9. So *Virgil* of perſons in terrour, Æn. II. lin. 120, 1.

> ——gelidusque per ima cucurrit
> Oſſa Tremor——
>
> *Through all their bones a ſhiv'ring tremour ran.*

Comp. Æn. VI. lin. 54, 5.

Job vii. 15. *So that my ſoul chooſes ſtrangling,* ומות מעצמותי *and death* rather than my bones, i. e. than life in ſuch a *ſkeleton*-like body, ſo *emaciated* by my diſtemper. See *Schultens* and *Scott.*

Job xl. 13 or 18. עצמיו His (ſmaller) bones *(are) pipes* (or *channels) of braſs,* גרמיו *his (larger, projecting) bones like a bar of iron.* No doubt theſe words are intended to expreſs the extraordinary *hardneſs* of the *behemoth*'s bones; but it does not appear that the bones of the *elephant* are different from, or harder than thoſe of other animals *; whereas the *bones* of the *hippopotamus* are probably much harder than thoſe of the *elephant*, if we may judge by the ſuperiour hardneſs of his *tuſks*, (ſee under נגש I.) of which *Buffon*, Hiſt. Nat. Tom. X. p. 207, ſays, they are très-fortes, et *d'une ſubſtance ſi dure qu'elle fait feu contre le fer*, very ſtrong, and *of a ſubſtance ſo hard as to ſtrike fire with ſteel.*" And again, p. 208. "This ſubſtance is ſo white, ſo clean, and ſo *hard* as to be *far preferable* to *ivory* for making artificial or falſe teeth." And in the Note, Monſ. *Deſmarchais* is quoted as ſaying expreſsly in his *Voyage*, Tom. II. p. 148, "That the tuſks of the *hippopotamus* are *much harder* (*beaucoup plus dures*) *than ivory.*"

Hence as a V. in a privative ſenſe, as לבב, שרש, ערף, &c. *To break the bones,* q. d. *to bone.* So Vulg. exoſſavit. occ. Jer. l. 17.

IV. In Kal, Tranſitively, joined with עינים *the eyes*, it means, *To ſhut them ſtrongly and cloſely.* So LXX. καμμυω, and Vulg. claudo, *to ſhut, cloſe.* occ. Iſa. xxix. 10. xxxiii. 15.

## עצר

In Kal, *To reſtrain, retain, ſtop, detain.* See Gen. xvi. 2. xx. 18. Deut. xi. 17. Jud. xiii. 15. In Niph. *To be reſtrained, ſtopped, detained.* Num. xvi. 48, 50. 1 Sam. xxi. 7. As a N. עצר *Reſtraint.* occ. Pſ. cvii. 39. עצר רעה *Severe* or *rigorous reſtraint, tyranny.* Alſo, *Reſtriction, conſtriction* as of the womb from conceiving. occ. Prov. xxx. 16. So *Aquila*, *Εποχη μητρας*, and *Symmachus*, *Συνοχη μητρας*. Comp. Gen. xx. 18. Iſa. lxvi. 9. As a N. מעצר *Reſtraint*, *reſtriction.* occ. 1 Sam. xiv. 6. Prov. xxv. 28.

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* See *Brookes*'s Nat Hiſt. Vol. I. p. 104.

II. *To retain*, *hold*, *poſſeſs*, joined with כח *ſtrength*, *ability*. 1 Chron. xxix. 14. 2 Chron. ii. 6. xiii. 20. xxii. 9. Dan. x. 8, 16. xi. 6. Hence כח being underſtood, 2 Chron. xx. 37, לא עצרו ללכת *they did not* retain (ſtrength), *they were not* able, *to go*, as Eng. Tranſl. So perhaps 2 Chron. xiv. 10, or 11, אל יעצר עמך אנוש *Let not man* prevail againſt *thee*. Eng. Tranſl. So LXX. *κατισχυσατω προς*—and Vulg. prævaleat contra.—

III. With ב following, *To put a reſtraint upon*, *to reſtrain* or *check*, as a magiſtrate. occ. 1 Sam. ix. 17. As a N. עצר *Civil reſtraint* or *authority*, *magiſtracy*. occ. Jud. xviii. 7. Iſa. liii. 8. *He was taken off* מעצר (not from priſon, for עצר is not ſo applied; and in what *priſon* was Chriſt ever put? but) by the magiſtracy, *and by a judicial trial.* And our Lord was, I think, the firſt prophet who ſuffered in this manner, the circumſtances of which are ſo particularly related by the Evangeliſts. See Mr. *Spearman*'s Letters on the LXX. p. 187, &c.

IV. As a N. fem. עצרה *A ſolemn aſſembly* or *convention*, q. d. *A detention* or *retention* of men on ſome ſolemn occaſion. occ. 2 K. x. 20. Joel i. 14. Amos v. 21. Comp. Jer. ix. 2.

V. As a N. fem. עצרת *A ſolemn feaſt-day*, in which men were *reſtrained* from labour; that the word in this form relates to *this ſort of reſtraint* is apparent from Lev. xxiii. 36. Num. xxix. 35. Deut. xvi. 8.

### עק

*To confine*, *ſtraiten*, *contract*, *compreſs*, arctare, coarctare.

I. In Hiph. *To compreſs*, *preſs*, *ſqueeze*. occ. Amos ii. 13. *Behold* אנכי מעיק תחתיכם *I will* preſs *your place* (and conſequently *yourſelves*) *as a cart* (i.e. *a threſhing cart*, ſee under עגל IV.) *full of ſheaves* תעיק preſſeth. Thus our Eng. Margin excellently. As a N. fem. in Reg. עקת *Compreſſion*, *oppreſſion.* So LXX. θλιψεως. occ. Pſ. lv. 4. As a participial N. fem. מועקה *Oppreſſion:* So LXX. θλιψεις. occ. Pſ. lxvi. 11.

II. As a N. fem. מעקה *A battlement* round the roof of a houſe to *confine* people from falling off. The houſes in *Paleſtine* being flat-roofed, (comp. under גג I.) as they are in thoſe eaſtern countries to this day, and the inhabitants ſpending a conſiderable part of their time upon them, ſuch a precaution was the more neceſſary. occ. Deut. xxii. 8. See *Shaw*'s Travels, p. 210.

DER. *Oak* (from the compactneſs of it's wood). Alſo, perhaps, *A yoke*.

### עקב

I. As a N. עקב *The end*, *extremity*, *extreme* or *utmoſt parts*. Joſh. viii. 13. Thus the LXX. (according to *Aldus*'s and the *Oxford* edition) and a verſion quoted in the Hexapla *τα εσχατα*, and Vulg. noviſſimi, So Pſ. cxix. 33, 112; in which latter paſſage the Targum עד סופא *Even to the end.* Comp. Gen. xlix. 19.

II. As a N. עקב *The end*, *event* or *conſequence.* Prov. xxii. 4. עקב ענוה The end, conſequence, *of humility*. So Vulg. *finis* modeſtiæ. LXX. *γενεα the offſpring*. Pſ. xix. 12. *In keeping of them* עקב רב *there is an excellent* event or end. Thus *τελος* is uſed in the N. T. 1 Pet. i. 9, *Receiving τελος* the end *of your faith*, *even the ſalvation of your ſouls.* על עקב *In conſequence* or *as the event of*. occ. Pſ. xl. 16. lxx. 4. Hence

III. עקב is uſed as a Particle denoting the *end*, *event*, or *conſequence* of ſomewhat preceding. It may be rendered

1. Before a V. *Becauſe*, *inaſmuch as.* Num. xiv. 24. עקב היתה Becauſe *there was another ſpirit*, q. d. the event or conſequence *of there being another ſpirit in him*, ſhall be that *I will bring him into the land*, &c. Comp. Deut. vii. 12. viii. 20.

2. Before a N. *Becauſe of*, *on account of*, *in conſequence of*. Iſa. v. 23.

3. עקב אשר (the *conſequence* of this that—) and עקב כי (the *conſequence* that or becauſe—) are uſed nearly in the ſame ſenſe, *Becauſe that*—Gen. xxii. 18. 2 Sam. xii. 10. & al.

IV. As a N. עקב *The extremity*, *ſole* or *heel* of a man's foot. Gen. iii. 15. xxv. 26. Alſo, *The extremity*, *hoof*, or *heel* of a horſe's foot. Gen. xlix. 17. Jud. v. 22. Plur. in Reg. עקבי *Heels*, *foot-ſteps*. Pſ. lvi. 7. Cant. i. 8. Comp. Pſ. lxxvii. 20. lxxxix. 52. Hence

V. As a V. *To lay hold on the heel*, q. d. *To heel*. Hoſ. xii. 4. Whence the name יעקב *Jacob*, q. d. *The heeler*. See Gen. xxv. 26. xxvii. 36. Hoſ. xii. 4.

VI. *To retard*. occ. Job xxxvii. 4.

VII. *To ſupplant*, *trip up the heels*, *throw down by tripping up the heels*, ſupplantare. It occurs in the form of a Participle Benoni in Kal, Iſa. xl. 4. עקב *Tripping up*, *rough*, *uneven*. Fem. Hoſ. vi. 8, עקבה מדם Tripping up the heels, (ſlippery) *with blood*. So one of the Greek verſions in the Hexapla ὑποσκελιζουσα, Vulg. ſupplantata.

VIII. *To ſupplant*, "*diſplace by ſtratagem*," * *defraud*, *deceive*. occ. Gen. xxvii. 36. Jer. ix. 4. xvii. 9. So LXX. πτερνιζω. Pſ. xlix. 6. עון עקבי *the wickedneſs* of *my* ſupplanters, or of thoſe "who endeavour to ſupplant *me*.—Compare this verſe and the next with ver. 17." Biſhop *Lowth*, in Mr. *Merrick's* Annotation. See alſo Dr. *George Horne's* Note on this verſe, in his excellent *Commentary on the Pſalms*, lately publiſhed, which I am glad of this opportunity of earneſtly recommending to the peruſal of all ſuch as are deſirous of comprehending the ſublime ſenſe, and of being warmed with the genuine piety of thoſe divine poems. As a N. fem. עקבה *Deceit*, *ſupplanting*. occ. 2 K. x. 19; where LXX. render בעקבה by εν πτερνισμω in or for *ſupplanting*, and Vulg. by inſidioſè *deceitfully*.

### עקד

I. *To bind*, *bind about*. occ. Gen. xxii. 9.

II. As a participial N. עקד *Ringſtreaked*, *bound round* as it were *with ſtripes* or *ſtreaks* of a different colour. Gen. xxx. 35, 40. & al.

III. בית עקד *The houſe of binding*; either where the ſhepherds *bind* the ſheep for ſhearing, (ſo our Eng. Tranſlation); or *The houſe* or *temple of the binder*, a place formerly dedicated to the *heavens* under that notion †. Thus the LXX. retain the word as a proper name, Βαιθακαθ, or Βαιθακαδ; *Symmachus* has Οικω Εκαϛων (read Εκαδων) *the houſe of Ecad* or *Ecadon*, but *Aquila* Οικω καμψεως *the houſe of curvation*. According to *Euſebius* in Loc. Hebr. it is the name of a *town* in Samaria; ſee Note in *Montfaucon's* Hexapla. occ. 2 K. x. 12, 14.

### עקל

*To be crooked*, *perverted*, *diſtorted*. As a Participle in Huph. *Perverted*, *perverſe*. occ. Hab. i. 4. So the LXX. διεϛραμμενον, and Vulg. perverſum. As a N. עקלתון *Crooked*, *ſinuous*, *tortuous*. occ. Iſa. xxvii. 1. So LXX. σκολιον, and Vulg. tortuoſum.

עקלקל Occurs not as a V. but as a N. *Very crooked* or *tortuous*. So LXX. διεστραμμενας, Vulg. devios *devious*. occ. Jud. v. 6 ‡. As a N. fem. plur. עקלקלות *Great obliquities* or *deviations*, *very crooked ways*. So *Symmachus* σκολιοτητας, and *Theodotion* διεστραμμενα. occ. Pſ. cxxv. 5.

Der. Greek Αγκαλη the arm when bent, αγκυλος crooked, Eng. *Ankle*. Alſo, *Knuckle*.

### עקר

In Arabic ſignifies *To cut*, *cut off*, *wound*, and the like. See *Caſtell*.

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* *Johnſon*.

† "*Maximè autem corpora inter ſe juncta permanent*, cùm quodam quaſi vinculo circumdata colligantur: *quod facit ea natura*, *quæ per omnem mundum*, *omnia mente et ratione conficiens*, *funditur*, *et ad medium rapit*, *et convertit extrema*," ſays *Balbus*, the Stoic, in *Cicero* De Nat. Deor. Lib. II. cap. 45.—A *curious* paſſage, which I ſhall leave to the conſideration of the learned and intelligent reader.

‡ See *Harmer's* Obſervations, Vol. I. p. 452.

I. "*To lop*, as trees, *cut* them *cloſe to the ſtock* or *ſtem*." *Bate*. occ. Eccleſ. iii. 2.

II. *To raze* or *level* as a wall *to the foundation*. occ. Gen. xlix. 6; if עקרו שור in this paſſage does not rather mean they lopped *a prince*, i. e. *a princely family*, by killing not only Hamor but Shechem *his ſon*. Comp. Gen. xxxiv. 26. In Niph. *To be razed*, as a city. occ. Zech. ii. 4.

III. *To hough* or *hamſtring*, as horſes. Joſh. xi. 6, 9.

IV. *To render* chariots *uſeleſs*, as *by breaking their wheels, axle-trees*, &c. 2 Sam. viii. 4. 1 Chron. xviii. 4.

V. Chald. In Ith. *To be cut* or *lopped off*, as horns. occ. Dan. vii. 8.

VI. As a N. עקר *A cutting, a branch cut off*. Applied figuratively to a perſon. occ. Lev. xxv. 47; where a diſtinction is made between גר תושב *a ſtranger who dwelt* among them, and עקר משפחת גר *a branch of the ſtranger's family*, i. e. one who had *ſeparated himſelf* from a foreign nation, and joined himſelf entirely to the Iſraelites, as for inſtance *Heber*, the Kenite, did, Jud. iv. 11.

VII. As a N עקר and עקרה *Barren, ſterile, unfruitful*, q. d. *a mere ſtock* or *ſtem without branches, a dry tree*. Deut. vii. 14. & al. freq. Comp. Iſa. lvi. 3.

VIII. Chald. *The ſtump* or *bole* of a tree. occ. Dan. iv. 12. xx. 23, or 15, 23, 26.

## עקש

In Kal, *To pervert, diſtort, make crooked*. occ. Iſa. lix. 8. Mica iii. 9. Alſo, *To make, prove*, or *ſhew to be, perverſe*. occ. Job ix. 20. In Niph. *To be perverſe*. occ. Prov. xxviii. 18. As a participial N. עקש *Perverſe*. Deut. xxxii. 5. Pſ. ci. 4. & al. As a Participle or participial N. maſc. plur. מעקשים *Crooked*, as oppoſed to מישור *Straight*. occ. Iſa. xlii. 16, which gives the idea. As a N. fem. plur. עקשות *Perverſeneſſes*. Prov. iv. 24. vi. 12.

## ער

I. In Kal, *To raiſe, lift up oneſelf*, or *be raiſed*, as a ſword. occ. Zech. xiii. 7.—as a bow. occ. Hab. iii. 9. עריה תעור קשתך *Thou haſt* lifted up *thy bow naked*, i. e. as it were, without the caſe*, in which the eaſtern nations ſtill uſe to carry their bows. I apprehend that עריה and תעור belong to different Roots; comp. under ערה I. The LXX. however render the words by εντεινων ενετεινας *ſtretching thou* haſt *ſtretched*, the Vulg. by ſuſcitans ſuſcitabis, *raiſing thou will raiſe up*. Comp. ערר I. below.

Hence plainly Greek *ερω* to raiſe, excite, Lat. *orior* to ariſe, whence *oriens* the Eaſt, and Eng. *orient, oriental*. Alſo, Lat. *origo*, whence Eng. *origin, originate*, &c.

II. *To raiſe, rouſe, ſtir up*, as a crocodile. occ. Job xli. 1, or 10. Comp. ch. iii. 8.

III. In Hiph. *To ſtir up, excite*, as an eagle does her neſtlings to fly. occ. Deut. xxxii. 11. So Vulg. *provocans ad volandum* pullos ſuos—as dough. occ. Hoſ. 7. 4.

IV. In Kal, *To rouſe oneſelf, ariſe*, from inactivity or inattention. See Jud. v. 12. Pſ. vii. 7. cviii. 3. Cant. iv. 16. Iſa. li. 9. Jer. vi. 22. xxv. 32. In Niph. *To be rouſed*, Zech. ii. 13. So LXX. *ηγεγερται*. Alſo, in a Niph. ſenſe, *To be rouſed* from ſleep. Job xiv. 12. In Hiph. *To rouſe* from ſleep, Zech. iv. 1. As a participial N. ער *Waking*. occ. Cant. v. 2.

Hence Greek *ωρα* care, *ωρεω* to care; and Eng. *ware, aware, wary*. Alſo, *to hare*, fright, *the hare* from it's timidity; *hurry*. Lat. *horreo* to ſtand on end as the hair, whence Eng. *horrour, horrid*; and in compoſition, *abhor, abhorrent*.

V. In Hiph. *To raiſe up, rouſe, excite*. See Iſa. xli. 2, 25. 1 Chron. xxxvi. 22. Hag. i. 14. Particularly, as an enemy. 1 Chron. v. 26. 2 Chron. xxi. 16. Iſa. xiii. 17. Ezek. xxiii. 22. Hence,

VI. As a N. ער *An enemy, one rouſed up in enmity* againſt another. 1 Sam. xxviii. 16. Pſ. cxxxix. 20.

VII. As a N. ער *One who excites* others, *a maſter*. occ. Mal. ii. 12.

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* See *Harmer's* Obſervations, Vol. II. p. 513.

VIII. As a N. עיר *A ſtir*, *buſtle*, *commotion.* Jer. xv. 8; where LXX. *τρομον a trembling.*

IX. As a N. עיר, plur. עירים, but generally ערים, *A city*, from the *ſtir* and *buſtle* therein comparatively with the country. Gen. iv. 17. x. 12. xiii. 12. Num. xxxii. 16. Jud. x. 4. & al. freq.

X. As a N. עיר, plur. עירים and עירם *A young aſs, an aſs-colt*, "from being more *ſprightly* (excitatior, *plus émeu*, *plus eveillé)* than it's parents," ſays *Bochart*, Vol. II. 60. Gen. xxxii. 15. xlix. 11. Comp. Zech. ix. 9. The plur. is once, (Iſa. xxx. 6.) written עורים with ו inſtead of י, in many editions, but not in the *Complutenſian.*

XI. As a N. מער *Exertion*, *diſplay.* occ. 1 K. vii. 36. *He graved Cherubim*, Lions, *and*, *Palm-trees*, כמער איש *according to* the exertion *of each*, "or in the condition they are when they *exert themſelves*; the bull as *in rage*, the lion *rampant*, and the palm-tree *in bloom*, as before (1 K. vi. 29.) *with opened flowers* on it *."

XII. עור *Blind.* See Root עור.

XIII. Chald. As a N. עיר, plur. עירין, *A watcher.* occ. Dan. iv. 10, 14, 20, or 13, 17, 23. Comp. above ſenſe IV. What can עירין *the watchers* ſignify in the ſecond of theſe texts, but the *Divine Perſons watching* and *preſiding over* the kingdoms of the earth, and the affairs of men? And this paſſage explains the other two. Comp. אלהין קדישין, ver. 5, 6, 15, or 8, 9, 18; ch. ii. 11; and עליונין *the high ones*, ch. vii. 18, 22.

XIV. Chald. As a N. עור *Chaff* or *ſmall duſt raiſed* and blown away from the threſhing-floor. occ. Dan. ii. 35; where *Theodotion* κονιορτος, which from *κονις duſt* and *ορτος raiſed.* Comp. under נרה V. and דש I.

ערר I. *To raiſe* or *lift up repeatedly*, as a ſpear. occ. 2 Sam. xxiii. 8. 1 Chron. xi. 11, 20.

II. *To raiſe up*, *rouſe*, *excite.* See Pſ. lxxx. 3. Prov. x. 12. Cant. viii. 5. Iſa. xiv. 9. Zech. ix. 13. In Hith. *To raiſe* or *rouſe up oneſelf.* occ. Job. xvii. 8. xxxi. 29. Iſa. li. 17, twice. lxiv. 6.

## ערב

I. *To mix*, *mingle.* It occurs not in this ſenſe as a V. in Kal, but in Hith. *To mix*, *mingle oneſelf*, *be mingled.* occ. Ezra. ix. 2. Pſ. cvi. 35. Prov. xiv. 10. xx. 19. xxiv. 21. As a N. ערב *A mixture*, *mixed multitude*, *rabble* (which Eng. word may, by the way, be derived from Heb. רב *great*, and בל *mixture*) of men. Exod. xii. 38. Neh. xiii. 3.—of flies or inſects. Exod. viii. 17, or 21, &c. So *Aquila ϖαμμυιαν*, and *Jerome* and the Vulg. omne genus muſcarum *all kind of flies*; but if ערב in theſe paſſages ſignifies *a mixture* or *colluvies*, it is ſtrange that the Heb. ſhould not expreſly inform us of what this mixture conſiſted. The LXX. have rendered the word, when ſpoken of the Egyptian plague, conſtantly by *κυνομυια the dog-fly*, whence it is plain thoſe tranſlators thought it meant ſome *particular ſpecies of inſect*; and their opinion is clearly confirmed by Exod. viii. 27, or 31, *And he removed the* ערב *from Pharaoh*, *and from his ſervants*, *and from his people*; *there was not one*, ערב namely, *left.* (Comp. Exod. x. 18.) What the particular ſpecies was, it may be difficult, if not impoſſible, abſolutely to determine, but probably it was ſo denominated from it's *colour*; and *Bochart* in his learned Illuſtration of this word, Vol. III. 551, &c. (whom ſee) mentions from *Damir* a *ſharp-biting inſect* (comp. Pſ. lxxviii. 45.) called by the Arabs "*Alchurkous*, and deſcribed as being not larger than a flea, and marked with *red* and *yellow* in ſuch a manner that the *dark colour prevails.*"

As a N. fem. plur. ערבות *The mixers*, or *mixed ones*, i. e. *The light* and *ſpirit mixed together*, *The heavens* or *celeſtial fluid* conſiſting of this *mixture.* occ. Pſ. lxviii. 5. Comp. ver. 34. Deut. xxxiii. 26. 2 Sam. xxii. 11.

II. As a N. ערב *The evening*, i. e. *the mixture* of darkneſs with the light, Gen. i. 5. xxiv. 11. & al. freq. Hence ערב is once uſed as a V. *To be darkened*, *duſkily obſcured.*

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* *Bate*'s Enquiry into the Similitudes, p. 137.

*ſcured.* Iſa. xxiv. 11. *All joy* ערבה is darkened. So *Montanus, obtenebrata eſt.* Comp. under חשך II.

בין הערבים Exod. xii. 6. Lev. xvi. 12. & al. "Between the *mixtures*, between that *mixture* of *light*, with ſo little darkneſs in it that it might be called day, and that *mixture* of *darkneſs* with ſo little light in it, that it might be called night," ſays Mr. *Hutchinſon*, Moſes' Princip. pt. 2. p. 245; or as Mr. *Bate*, (Note in *New and Literal Tranſlation* on Exod. xii. 6.) "*Between the mixtures*, i. e. when it is neither day nor night. At the ſun-ſet the light *begins to be mixed* with the darkneſs, but it is hardly diſcernible; when the night begins the light is hardly diſcernible: this is the * *twilight* in which *the lamb was to be killed*; at this time Chriſt was taken down *as dead*, and then buried." See Deut. xvi. 6. and comp. Exod. xxx. 8. with Lev. xxiv. 3.

If it be aſked, why ערב never ſignifies the *morning mixture* of the light with the darkneſs, but is appropriated to the *evening mixture* of the darkneſs with the light? the true anſwer ſeems to be; becauſe the firſt *mixture* of darkneſs and light was, by God's ſupernatural agency, at the *evening* or weſtern edge of the earth, as is intimated to us by the evening being mentioned before the morning, Gen. i. 5, *And there was* ערב evening, *and there was morning the firſt day.* At the *evening* or weſtern edge then was the firſt *mixture* or puſh of the ſpirit or darkneſs into the light; which obſervation alſo clears another conſiderable difficulty, namely, why the *Earth* revolves from *weſt* to *eaſt*, rather than from *eaſt* to *weſt*. Comp. under לל II.

Hence the Greeks had their Ερεϐος *Erebus*, and ερεϐεννος, ερεμνος, ορφνος, duſky, dark, and ορφνη darkneſs. *Heſiod*, by a corrupt tradition from the truth, Gen. i. 2, 4, makes *Erebus* and *Night* the offspring of *Chaos*, Θεογον. lin. 123,

> Εκ Χαεος δ' ΕΡΕΒΟΣ τε, μελαινα τε Νυξ εγενοντο.

*Ariſtophanes* in Av. as cited by *Lucian* in Philopatr. Tom. II. p. 999. edit. *Bened.* ſays,

> Χαος ην και Νυξ, ΕΡΕΒΟΣ τε μελαν ϖρωτον και
> Ταρταρος ἐυρυς.
>
> Chaos was firſt, and Night, and gloomy *Erebus*,
> And vaſty Tartarus————

III. As a N. מערב, and fem. מערבה, *The evening* or *weſtern* part of the heavens or earth, where the groſs air or darkneſs puſhes into, and *mixes* with the light, *the weſt*. It is oppoſed to מזרח *the eaſt*, the part whence or on which the ſolar light is firſt *diffuſed* or *ſpread*, Pſ. ciii. 12. cvii. 3. Iſa. xliii. 5. xlv. 6; (comp. under זרח II.) and to מוצא the part whence or on which it (the light) *comes forth*, Pſ. lxxv. 7. (Comp. under יצא.)

IV. As a N. ערב *A crow* or *raven* from it's *dark* colour. See Cant. v. 11. *Bochart* has well obſerved, that the colour of a crow or raven is not a dead but a *gloſſy ſhining* black, like ſilk, and ſo is properly a *mixture* of darkneſs and ſplendour. See *Bochart*, Vol. III. 199.

Hence perhaps Lat. *corvus* a crow.

V. As a N. ערב, plur. ערבים A ſpecies of *willow*, whoſe leaves are green on one ſide, and whitiſh on the other, ſo of a *mixt* colour. Lev. xxiii. 40. Job xl. 17, or 22. Iſa. xliv. 4. & al.

VI. As a N. ערב, Properly, *The woof* in weaving, i. e. *the threads which the weaver ſhoots acroſs*, and ſo *mixes* with the שתי or *warp*, (i. e. the threads which are ſet lengthways in the loom, and are alternately raiſed and depreſſed) by means of his ſhuttle. Lev. xiii. 48. & al. freq.

VII. As a N. fem. ערבה *A wilderneſs, a deſert, uncultivated country*, in which all things are in a *mixt*, or *confuſed* and *diſorderly ſtate*. See Iſa. xxxiii. 9. xxxv. 1, 6. li. 3. Jer. ii. 6. xvii. 6.

VIII. In Kal, *To mix, engage* with another *in trade*. occ. Ezek. xxvii. 9. As a participial N. maſc. plur. in Reg. ערבי *Merchants* who *mix* or *are engaged* with each other in the *intercourſes* of trade. occ.

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* See *Junius*'s Etymol. Anglican. in TWILIGHT.

Ezek. xxvii. 27. As a N. מערב *A place* for ſuch *intercourſe*, *a market*, or *market-place*. Ezek. xxvii. 9, 13, 17, 19. Alſo, *Merchandize*. Ezek. xxvii. 27, 33.

IX. In Kal, Tranſitively, *To mix*, *join*, *be joined* or *interwoven* with another in *contracts*, *to be ſurety*, *bondſman*, or *engaged* for him. Gen. xliii. 8. xliv. 32. Pſ. cxix. 122. So with ל following, Prov. vi. 1. Alſo, Tranſitively, *To pledge*, *engage*, or *mortgage*, lands or houſes, q. d. *to mix* them with oneſelf in a contract. Neh. v. 3. Comp. Prov. xvii. 18. Jer. xxx. 21. In Hith. *To engage oneſelf*, *enter into contract with* another, *to give ſecurity to* him. 2 K. xviii. 23. Iſa. xxvi. 8. As a N. ערב *A pledge* or *ſurety*. Job xvii. 3. *Appoint now* my pledge or ſurety *with thee*, namely, that I will ſtand trial with thee, or thou with me. See *Scott*. Comp. Prov. xxii. 26. Fem. ערבה *Sponſion*, *ſecurity*. Prov. xvii. 18. As a N. ערבון *A pledge*, *ſecurity*. occ. Gen. xxxviii. 17, 18, 20; in all which paſſages the LXX. render it by the Greek derivative Αῤῥαϐων, which ſee in *Greek* and *Engliſh* Lexicon. As a N. fem. plur. תערבות *Pledges*. So בני תערבות *Perſons given in pledge*, *hoſtages*. occ. 2 K. xiv. 14. 2 Chron. xxv. 24.

X. From the ready *commixtion* of *agreeing* or *homogeneous ſubſtances* or *principles*, it denotes in Kal, *To ſuit*, *be agreeable*, *to mix readily with*, as it were. In this ſenſe it is uſed abſolutely. Pſ. civ. 34. *My meditation* עליו *concerning him* יערב ſhall be agreeable (*to me*) ſhall not be rejected, but *readily mix* with my mind, and *mingle with* every thought. Prov. iii. 24, *And thou ſhalt lie down, and thy ſleep* ערבה ſhall be ſweet, ſhall readily lay hold on, and as it were, *mix with* the powers of thy mind and body. Comp. Jer. xxxi. 26.

With ל following, *To be agreeable to*. See Prov. xiii. 19. xx. 17. Jer. vi. 20.

## ערג

The radical idea of this word ſeems to be the ſame as that of the Greek *ορεγω—ομαι*, derived from it, *To ſtretch*, *ſtretch out*, *extend*; and when applied to the mind, *to deſire eagerly*, *to long after*.

I. *To ſtretch out*, *extend*. It occurs not as a V. in this ſenſe, but as a participial N. fem. in Reg. ערוגת and ערגת *An extent* of ground, *a bed* or *plat* wherein ſpices or vines grow. occ. Cant. v. 13. vi. 1. Ezek. xvii. 7, 10. So *Aquila* and *Symmachus* Πρασιαι, and Vulg. Areæ, and Areolæ.

II. *To deſire eagerly*, *long after*. occ. Pſ. xlii. 2, twice (where the LXX. *επιποθει*, and Vulg. deſiderat) Joel i. 20, (where the LXX. *ανεϐλεψαν*, and Vulg. ſuſpexerunt *looked up.*) It is obvious to remark, how the idea of *reaching after*, or *extending oneſelf towards*, is preſerved in both the laſt cited paſſages.

Hence Greek *οργαω* to deſire eagerly, to luſt after.

## ערד

Occurs not as a V. in Heb. but as a N. ערוד, Chald. plur. emphat. ערדיא, *The wild aſs*, ſo called by an onomatopœia from his *harſh*, *diſagreeable braying*, expreſſed in Latin by *Ruditus*, a word likewiſe formed from the ſound. See *Bochart*, Vol. II. 869. occ Job xxxix. 4. Dan. v. 21. Comp. under פרא II.

## ערה

With a radical, but mutable or omiſſible, ה. In general *To bare*, *make bare*, *uncover*, *ſtrip*, *make naked*, or *empty*.

I. In Kal. *To bare*, *uncover*, *ſtrip*. occ Iſa. iii. 17. xxii. 6. Zeph. ii. 14. Alſo, *To be bare*, *uncovered*, *ſtripped*. occ. Iſa. xxxii. 11. Ezek. xvi. 7, 22, 39. xxiii. 29. Mica i. 11. Hab. iii. 9. In Hith. *To uncover oneſelf*, *be uncovered*. occ. Lam. iv. 21. Comp. Hab. ii. 15, 16. As a N. ערוה in Reg. ערות *Nakedneſs*, of human perſons, Exod. xxviii. 42. Lev. xviii. 6, 7, & al. freq.—of a country, Gen. xlii. 9, 12. ערות דבר *Nakedneſs of a thing* means *Any thing unſeemly* or *indecent*. occ. Deut. xxiii. 14. xxiv. 1. In the former text the

LXX. render it by *ασχημοσυνη ϖραγματος unſeemlineſs of a thing*, in the latter by *ασχημον ϖραγμα an unſeemly* or *indecent thing*. As a N. מער *Nakedneſs*. occ. Nah. iii. 5. So as a N. maſc. plur. in Reg. מעורי. occ. Hab. ii. 15. For 1 K. vii. 36, ſee under ער XI.

II. *To empty*, *pour out* or *forth*. It is applied both to the veſſel, whence any thing, whether liquid or ſolid, is *emptied* or poured, occ. Gen. xxiv. 20. 2 Chron. xxiv. 11; and to what is *emptied* or *poured out*, as the vital blood, occ. Pſ. cxli. 8. Iſa. liii. 12. Spoken of the Holy Spirit, occ. Iſa. xxxii. 15.

III. *To empty* or *pour out*, as a tree it's ſap in leaves, ſhoots, &c. or as the earth it's vegetable moiſture for the ſupply of plants. It occurs not as a V. in Kal in this ſenſe, but in Hith. of a tree, *To pour out*, *diffuſe itſelf*, ſo *Montanus* excellently, diffundentem ſe. occ. Pſ. xxxvii. 35. As a N. fem. plur. ערות *Flouriſhing plants*. To this purpoſe the LXX. *το αχι το χλωρον*, and *Avenarius*, diffuſiones herbarum virentium, herbæ virentes, *diffuſions of green herbs*, *green herbs*.

As a N. יער *A wood*, or rather *a marſh*, i. e. *a moiſt marſhy piece* of ground, where trees and plants *flouriſh*, and ſuch as wild boars delight in. See 2 Sam. xviii. 6, 7. Pſ. lxxx. 14. and *Harmer*'s Obſervations, Vol. II. p. 215, &c.

IV. As a N. יער, fem. יערת, *A honey-comb*, *emptying* or *pouring out honey*. occ. Cant. v. 1. 1 Sam. xiv. 27.

V. As a N. עור, and ſometimes in Reg. ער, plur. עורות, ערות, and ערת, *The ſkin* of man or animals, probably ſo called from it's continually *pouring out* the perſpirable matter through it's many *excretory* pores. freq. occ. Gen. iii. 21. *The coats of ſkin*, which God made for Adam and his wife, were no doubt of thoſe animals which had been by divine appointment *ſlain in ſacrifice*, as types of the ſufferings and death of the promiſed ſeed; and ſo God's *clothing* them in theſe repreſented and aſſured to them that *garment of ſalvation* and *thoſe robes of righteouſneſs* with which they ſhould be inveſted in conſequence of the ſacrifice of the Lamb of God; and further confirmed to them that joyful hope, that though they muſt endure labour and ſorrow, *till they returned unto the duſt*, yet *that this corruptible ſhould* (one day) put on *incorruption*, *this mortal ſhould* put on *immortality*. Comp. Iſa. lxi. 10. Gal. iii. 27. Rom. xiii. 13, 14. 1 Cor. xv. 53. Rev. vii. 9, 13, 14, &c. xix. 8. And to ſhew believers from whom they were to expect theſe glorious privileges, even from Him who was both Prieſt and Sacrifice, it was ordained in the law, Lev. vii. 8, that the offering *prieſt ſhould have* the ſkin *of the burnt-offering to himſelf*. And of this (doubtleſs) patriarchal rite, we find evident traces among the Heathen. Thus in *Virgil*, Æn. VIII. lin. 282, we find the *prieſts* of *Hercules* Pellibus, *in morem cincti*—clad in ſkins after their cuſtom. And in *Lucian* De Deâ Syr. Tom. II. p. 913. edit *Bened.* we meet with a remarkable cuſtom of the *offerer himſelf* ſquatting on his knees upon the *ſkin* of the ſacrificed ſheep, and *putting the head and feet of the victim upon his own head*. *Το δε νακος χαμαι θεμενος, επι τȣτο ες γονυ ἑζεται· ϖοδας δε και κεφαλην επι την εαυτȣ κεφαλην αναλαμϐανει.*

Job ii. 4. עור בעד עור Skin after ſkin, *and all that a man hath will he give* בעד נפשו *for his vital frame* or *life*. ver. 5. *But put forth thy hand now*, *and touch his bone and his fleſh.* The former expreſſion evidently alludes to the well known fact of the *renovation of the ſkin* on any part of the body that has been *excoriated*, and is plainly proverbial, importing that a man may bear to part with all that he has, and even *to have his ſkin*, as it were, *ſtripped off again and again*, provided only that his life be ſafe.

VI. *To pour forth*, *empty out*, *make bare.* Spoken of demoliſhing buildings. occ.

Pſ. cxxxvii. 7. ערו ערו עד היסוד בה Pour forth, pour forth, or make bare, make bare, *in her (Jeruſalem) even to the foundation.* LXX. εκκενουτε, εκκενουτε, and Vulg. exinanite, exinanite, *empty out, empty out.*

VII. As a N. fem. מערה, in Reg. מערת *A cave, a place hollowed* or *emptied out.* Gen. xix. 30. xxiii. 9. Jud. vi. 2.

ערר I. *To ſtrip* or *deprive entirely, to make quite bare.* It occurs not as a V. in this ſenſe, but as a N. ערירי *Stripped bare, deſtitute.* In Gen. xv. 2, it refers to being without children, but is by no means confined to this ſenſe; for in Jer. xxii. 30, it is applied to *Coniah,* called alſo *Jeconiah* and *Jehoiachin,* whoſe ſeed are mentioned in the ſame verſe, and who, we are certain from 1 Chron. iii. 17, 18, had at leaſt *ſeven ſons,* ſuppoſing אסר in ver. 17, to be only a kind of ſurname given to Jeconiah, q. d. *the captive.* ערירי occurs alſo Lev. xx. 20, 21.

II. *To empty out,* as the foundation of a building. It occurs, with ו ſubſtituted for the ſecond ר, Hab. iii. 13. ערות Thou didſt empty out *the foundation to the neck,* q. d. *neck high.* Comp. Iſa. viii. 8. and Pſ. cxxxvii. 7. under ערה VI.

ערער I. In Kal and Hith. *To be entirely poured forth, to be laid in ruins* or *rubbiſh,* as a wall. occ. Jer. li. 58; where the LXX. κατασκαπτομενον κατασκαφησεται *ſhall be entirely digged down*; ſo Vulg. ſuffoſione ſuffodietur. Comp. ערה VI. and ערר II.

II. As a participial N. ערער *Entirely ſtript* or *deſtitute.* occ. Pſ. cii. 18.

III. As a N. ערער and ערוער "*A blaſted tree quite naked* or *ſtripped of it's foliage.*" *Taylor*'s Concordance from *Hiller,* Hierophyt. Pars I. p. 86. occ. Jer. xvii. 6. xlviii. 6. In the former paſſage the LXX. render it by αγριομυρικη *wild tamariſk,* and the Vulg. in both by myrica *tamariſk.* If it be the name of any particular plant, the *tamariſk* ſeems as likely as any, for "theſe trees, as Mr. *Miller* has obſerved in his Gardener's Dictionary, have not much beauty to recommend them, for their branches are produced in ſo ſtraggling a manner, as not, by any art, to be trained up regularly, and *their leaves are commonly thin upon their branches,* and fall away in winter, ſo that there is nothing to recommend them but their oddneſs."

## ערך

I. *To ſet in order* or *array, to order, diſpoſe.* See inter al. Gen. xiv. 8. xxii. 9. Exod. xxvii. 21. Num. xxiii. 4. Job xxxii. 14. Pſ. xxiii. 5. As a N. ערך *A ſetting in order, diſpoſition.* Exod. xl. 4, 13. ערך בגדים *A ſuit of clothes, array.* Jud. xvii. 10. As a N. fem. מערכה *An ordering, order, row.* Exod. xxxix. 37. Lev. xxiv. 6, 7. Alſo, *An army in battle array.* 1 Sam. xvii. 21, 22, 23.

Hence Lat. *grex* a flock.

II. *To ſet* one thing *with* or *againſt* another, *to compare, value.* See Pſ. xl. 6. Iſa. xl. 18. (Comp. ſenſe III.) In Niph. *To be ſet againſt* in this ſenſe, *to be compared with.* Job xxviii. 17, 19.

III. In Hiph. *To make an orderly* or *proportionable eſtimation, to rate at a certain price, to eſtimate, value.* Lev. xxvii. 8, 12. As a N. ערך *An eſtimation, valuation.* Lev. xxvii. 3, 4. & al. freq.

IV. In Hiph. *To tax, aſſeſs, charge with a certain proportionable tax.* 2 K. xxiii. 35. As a N. ערך *An aſſeſſment, tax.* 2 K. xxiii. 35.

DER. *Work, wrought, wright.* Q? Lat. *rectus,* whence *rectitude, rectify,* and Eng. *right, righteous,* &c. Alſo, perhaps, Lat. *arca* a cheſt, whence Eng. *ark.*

## ערל

*To be ſuperfluous, exuberant, needleſs* or *uſeleſs in quantity.* It occurs not as a V. ſimply in this ſenſe, but

I. As a N. ערל *Superfluous, exuberant.* occ. Exod. vi. 12, 30. ערל שפתים Superfluous, exuberant, *in lips, having the lips* too large or thick.

II. As a N. ערל *Having the ſuperfluous foreſkin*

*ſkin*, *uncircumciſed.* Gen. xvii. 14. Exod. xii. 48. & al. freq. As a N. fem. ערלה *The ſuperfluous fore-ſkin* or *prepuce.* Gen. xvii. 11. xxxiv. 14. Hence,

As a V. in Kal, *To take off and caſt away*, as *uncircumciſed* or *unclean.* occ. Lev. xix. 23. וערלתם ערלתו *Then ye ſhall* caſt away it's uncircumciſion, *it's fruit*, *three years* (every tree) *ſhall be* ערלים uncircumciſed *unto you.* So the Vulg. auferetis præputia eorum.

In Niph. or Hiph. *To ſhew his foreſkin*, *appear uncircumciſed*, i. e. vile and abominable. occ. Hab. ii. 16. The two laſt cited are the only paſſages wherein ערל is uſed as a V.

From the *ſpiritual* deſign of *circumciſion*, the word is transferred to the heart and ear, to denote thoſe evil *luſts and affections* which are *impediments* or *hindrances* to men's receiving, believing, and obeying the will of God. See Lev. xxvi. 41. Deut. x. 16. Jer. vi. 10. Ezek. xliv. 7, 9. Comp. Rom. ii. 29. Col. ii. 11. Jam. i. 21; in which laſt text the Περισσειαν κακιας ſuperfluity *of naughtineſs*, ſeems to allude to the proper import of the N. ערלה.

Hence Lat. *garrulus*, and Eng. *garrulous*, *garrulity.*

## ערם

*To be naked.* It occurs not as a V. ſimply in this ſenſe, but

I. As Ns. ערום, עירם, and ערם *Naked*, *uncovered.* Gen. ii. 25. iii. 7. 1 Sam. xix. 24. Job xxvi. 6. Alſo, עירם *Nakedneſs.* Deut. xviii. 48.

ערם ſometimes means no more than *ſtripped of one's uſual dreſs*, *armour*, or the like. See 1 Sam. xix. 24. Iſa. xx. 2. Mica i. 8. and Dr. *Chandler*'s Life of King David, Vol. I. p. 93, &c.

Hence Greek ερημος deſolate, deſert, whence Eng. *Eremite*, and by corruption *Hermit.* Old Eng. * *earm* poor, and *yrmth* poverty. Lat. *vermis*, Eng. *vermin*, *worm.*

II. As a N. fem. ערמה, plur. ערמות and ערמים *A heap of naked corn*, i. e. *ſtript* of the huſks and ſtraw, for the Eaſterns do not put up their corn in ſtacks as we do, but threſh it out in the field, and then lay the *bare grain* in heaps in their repoſitories. See under גרש I. דש I. מגר III. Ruth iii. 7. 2 Chron. xxxi. 6, 7, 8, 9. Jer. l. 26.

ערמות is once, Neh. iii. 84. or iv. 2, applied to *duſt* or *rubbiſh*; but in this paſſage *Sanballat* is the ſpeaker, who being a *Horonite* or *Moabite* may be well ſuppoſed to uſe the word in a dialectical ſenſe.

It is once uſed as a V. in Niph. *To be heaped up.* Exod. xv. 8. So *Aquila*, *Symmachus*, and *Theodotion* εσωρευθη, and Vulg. congregatæ ſunt, *were gathered together.* Comp. under נד X.

III. As a N. ערמון, plur. ערמנים, *The plane-tree*, ſo called from the bark's *naturally peeling off*, and leaving the trunk *naked*, which I have had frequent opportunities of obſerving. occ. Gen. xxx. 37. Ezek. xxxi. 8; in the former of which paſſages the LXX. render it by πλατανος, and the Vulg. in both by platanus, *the plane-tree.* Both the Greek and Latin names are evidently derived from πλατυς *broad*, on account of it's *broad ſpreading* branches, for which the *plane-tree* is further remarkable. So we find the Grecian army in *Homer*, Il. II. lin. 307, ſacrificing καλη ὑπο πλατανιςῳ under a beautiful *plane-tree*, and *Virgil*, Georg. IV. lin. 146, mentions,

> ——*miniſtrantem* Platanum *potantibus* umbras.
> The *Plane-tree* yielding the convivial *ſhade.*

And how fond the Romans were of this tree for the agreeable *ſhade* it affords, the learned reader may ſee in *Pliny*, Nat. Hiſt. Lib. XII. cap. 1. where he will alſo meet with a deſcription of ſome *very wide-ſpreading planes.* Compare alſo *Miller*'s Gardener's Dictionary in *Platanus.*

IV. Since perſons who want to *exert an extraordinary degree of bodily activity*, ſometimes *ſtrip* themſelves *naked*, or *throw off* the greateſt part of their *garments.* See

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* See *Junius*, Etymol. Anglican.

Amos ii. 16. Mark xiv. 52. John xxi. 7; hence ערם applied to the mind, denotes *quickneſs*, *readineſs of mind* or *underſtanding*, and that both in a good and bad ſenſe. As a N. ערום *Wiſe*, *prudent*, *ready-witted*, qui animo eſt γυμναζομενῳ, or as St. *Paul* ſpeaks, Heb. v. 14, τα αισθητηρια ΓΕΓΥΜΝΑΣΜΕΝΑ εχων. It is oppoſed to אויל *fooliſh*, Prov. xii. 16;—to כסילים *ſtupid*, ver. 23;—to פתיים or פתאים *ſimple*, *ſilly*, Prov. xxiii. 3. xxvii. 12. As a N. fem. ערמה *Wiſdom*, *prudence*. Prov. i. 4. viii. 5, 12. As a V. in a Niph. ſenſe *To be* or *become wiſe*, ΓΥΜΝΑΖΕΣΘΑΙ τον νȣν. Prov. xv. 5. xix. 25. In a bad ſenſe ערום *Quick-witted*, *cunning*, *ſubtle*, *ſharp*, Job v. 12. xv. 5. Comp. Gen. iii. 1. As a N. ערם, and fem. ערמה, *Subtilty*, *cunning*. Exod. xxi. 14. Joſh. ix. 4. Job v. 13. In Kal, *To act cunningly* or *ſubtly*. 1 Sam. xxiii. 22. In Hiph. *To make cunning* or *ſubtle*. occ. Pſ. lxxxiii. 4. יערימו סוד *They have taken* crafty *or* ſubtle *counſel*.

## ערס

*To knead*. It occurs not as a V. in Heb. but ſeems nearly related to ערץ *to agitate*. As a N. fem. plur. in Reg. ערסתי and עריסתי *Maſſes of kneaded dough* or *paſte*. occ. Num. xv. 20, 21. Neh. x. 37. Ezek. xliv. 30.

## ערף

I. *To diſtil*, *fall down in drops*. occ. Deut. xxxii. 2. xxxiii. 28.

II. As a N. maſc. plur. in Reg. עריפי *Defluxions*, as of the light *flowing down* from the ſun to the earth, not in *atoms*, as they leave his body, but, as it were, in *drops*, which are continually increaſing in ſize as they recede from him *. occ. Iſa. v. 30. *And the light is darkened* or ſtorkened בעריפיה in it's defluxions. So *Montanus*, Et lux obtenebrata eſt *in defluxionibus ſuis*.

III. Tranſitively, *To cauſe to fall down by beating to pieces*, *to batter down*, diruere. occ. Hoſ. x. 2.

IV. As a N. ערף *The neck*, properly *the hinder part*, cervix, ſo called perhaps from the *indented form* of the *vertebræ* hanging, as it were, from each other, like a ſucceſſion of *drops*. freq. occ. So in Greek *the neck* is denominated "τραχηλος from τραχυς *rough*, compounded perhaps with ἧλος *a nail*, on account of the *roughneſs* of it's ſeven *vertebral bones*, whoſe *projections* ſomewhat reſemble the heads of *nails* ‡." freq. occ.

*To give the neck* of enemies may ſignify *to give the victory and ſuperiority* over them, *to put* their *lives in our power*, as Pſ. xviii. 41. literally, (*As to*) *my enemies* thou haſt given *me* the neck (*of them*, namely) Exod. xxiii. 27, *And I have given all your enemies to thee* (by) the neck. Comp. Gen. xlix. 8. Joſh. x. 24. Or rather the phraſe may mean no more than, as we render it, *To make them turn their back*, as יתנו ערף plainly ſignifies, *they turned their own back*, 2 Chron. xxix. 6. So הפך ערף, and פנות ערף, Joſh. vii. 8, 12. Jer. ii. 27.

קשה ערף *Stiff in neck*, *ſtiff-necked*, is an expreſſion often occurring in Scripture (as Exod. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16. & al. freq.) for *ſtubborneſs*, or *refractorineſs*, and is taken from unbroken or unruly oxen, who will *not ſubmit their necks* to the yoke. Comp. Jer. xxvii. 8. Hoſ. iv. 16. Hence

IV. As a V. in Kal, *To break the neck*, q. d. *to neck*. occ. Exod. xiii. 13. xxxiv. 20. Deut. xxi. 4, 6. Iſa. lxvi. 3.

## ערץ

I. *To agitate*, *ſhake violently*. Job. xiii. 25. Iſa. ii. 19, 21. As a N. fem. מערצה *violent agitation*. Iſa. x. 33.

Hence Greek αρασσω to ſtrike, beat, or daſh againſt. Lat. *urgeo*, and Eng. *to urge*. French *orage* a ſtorm.

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* See *Lucretius*, Lib. II. lin. 149—155.

‡ See *Greek* and *Eng*. Lexicon in Τραχηλος.

II. In a tranſitive ſenſe, *To terrify*, *to ſhake* or *agitate* others *with fear*. Iſa. xlvii. 12. Comp. Pſ. x. 18. Alſo, *To dread*, *be terrified at*. Job xxxi. 34. אם *If* I have done ſo and ſo, as in the preceding verſes, כי *Then* (comp. ch. viii. 6. xxxvii. 20.) אערוץ let me fear or be terrified at *the great aſſembly*, of the Arab clan namely, to puniſh him. See *Scott*'s Note. In a Niph. ſenſe, *To be agitated with fear*, *terrified*. Deut. i. 29. Joſh. i. 9. & al. In Hiph. or rather perhaps in Huph. with the י inſerted, as in ſome other inſtances, *To be made to ſhake with fear*. occ. Iſa. viii. 12. As a participial N. or Participle Niph. נערץ *To be feared*, *awful*, formidandus. occ. Pſ. lxxxix. 8. As a participial N. ערוץ *Terrour*, *terrible place*. בערוץ נחלים *In* the terrible place or gullies *of the torrents*. Job. xxx. 6. Comp. Job. xxiv. 8. As Ns. עריץ *Terrible*, *formidable*. Job vi. 23. Pſ. xxxvii. 35. liv. 5. & al. freq. מעריץ *Dread*, *the object of dread* or *awe*, occ. Iſa. viii 13.

## ערק

This word in Chaldee ſignifies *To flee*, in Arabic, *To gnaw*, as, for inſtance, a bone. It occurs but in two paſſages of the Bible, namely, Job xxx. 3, 17. In the former text the ſenſe of *gnawing* ſeems evidently preferable; *In want*, *and hard*, *ſevere*, *hunger* הערקים ציה gnawing *the deſert*. So Vulg. *rodebant* in ſolitudine, they gnawed *in the deſert*. In the latter paſſage ערקי ſeems to denote *gnawing*, *corroding pains*. "The ancients, ſays Mr. *Michaelis*, Recueil de Queſtions, p. 74, ſometimes ſpeak of the *violent pains* that attend the progreſs of the [Elephantiaſis, Job's] diſtemper." See *Schultens* and *Scott* on the above Paſſages.

## ערש

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. ערש, plur. in Reg. ערשת, is rendered *a couch*, *bed*, *bedſtead*; but as the ingenious Mr. *Harmer* has remarked in *Obſervations on divers Paſſages*, Vol. II. p. 65, &c. it ſeems, more agreeably to the oriental cuſtoms, to denote the *furniture of an oriental* מטה or *Divan*, that is a *carpet* or *mattreſs*, of which latter I ſuppoſe the eaſtern beds conſiſted anciently, as they do in our times. (Comp. under נטה XIV. 1. 2.) ערש is plainly applied to *the bedding* or *bed-furniture*, Job vii. 13. Pſ. vi. 7. xli. 4. cxxxii. 3. Prov. vii. 16; מרבדים רבדתי ערשי *With tapeſtry* or *carpets I have ſpread* my bed, i. e. the mattreſs; and this text I think clearly ſhews what ערש preciſely ſignifies. So Deut. iii. 11, *The mattreſs* of Og was *a mattreſs of iron*, i. e. "full of ſmall pieces of iron, like a coat of mail, which may ſurely impreſs the mind with as ſtrong an idea of the martial roughneſs of that gigantic prince, as having a *bedſtead made of iron*, inſtead of wood, of ivory, or of ſilver."

In the following paſſages ערש relates to the *mattreſſes* ſpread on their *divans* or *ſophas*.

Amos iii. 12. *As the ſhepherd taketh out of the mouth of the lion two legs or the piece of an ear*; *ſo ſhall the children of Iſrael be taken out* or *delivered*, הישבים בשמרון בפאת מטה ובדמשק ערש *who dwell* or *ſit in Samaria in the corner of the divan* (the place of honour ſee under נטה XIV. 2.) *and* (*who ſit*) *in Damaſcus* on a mattreſs, i. e. who are now in high honour in their own, or indulging in foreign luxuries in other countries. [*] *Damaſcus* was a moſt delightful place, and as Amos delivered this prophecy in the days of Jeroboam the ſon of Joaſh king of Iſrael (ſee ch. i. 1.) *who recovered Damaſcus for Iſrael* (ſee 2 K. xiv. 28.) it is probable that many of the richer Iſraelites might chooſe to dwell there.

Amos vi. 4. *Lying* על מטות שן *upon divans of ivory*, i. e. adorned with ivory, *and ſtretching themſelves out* על ערשתם on their mattreſſes.

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[*] See *Maundrell*'s Journey, p. 117, &c. 1ſt edit. and *Complete Syſtem of Geography*, Vol. II. p. 107.

Cant. i. 16. ערשנו *Our* mattreſs (i. e. what ſerved for a mattreſs) *is green*, the royal bride being then encamped near ſome fountain or rill of water, as uſual in the Eaſt, where verdure is exquiſitely pleaſing. But ſee more in *Harmer*'s excellent *Outlines of a Commentary on Solomon's Song*, p. 226, &c.

The above cited are all the paſſages of the Bible where ערש occurs; and on the whole, I think it evident that it's proper ſignification is a *mat* or *mattreſs*; and I ſuſpect the radical idea of the word to be *to inweave, interweave*, or the like, as the Chaldaizing Jews apply the cognate Verb ערס ("commiſcuit, implicavit, implexit." *Caſtell.*) and the Arabic ערש ſignifies *to conſtruct a trellis* or *lattice-work*, "tale (i. e. pergulare) opus ſtruxit *vineæ aut putei ergo*." *Caſtell.*

## עש.

*To conſume, deſtroy.* It occurs not however as a V. in the ſimple form, but comp. below עשש, and hence

I. As a N. עש *A moth*, or more ſtrictly *a moth-worm*, (for the moth itſelf is called סס, which is joined with עש, Iſa. li. 8,) as it proceeds from the egg, before it is changed into the *Chryſalis*, *Aurelia* or *Nymph**, ſo called from it's *corroding* and *deſtroying* the texture of cloth, &c. Iſa. l. 9. li. 8. Job xiii. 28. xxvii. 18. *He buildeth* כעש *as* the moth-worm *his houſe*, "which, by eating into the garment wherein it makes it's habitation, deſtroys it's own dwelling." *Scott*'s Note. "The *young* moth, (i. e. *the moth*-worm) upon leaving the egg, which a papilio has lodged upon a piece of ſtuff, or a ſkin well dreſſed, and commodious for her purpoſe, immediately finds a *habitation* and food in the nap of the ſtuff or hair of the ſkin. It *gnaws* and lives upon the nap, and likewiſe *builds* with it it's *apartment*—accommodated both with a fore-door and a back one. The whole is well faſtened to the ground of the ſtuff, with ſeveral cords and a little glue. The *moth (worm)* ſometimes thruſts her head out of one opening, and ſometimes out of the other, and perpetually *devours* and *demoliſhes* all about her;—and when ſhe has cleared the place about her, ſhe draws out all the ſtakes of this tent, after which ſhe carries it to ſome little diſtance, and then fixes it with her ſlender cords in a new ſituation. In this manner ſhe continues to live at our expence till ſhe is ſatiated with her food, at which period ſhe is firſt transformed into a nymph, and then changes into a papilio (or moth)." *Nature Diſplayed*, Vol. I. p. 35, 6, ſmall Engliſh edit.

II. As a N. עש *The blight*, i. e. *the blighting, blaſting, corroſive air*. occ. Job ix. 9. עיש The ſame. occ. Job xxxviii. 32. *And canſt thou lead along* or *direct* עיש על בניה "the blighting, waſting, corroding air *with it's ſons*, i. e. with the numberleſs inſects which a blighting air brings with it." *Bate*'s Crit. Heb. which ſee.

עשש *To be conſumed, conſume,* or *waſte away* as the eye in grief. occ. Pſ. vi. 8. xxxi. 10. —as the bones. occ. Pſ. xxxi. 11.

From this Root perhaps the Gauliſh idol *Heſus* had his name. † The mythologiſts ſay he anſwered to the Roman *Mars*, the god of war; but probably the appellation anciently imported *the blaſting, deſtructive power of the heavens*. However, in after times they uſed to ſacrifice to him the captives taken in war; whence *Lucan*, Lib. I. lin. 445, calls him.

> —*Horrenſque feris altaribus* Heſus!
> *Heſus* with cruel altars, horrid God!

## עשב.

Occurs not as a V. and the ideal meaning is uncertain, but as a N. עשב, plur עשבות, *An herb, herbage*, as contradiſtinguiſhed from a tree. Gen. i. 11. xii. 30. &c. al. freq.

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* See *Nature Diſplayed*, Vol. I. p. 18, 19, &c. ſmall Engliſh edit.

† See *Voſſius* De Orig. & Prog. Idol. Lib. II. cap. 33.

## עשה

With a radical, but mutable or omiſſible, ה. This is a very general word, like *do* and *make* in Engliſh. The following are it's principal applications.

I. *To make*, out of pre-exiſtent matter, *to form*, *faſhion*. Gen. i. 7. xvi. 25, 31. Pſ. cxix. 73. Job x. 9. As a N. fem. מעשה *Work*, *form*, *faſhion*. Gen. xl. 17. Exod. xxiv. 10. Num. viii. 4. 1 K. vii. 8, 17. & al.

II. *To do*, *perform*, *act*. Gen. iii. 13, 14. vii. 5. Joſh. xxii. 26. & al. freq. Abſolutely, *To work*. Exod. v. 9. Ruth ii. 19. Comp. 1 K. xx. 40. And in this ſenſe of *doing*, *acting*, *working*, or the like, I apprehend we ſhould underſtand this Verb in that controverted text, Gen. xi. 4. *And they ſaid, come, let us build us a city and a tower with it's top* (*high*) *in the heavens*, ונעשה לנו שם *and* let us do, act, provide *for ourſelves there*, *leſt we be*, or *that we be not*, *ſcattered over the face of the whole earth.* *Bochart*, Vol. I. 48, explains the Heb. words, as in our Tranſlation, "We will make *us a name*, which, ſays he, plainly ſignifies that they erected their prodigious fabric, that they might gain an immortal name with poſterity." And to confirm this interpretation are cited 2 Sam. viii. 13. Iſa. lxiii. 12, 14. Jer. xxxii. 20. Dan. ix. 15. And it is granted that in theſe paſſages עשה שם means *to make* or *gain a name.* But ſtill, how could the builders of Babel's *gaining an immortal name with poſterity*, hinder their *immediate diſperſion*, as the text in Geneſis on this interpretation expreſſes? The *Chaldee* Targums of *Jonathan Ben Uziel*, and of *Jeruſalem*, and a *Samaritan* Targum produced by *Kircher* (Obeliſc. Pamphil. Lib. II. cap. 10.) explain שם in that paſſage by *an image* or *idol*; but there is no other inſtance in Scripture of שם having this meaning. Equally deſtitute of proof from ſcripture is the ſenſe of σημα, σημειον *a ſignal* or *landmark*, which ſome learned men have here given to שם. I recur therefore to the interpretation firſt propoſed, and in confirmation of it obſerve, that שם is plainly uſed as a particle of *place* in no leſs than four other paſſages of this ſtory, namely, at ver. 2, 7, 8, and 9. See this explanation further illuſtrated and defended in Dr. *Gregory Sharp*'s Origin of Languages, p. 29, &c.

As a N. מעשה *An action*, *deed*, *fact*. Gen. xliv. 15. Exod. xviii. 20. & al.

Hence Lat. *Mos* Manner, cuſtom.

III. *To form*, *bear*, *produce* fruit, as vegetables. Gen. i. 11. Pſ. i. 3. Hoſ. viii. 7. & al.—as the earth. Lev. xxv. 21.

IV. *To prepare* or *dreſs*, as fleſh or vegetables for food. Gen. xviii. 6, 7. Jud. xiii. 15.

V. *To dreſs*, *prepare*, or *offer* for ſacrifice. Exod. x. 25. Lev. ix. 7, 22. Num. xv. 8, 14. Ezek. xlv. 17. So the Greek ῥέζω, and Latin facio, which in their primary ſenſe ſignify *to make* or *do*, are alſo uſed for *ſacrificing*.

VI. *To keep*, *obſerve*, *celebrate*, as the ſabbath. Exod. xxxi. 16. Deut. v. 15.—the paſſover. Exod. xii. 47, 48. Num. ix. 6, 14. 2 K. xxiii. 21, 22. & al.

VII. *To dreſs* or *trim*. Spoken of the habit of the body. Deut. xxi. 12. 2 Sam. xix. 24. Perhaps in the former of theſe texts it denotes not only *paring* the nails, but *tinging* them *with henna* after the cuſtom of the Eaſt. See *Obſervations on divers Paſſages*, Vol. II. p. 361.

VIII. Of ſubſtance or riches, *To procure*, *acquire*. Gen. xii. 5. xxxi. 1. So we ſay in Eng. *To make* a fortune. As a N. fem. מעשה *Poſſeſſion*, *ſubſtance.* So Vulg. Poſſeſſio. 1 Sam. xxv. 2.

IX. *To form*, as an army does. Joel iii. 16. ערשו *Form*, *ſet yourſelves in array.* LXX. συναθροιζεσθε *aſſemble yourſelves*, which Greek word is alſo uſed as a *military* term.

X. *To ordain*, *appoint*, or *conſtitute* to ſome office, *to make*, as we alſo ſay in this ſenſe. 1 K. xii. 31, 32. 2 Chron. xiii. 9. Comp. 1 Sam. xii. 6, 8.

XI. Tranſitively, *To deal with*, *have to do with*, as with familiar ſpirits and wizards.

zards. 2 K. xxi 6. 2 Chron. xxxiii. 6. —with the breaſts of a woman. Ezek. xxiii. 3, 8, 21.

XII. *To deal with, do for*, in a bad ſenſe. Zeph. iii. 19.

## עשן

I. *To ſmoke.* As a N. עשן *Smoke.* Exod. xix. 18. & al. freq. Comp. Iſa. vi. 4.

II. It imports *violent anger* or *rage*, *To fume.* Pſ. lxxx. 5. In this ſenſe it is ſometimes joined with אף *the noſe*, as Deut. xxix. 20. *Becauſe then* יעשן אף יהוה *the noſe of Jehovah* ſhall ſmoke, i. e. *emit a ſmoke* or *ſteam*, as thoſe of men in violent rage are apt to do; ſpoken *ανθρωποπαθως*. So Pſ. lxxiv. 1. Comp. under אפה V.

Der. Saxon ƿaſend, and Eng. *weaſand*, through which the *ſteaming breath* is emitted.

## עשק

I. *To oppreſs, preſs,* or *ruſh upon.* Job xl. 18, or 23. *Behold the ſtream* יעשק may preſs (*upon him*) *he will not be terrified.* So *Bochart* excellently renders this paſſage, Vol. III. 765; where the reader may find this expoſition defended at large. I add from Monſ. *Buffon*, Hiſt. Nat. Tom. x. p. 212. ſpeaking of the *Hippopotamus*, "He is pleaſed with being in the water, and ſtays there as willingly as upon the land.—He remains a long time at the bottom of the water, and *walks there as in the open air.*" To the ſame purpoſe Mr. *Watſon*, in his Animal World Diſplayed, p. 92. "The *hippopotamus* ſpends part of it's life under water; it comes out of the water in an evening to ſleep, and when it goes in again, it *walks very deliberately in over head*, and purſues it's courſe along the bottom as *eaſy* and *unconcerned*, as if it were in the open air. The rivers it frequents are very deep, and where they are alſo clear this affords a *moſt aſtoniſhing ſight.*" Comp. under נח I.

I. *To oppreſs, do violence to*, in a moral ſenſe. Lev. vi. 2, 4. Ezek. xxii. 29. As a N. עשק *Oppreſſion, violence, extortion.* Lev. vi. 4. Pſ. lxii. 11. cxix. 34.

III. In Hith. *To contend, ſtrive, ſtruggle*, q. d. *to preſs* or *ruſh upon each other*, Vim ſibi invicem inferre. occ. Gen. xxvi. 20. As a N. עשק *Violence, ſtrife.* occ. Gen. xxvi. 20.

## עשר

I. In Kal, *To be* or *become rich* or *opulent*. occ. Job xv. 29. Hoſ. xii. 9. Zech. xi. 5. In Hiph. The ſame. Prov. xxi. 17. xxiii. 4. xxviii. 20. Alſo, *To make rich, enrich.* Gen. xiv. 23. 1 Sam. ii. 7. Ezek. xxvii. 33. In Hith. *To make oneſelf rich, enrich oneſelf.* occ. Prov. xiii. 7. As Ns. עשר *Riches, opulence.* Gen. xxxi. 16. 1 Sam. xvii. 15. & al. freq. עשיר *Rich, opulent.* Exod. xxx. 15. Ruth iii. 10. & al. freq.

II. As Ns. עשר, fem. עשרה *Ten*, the *rich* number *, *including* all units under it. Gen. v. 8. x. 14. & al freq. plur. עשרים *Twenty.* Gen. xviii. 31. xxxi. 38. & al. freq. Alſo, *Twentieth.* 2 K. xiii. 1. xv. 1. & al. עשירי and עשרי, fem. עשירית, עשרית and עשיריה *The tenth.* See Gen. viii. 5. Ezek. xxix. 1. Jer. xxxii. 1. Iſa. vi. 13. עשרון *A meaſure of capacity, a tenth, a tenth part*, i. e. of the *Ephah.* (See Exod. xvi. 36.) Num. xv. 4. & al. freq. As a V. in Kal, *To tithe, decimate*, either *to take, receive the tenth* or *tithe*, as 1 Sam. viii. 15, 17. Neh. x. 38; or *to give, pay it*, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12. In Hiph. *To tithe, take tithe.* Neh. x. 37. As a N. מעשר *Tithe, tenth.* Gen. xiv. 20. Num. xviii. 21, 26. & al freq.

It is certain from the inſtances of *Abraham*, Gen. xiv. 20, and of *Jacob*, Gen. xxviii. 22, that *Tithes* were conſecrated to God before the law; and from the well known practices of the † Heathen in various and diſtant countries, of dedicating *tithes* to their Gods, there is no room to doubt but this religious cuſtom was as ancient as the diſperſion of *Babel*, and even made a part of the patriarchal religion before the deluge. This payment of the particular quota of a *tenth* to God through his miniſters, was, I apprehend, enjoined to believers as an emblematical expreſſion of their renunciation of happineſs from the *Riches* of this fallen world, (ſee Gen. iii. 17—19.) and their faith and hope of receiving the *True Riches* in heaven, through the ſufferings and interceſſion of Chriſt, the great *High Prieſt*.

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* In like manner the Etymologiſts derive the Gr. *δεκα ten* (whence the Latin *decem*, and Eng. *decimate*, *decimation*) from the V. δεχεσθαι (Ionic δεκεσθαι) becauſe it *contains* all numbers. And are not the Lat. *teneo*, and the Fr. *tenir* to hold, (whence *contenir* and Eng. *contain*) and the Eng. *ten*, all derived from ſome common origin?

By the Moſaic law "there were, ſays Mr. *Clark* in his Note on Deut. xiv. 22, *three* ſorts of tithes to be paid from the people (beſides thoſe from the Levites to the prieſts, Num. xviii. 26—28.): 1ſt. To the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21, which were to be eaten where they dwelt, ver. 31, (and therefore to be paid theretoo. Comp. Neh. x. 37.) 2dly. For the Lord's feaſts and ſacrifices; to be eaten by the offerers at Jeruſalem mentioned here, i. e. Deut. xiv. 22. 3dly. *Beſides theſe two*, there was to be every third year reckoning from the ſeventh or ſabbatical year) *a Tithe for the poor*, to be eaten at their own dwellings, ver. 28, 29." Thus Mr. *Clark*. But it may be juſtly queſtioned whether this laſt, which he makes a *third* kind of Tithe, differed from the ſecond in any other reſpect, but that the owners were to conſume it at home every third year, together with the Levite and the poor; whereas in the two intermediate years it was to be carried to Jeruſalem and eaten there. *Ainſworth* on Deut. xiv. 22, *Godwin*, Moſes and Aaron, Lib. VI. cap. 3, *Selden* On Tithes, Chap. II. § 2, 3, and Dr. *Prideaux* On Tithes, p. 76, 112, are all of opinion that there were, by the Moſaic law, *only two* kinds of tithes.

III. As a N. עשור *An inſtrument of muſic with ten ſtrings.* So the LXX. δεκαχορδῳ, and Vulg. decacordo, and decem chordarum. occ. Pſ. xxxiii. 2. xcii. 4. cxliv. 9. "To this with other inſtruments, ſays Mr. *Holloway*, Orig. Vol. I. p. 353. they ſung divine hymns to renounce the *Riches of this world*, and to aſſert and requeſt thoſe *of the world to come*. See Pſ. xxxiii. 2. xcii. 3. Both which exhort the people of God to ſeek and to celebrate thoſe heavenly *Riches*, the riches that are to be received in the kingdom of God." And I think we may add, that in Pſ. cxliv. likewiſe Jehovah is acknowledged to be the author of temporal ſtrength, ſalvation and *riches*, as typical of the correſpondent ſpiritual bleſſings.

From עשיר perhaps the Egyptian *Oſiris*, had his name, q. d. *The enricher*. By *Oſiris* they primarily meant the *Sun*, ſometimes (if indeed it ought to be diſtinguiſhed) the *fructifying* power of univerſal nature, and ſometimes that eminently *fertilizing* and *enriching* river the *Nile*, (divitis Nili, as *Juvenal* calls it, Sat. XIII. lin. 27.) as owing it's increaſe to, and ſo being the gift of the *ſun*. See *Voſſii* De Orig. & Prog. Idol. Lib. II. cap. 10. and *Jablonſki* Pantheon Egypt. Pars I. Lib. II. cap. 1.

## עשת

I. *To ſhine, look gloſſy*. occ. Jer. v. 28. *They are fat*, עשתו they ſhine, "as the ſkin of fat people does." *Bate*. As a Participle paoul, עשות *bright*, as poliſhed iron or ſteel. occ. Ezek. xxvii. 19. LXX. ειργασμενος; *wrought*. As a N. עשת *Gloſſineſs*, as of ivory. occ. Cant. v. 14; which paſſage refers to the *gloſſy veſt* of the royal bridegroom, conſiſting of white and blue, (comp. Eſth. viii. 15.) and probably *ſhining* with ſpots of Gold. (Comp. under ספר II.) See more in Mr. *Harmer's* Outlines of a New Commentary on Solomon's Song, p. 115, &c.

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† See Sir *Henry Spelman*'s Larger Work of Tithes, ch. XXVI. and *Calmet*'s Dictionary in *Tythes*; *Selden* on Tythes, ch. III. and *Lesley*'s Divine Right of Tythes, Sect. VII.

Hence may be derived the Latin *Æſtas* ſummer, *Æſtus* heat, &c. French êté, and perhaps Eng. *Eaſt*.

II. As a N. fem. plur. עשתות *Splendours, ſplendid proſperity*, or perhaps *gaiety*. occ. Job xii. 5. לפיד בוז לעשתות׳שאנן *To calamity (there is) reproach* with or by the ſplendours or gaieties *of the ſecure* or *proſperous* (i. e. calamity is treated with reproach by the proſperity of the happy); נכון *a ſtripe* or *ſcourge*, (from נכה to ſmite) of the tongue namely, *to thoſe who ſlip with their foot*. So *Schultens*, (whom ſee) nearly to this purpoſe, "Calamitati vilitas adeſt apud *ſplendidam proſperitatem* ſecuri: Percuſſio flagellans vacillantibus pede." As a N. fem. plur. in Reg. עשתנתי rendered *thoughts*; but why not *ſplendours, glories*, which makes an excellent ſenſe? occ. Pſ. cxlvi. 4.

III. In Hith, with ל following, *To ſhine upon*, as God in favour and kindneſs. occ. Jon. i. 6. Comp. אור פנים under אר III.

IV. Chald. *To think, deſign*. occ. Dan. vi. 3, or 4. And from this Chaldee ſenſe the word has been ſuppoſed to denote *thinking* in Heb. Job. xii. 5. Pſ. cxlvi. 4. Jon. i. 6, above explained.

V. עשתי See among the Pluriliterals.

## עת

I. As a N. עת, plur. עתים, and עתות *Time, ſeaſon, opportunity*. Gen. viii. 11. Job xxiv. 1. Pſ. ix. 10. & al. freq. It is once uſed as a V. Infin. with a *ſervile* ו inſerted, *To time*, "*adapt to the time, do at a proper time.*" *Johnſon*. occ. Iſa. l. 4. *To know how* לעות to time *a word to the weary*. To this purpoſe the LXX. τȣ γνωναι ἡνικα (M. S. Alex. εν καιρω ἡνικα) δει ειπειν λογον—*To know* the time when *it behoveth to ſpeak a word*. As a N. עתי *Opportune, ſeaſonable, one who happens to be preſent at the time*. occ. Lev. xvi. 21. Thus the crucifiers of our Lord *compelled one Simon a Cyrenian*, who paſſed by, coming out of the country, *to carry the croſs after him* (ſee Mark xv. 21. Luke xxiii. 26.) and ſo *to ſupport*, as it were, the great ſacrifice of atonement.

II. As a Particle עתה, *At this time, now*. Gen. iii. 22. Joſh. xiv. 11. & al. freq. With מ prefixed, מעתה, *From this time, henceforth*. LXX. Απο τȣ νυν. Iſa. ix. 7. Mica iv. 7. & al. freq.

III. עות *To incline*. See Root עות.

Der. Latin *Ætas* time, age, whence *æternus, æternitas*, and Eng. *eternal, eternity*. Alſo, Lat. *Otium*, time, leiſure.

## עתד

I. In Kal, *To prepare, make ready*. So LXX. παρασκευαζȣ. occ. Prov. xxiv. 27. In Hith. *To be ready, prepared*. occ. Job. xv. 28. As Ns. עתד and עתיד *Ready, prepared, about to*—, Deut. xxxii. 35, where the LXX. ετοιμα *ready*; Eſth. iii. 14, where LXX. ετοιμους and Vulg. pararent; Job iii. 8, עתידים *They who are about to* or *who ſhall*—. So in Syriac עתד ל־ with an infinitive following, is a periphraſis of the future tenſe, as ετοιμος *ready*, with an infinitive, is in Greek, 1 Pet. i. 5. And the LXX. in Job iii. 8, have ὁ μελλων *he who is about*— or *who ſhall*. Comp. under לויתן.

II. As a participial N. maſc. plur. עתדים and עתודים *Rams*, or *He-goats*, Gen. xxxi. 10, 12; but, diſtinctively, the latter; when *full grown* and "*prepared* or *ready*, as the word means, ſays *Bochart*, for ſacrifice, for ſlaughter, for commerce, for going before the flock, for propagation, and, if one may be allowed the expreſſion, for all the offices of *he-goats*, accordingly you find עתדים applied to all theſe." See Pſ. lxvi. 15. Ezek. xxvii. 21. Prov. xxvii. 26. Gen. xxxi. 10. Jer. l. 8. Hence

III. עתודי ארץ *The he-goats of the earth*, Iſa. xiv. 9, means the *princes* or *rulers* of the earth, or, as the prophet adds exegetically, מלכי גוים *Kings of the nations*. Comp.

Zech. x. 3, and under אל XVI. above, and ſee *Bochart*, Vol. II. 646.

## עתם

In Niph. *To be burnt up.* So the Targum חרוכת, and LXX. συγκεκαυται. Once, Iſa. ix. 19.

## עתק

I. In Kal, Intranſitively. *To remove, withdraw.* occ. Gen. xii. 8. xxvi. 22. In Niph. *To be removed.* occ. Job xiv. 18. xviii. 4. In Hiph. Tranſitively, *To transfer, remove.* occ. Job ix. 5. xxxii. 15. So the LXX. *Aquila*, and *Symmachus*, render the Verb by αφιςημι, απαιρω, μεταιρω, εξαιρω, αποσπαω, and the Vulg. by tranſgredior, transfero, and aufero. As a N. עתיק *Removed, withdrawn.* occ. Iſa. xxviii. 9. xxiii. 18. למכסה עתיק *for clothing of change*, (ſo *Aquila* εις εσθησιν μεταρσεως) or, as we uſually expreſs it, *for change of clothing*.

II. *To tranſcribe, copy out.* occ. Prov. xxv. 1. So the LXX. εξεγραψαν.

III. *To remove out* of it's proper place, *to ſink* or *be ſunk* as the eye in grief. occ. Pſ. vi. 8. So *Dryden*, Palamon and Arcite,

> His eye-balls in their hollow ſockets *ſink*.

IV. *To diſtort, retort, turn back* or *on one ſide.* occ. Pſ. lxxv. 6. *Speak not* בצואר עתק *with a* retorted *neck*, collo *retorto*; a well known geſture of *pride, contempt*, or *diſdain.*

V. As a N. applied to the ſpeech, עתק *Perverſe, deviating from the truth, iniquitous.* occ. 1 Sam. ii. 3. Pſ. xxxi. 19. xciv. 4.

VI. *To continue removing* or *going on in the ſame ſtate, to hold on.* occ. Job. xxi. 7; where LXX. ϖεπαλαιωνται *are grown old.* As a N. עתק *Holding, laſting, durable* (Eng. Tranſlat.) occ. Prov. viii. 18. Comp. Luke xii. 33. xvi. 11.

VII. Chald. As a N. עתיק *Ancient.* occ. Dan. vii. 9, 13, 22. So LXX. and *Theôdotion* ϖαλαιος, and Vulg. antiquus.

The above cited are all the paſſages wherein the Root occurs, except 1 Chron. iv. 22. where הדברים עתיקים ſeems the proper name of a place or places from their *ancient ſettlement.*

## עתר

In general, *To expand, dilate, diffuſe.*

I. *To expand, diffuſe*, as a cloud of incenſe. It occurs not as a V. in this ſenſe, but as a N. עתר *Such an expanſion.* occ. Ezek. viii. 11; where LXX. ατμις *vapour.*

II. Spoken of words, In Hiph. *To diffuſe.* It denotes both the abundance and futility of their talk, but I know not any one Engliſh word that will come up to it. We ſometimes ſay *to vapour* in a ſimilar ſenſe for *vain, empty boaſting* or *bragging.* occ. Ezek. xxxv. 13. In Niph. occ. Prov. xxvii. 6. נאמנים Steady, ſo faithful *(are) the wounds of a friend*, ונעתרות *but* deceitful, empty as a vapour *(are) the kiſſes of an enemy.* Vulg. fraudulenta. The antitheſis clears the ſenſe of the word.

III. As a N. fem. in Reg. עתרת *Diffuſion, expanſion*, as of an involving cloud. occ. Jer. xxxiii. 6.

IV. And moſt generally in Kal and Hiph. with אל or ל following, *To expand, open*, as a man his ſoul or heart *to* God in prayer. See Gen. xxv. 21. Exod. viii. 8, 9, 28, 29, 30. x. 27.

V. In Kal and Niph. with ל following, *To expand, to be expanded* and *opened*, as the heart of God in mercy and kindneſs to his ſuppliants. See Gen. xxv. 21. 2 Sam. xxi. 14. 1 Chron. v. 20. 2 Chron. xxxiii. 13. Iſa. xix. 22.

See more in Mr. *Bate*'s Crit. Heb. to whom I am much indebted in the explanation of this Root.

## PLURILITERALS in ע.

### עבטיט See under עבט

## עזאזל

As a N. from עז *a goat*, and אזל *to go away*, *A ſcape-goat.* To this purpoſe the LXX.

αποπομπαιῳ

*αποπομπαιω ſent away*, *Aquila* τραγον απολελυμενον *the goat diſmiſſed*, and απερχομενος *going away*, ſo *Symmachus* τραγον απερχομενον, and another Hexaplar verſion τραγον αφιεμενον *the goat ſent away*. occ. Lev. xvi. 8, 10, 26. *The ſcape-goat* is a plain type of Chriſt raiſed from the dead, by the *ſtrength* of the divine Light, *the Glory of the Father*. (Comp. עז II. Rom. vi. 4. Eph. i. 19, 20.) for our *juſtification*, (Rom. iv. 25. 1 Cor. xv. 17. (and ſo carrying our ſins into the land of ſeparation, never more to be remembered againſt us. Comp. Lev. xiv. 1—7.

### עטלף

As a N. perhaps from עט *to fly*, and עלף *obſcurity*, *duſkineſs*, (comp. גלמור) *A bat* which flies abroad only in the *duſk of the evening*, and in the *night*. So LXX. Νυκτερις, from νυξ *the night*, and Vulg. veſpertilio, from veſper *the evening*; according to that of *Ovid*, Metam. Lib. IV. Fab. 10. lin. 415;

> Noćte volant, ſeroque trahunt à veſpere nomen.

occ. Lev. xi. 19. Deut. xiv. 18. Iſa. ii. 20.

### עכבר

As a N. *A mouſe* So LXX. μυς, and Vulg. mus. Lev. xi. 29. 1 Sam. vi. 4. Iſa. lxvi. 7. & al. It ſeems a derivative from עך (Arab) *to inflect*, *bend*, *curve*, or עכב (Arab.) *nimble*, *active*, (ſee *Caſtell*. Lex. Heptag.) and כבר *frequent*. So עכבר will be a deſcriptive name of this little animal, from it's *quick and frequent motions* or *turnings*.

### עכביש

As a N. עכביש from עך (Arab.) *to bend*, or עכב (Arab.) *nimble*, and כבש *to ſubdue*, *A ſpider*. So LXX. Αραχνη, and Vulg. aranea. occ. Job viii. 14. Iſa. lix. 5. Naturaliſts obſerve that theſe inſects are furniſhed with two *crooked* ſtings or branches, proceeding from the forepart of the head, whence they emit a very violent poiſon, with which they *ſudue* and *diſpatch* their enemies or prey, and that in an inſtant. See Abbé *Pluche*'s excellent Deſcription of the Spider, in *Nature Diſplayed*, Vol. I. p. 57. & ſeq. ſmall Engliſh edit.

### עכשוב

As a N. from עך (Arab.) *to bend*, or עכס (Arab) *To bend back*, and שב *to return*, *The aſp*, (ſo LXX. and Vulg.) a ſpecies of ſerpent remarkable for *bending* and *returning upon* itſelf, (as it were) i. e. for *coiling itſelf up*, or *rolling itſelf round and round in a ſpiral form*. Once, Pſ. cxl. 4. *Milton*'s deſcription of *the Serpent*, Paradiſe Loſt, Book IX. lin. 494. & ſeq. may illuſtrate my meaning.

> So ſpake the enemy of mankind, encloſ'd
> In ſerpent, inmate bad, and toward *Eve*
> Addreſs'd his way, not with indented wave,
> Prone on the ground, as ſince, but on his rear,
> Circular baſe of *riſing folds*, that tow'r'd
> *Fold above fold a ſurging maze*, his head
> Creſted aloft, and Carbuncle his eyes;
> With burniſht neck of verdant gold, erect
> Amidſt his *circling ſpires*——

See alſo *Bochart*, Vol. III. 379, 380. and *Greek* and *Eng.* Lexicon in Ασπις.

### עקרב

From עק *to preſs*, *ſqueeze*, and רב *much*, *greatly*.

I. As a N. עקרב *The ſcorpion*, a kind of inſect, furniſhed at the end of it's tail with one, and ſometimes with two ſtings, whence it emits a dangerous poiſon. So LXX. Σκορπιος, and Vulg. Scorpio. "It *fixes violently* with it's ſnout, and by it's *feet, on ſuch perſons as it ſeiſes upon, *ſo that it cannot be plucked off without diffi-*

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* Or rather claws. For "*Habent* ſcorpii forfices ſeu furcas *tanquam brachia, quibus retinent, quod apprehendunt poſtquam caudæ aculeo punxerunt. Scorpions* have *pincers* or *nippers*, with which they keep hold of what they ſeize after they have wounded it with their ſting." *Martinii* Lex. Etymol. in *Nepa*.

*culty.*" *Calmet.* Hence it's Heb. name. occ. Deut. viii. 15. Ezek. ii. 6. Comp. Eccluſ. xxvi. 7. xxxix. 30.

II. As a N. maſc. plur. עקרבים A kind of "*rods* or *whips*, armed with *points* or *pointed thorns*, like the tail of a *ſcorpion*." *Calmet.* See alſo *Bochart*, Vol. III. 644. occ. 1 K. xii. 11, 14. 2 Chron. x. 11, 14.

## ערער See under ערה

## ערמון See under ערם III.

## ערפל

As a N. from ערף *to flow down*, and אפל *thick darkneſs*, (the א being dropped in the compoſition, as ע in עטלף which ſee above, from עט and עלף) *Thick darkneſs*, as of the *dark* or *groſs air flowing down* from the extremity of the ſyſtem. Job xxii. 13. & al. freq.

## עשתי

As a N. from עשה *to make*, and שת *a foundation*, *One*, *unity*, q. d. the *foundation*-number. † *Unity* is evidently the *foundation* of *number*, whence all other *numbers* ariſe, and below which *number* cannot deſcend. It is remarkable that עשתי never occurs in any other conſtruction, than as prefixed to עשר or עשרה *ten*, the latter word expreſſing *riches* or *abundance*, the former importing *beginning* or *ſmallneſs*. Exod. xxvi. 7. Num. vii. 72. & al freq.

## עשתרת

From עשה *to make*, and תר *a tour*, *compaſs*.

I. As a N. fem. plur. עשתרת, always joined with צאן, *Flocks* of ſheep or goats, from their naturally *making a tour*, or *taking a round*, *in feeding*. LXX. Ποιμνια, Vulg. Gregibus, *Flocks*. occ. Deut. vii. 13. xxviii. 4, 18, 51.

II. As a N. fem. ſing. עשתרת, and ſing. or plur. עשתרות, *Aſhtaroth*, an idol worſhipped by the *Philiſtines*, 1 Sam. xxxi. 10, and by the *Sidonians*, 1 K. xi. 5, and often by the apoſtate *Iſraelites*. The word is generally joined with בעל or בעלים, as Jud. ii. 13. x. 6. 1 Sam. vii. 3, 4. & al. And as בעל denoted the *Sun*, i. e. *the ſolar fire* or *orb*, ſo it is probable that עשתרת ſignified the other of *clariſſima mundi lumina*, the moſt reſplendent lights of heaven, namely, *the moon* or *lunar orb*, ſo called from the *tours* * *ſhe makes about* the earth. It muſt be further obſerved that the LXX. render this word by Αςαρτη, (as 1 K. xi. 5, 33. 2 K. xxiii. 13.) or in the plur. by Αςαρται (as Jud. ii. 13.) and בית עשתרות, by Ασταρτειον *the temple of Aſtarte*; ſo *Aquila* tranſlates את העשתרת, 1 Sam. vii. 4, by *τα της Ασταρτης αγαλματα the images of Aſtarte*; and the Vulg. in 1 K. xi. 5, 33. 2 K. xxiii. 13, hath likewiſe Aſtarten. From theſe authorities it appears, that עשתרת is the ſame idol as was known to the Greeks and Romans under the name of *Aſtarte*. And this, I apprehend with ‡ many learned men, was anciently and phyſically *the moon*. Thus *Lucian*, himſelf a Syrian of Samoſata, relates (De Dea Syrâ, Tom. II. p. 877. edit. *Bened.*) that in Phenicia there was a great temple belonging to the *Sidonians*, *ὡς μεν αυτοι λεγουσι* Ασταρτης εστι· Ασταρτην *δ' εγω δοκω* Σεληναιην *εμμεναι*, which they themſelves ſay was *Aſtarte*'s; now I think *Aſtarte is the moon* ‖.

It is probable that the idol עשתרת or *Aſtarte* was in the form of a woman, with the *head and horns of a bull*. For *Sanchoniathon*, as cited from the tranſlation of *Philo Biblius*, in *Euſebius*'s Præparat. Evangel. Lib. I. cap. 10. p. 38. ſays, according to the Phenician theology, that *Aſtarte*, who he had before informed us was the daughter of Ουρανος or *Heaven*, put upon her own head the head of a *bull* as an enſign of royalty." Ασταρτη επεθηκε τῃ ιδιᾳ κεφαλῃ βασιλειας παρασημον, κεφαλην ταυρȣ. And we meet with a place in Canaan called עשתרת קרנים, i. e. *Aſhtaroth with Horns* or *the Horned*, ſo early as Abraham's time, Gen. xiv. 5, which place was moſt likely denominated, as uſual, from the idol there worſhipped. So *Orpheus*, in his hymn to the *Moon*, ſtyles her (lin. 2.) Ταυροκερως Μηνη *Bull-horned Moon*. And are not the *horns* of this animal a very proper emblem of thoſe of the increaſing or waning planet? Thus *Horace*, Carm. Sæcul. lin. 35. calls the *Moon*, *ſiderum Regina* bicornis, the *two-horned* queen of the ſtars; and on the other hand, ſpeaking of a *bull-calf* or *ſteer*, Carm. Lib. IV. Ode 2. lin. 57.

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† See *Martinii* Lexic. Etymol. in *Numerus*.

* See Mr. *Spearman*'s Enquiry into Philoſophy and Theology, chap. III.

‡ See *Voſſius* De Orig. & Prog. Idol. Lib. II. cap. 21. *Selden* De Diis Syris, Syntag. II. cap. 2. *Calmet*'s Dictionary, &c.

‖ So *Herodian* (Lib. V. § 15. edit. *Oxon.*) ſays that the Phenicians call the Goddeſs Ουρανια, Αςροαρχην, which, no doubt, is a greek miſnomer for Αςαρτην, Σεληνην ειναι θελοντες, maintaining that ſhe is the *Moon*."

> Fronte curvatos imitatus ignes
> *Tertium* Lunæ *referentis ortum.*
>
> *His horns like Luna's bending fires appear*,
> When the third night ſhe riſes to her ſphere.
>
> Francis.

On the Philiſtines putting the armour of Saul into the temple of *Aſhtaroth*, 1 Sam. xxxi. 10, we may obſerve that *Hector* in like manner declares in *Homer*, Il. VII. lin. 82, 83, that in caſe he overcame the Grecian champion—

> Τευχεα συλησας, οισω ποτι Ιλιον ἱρην,
> Και κρεμοω ποτι νηον Απολλωνος ἑκατοιο.
>
> If mine the glory to deſpoil the foe,
> *On* Phœbus' *temple I'll his arms beſtow.*
>
> Pope.

So *colours* or *banners* taken from a publie enemy are ſtill hung up in our *churches*.

Perhaps the German idol *Eoſtre* or *Eaſter*, was related to the oriental *Aſtarte*. To this Goddeſs our *Saxon* anceſtors ſacrificed in April, which was therefore by them ſtyled *Eoſtur monath*, and thence our word *Eaſter*, which the Saxons retained after their converſion to Chriſtianity, and gave to the ſolemn feſtival obſerved at the ſame time of year, in commemoration of our Saviour's Reſurrection. See *Bochart*, Vol. I. 676. and *Univerſal Hiſtory*, Vol. XIX. p. 177.

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## פ

## פאה

With a radical, but mutable or omiſſible, ה.

I. As a N. fem. פאה, plur. פאת, and in Reg. פאתי *A ſide, extremity*, as of the tabernacle, Exod. xxvi. 18.—or of it's court. Exod. xxvii. 9.—of a city. Num. xxxv. 5. —of a field. Lev. xix. 9.—of a country. Joſh. xv. 5. xviii. 12, 14, 18, 20. Comp. Neh. ix. 2.—of the face, Lev. xiii. 41. It is frequently in our tranſlation rendered *a corner*, but does not appear ever to have ſtrictly this meaning, nor have the LXX. once ſo tranſlated it, but generally by ſome word expreſſive of *a ſide*, *part*, *quarter*, *aſpect*, or *bound*, as κλιτος, μερος, οψις, προσωπον, οριον.

Lev. xix. 27. *Ye ſhall not go round.* i. e. with a razor, פאת the ſides *of thy head*, *neither ſhalt thou ſpoil* פאת the ſides *of thy beard.* Ye ſhall not *ſhave off* the hair from your head or beard, as the Heathen did, in token of *exceſſive mourning*; ye, as *children of God*, (comp. Deut. xiv. 1.) and the prieſts in particular, (Lev. xxi. 5, 6.) *ſhall not ſorrow as men without hope for thoſe that ſleep in Him.* But why not, if as ſome vainly talk, they looked only for tranſitory promiſes? Do not then, theſe and the like *Commands* of God imply His *Promiſe* of a Reſurrection to life eternal? As to the cuſtom of the eaſtern idolaters in cutting or plucking off the hair of their head and beard in mourning, ſee Iſa. xv. 2. Jer. xvi. 6. xlviii. 37. Ezek. vii. 18. So the Greeks tore, cut off, and ſometimes ſhaved their hair in mourning for the dead.

dead *. And *Herodotus*, Lib. II. cap. 36. mentions it as a *general cuſtom* among all men, except the *Egyptians*, *to have their heads ſhaved in mourning*, τοισι αλλοισι ανθρωποισι νομος ἁμα κηδεϊ κεκαρθαι τας κεφαλας. And till very lately the widows of *Florida* when their huſbands were ſlain, *cut their hair quite off*, and ſcattered it over their graves †.

קצוצי פאת *Trimmed on* the ſides, of the head namely. occ. Jer. ix. 26. xxv. 23. xlix. 32. So the LXX. in the firſt paſſage περικειρομενον τα κατα προσωπον *trimmed round* towards the face, and to the ſame purpoſe in the other two texts. In theſe three paſſages it is ſpoken of the Edomites, Ammonites, Moabites, and other inhabitants of Arabia Deſerta. And thus *Herodotus*, Lib. III. cap. 8. informs us of the people he calls Arabians, των τριχων την κουρην κειρεσθαι φασι, καταπερ αυτον τον Διονυσον κεκαρθαι· κειρονται δε ὑποτροχαλα, περιξυροντες τους κροταφους. They ſay that they trim their own hair in the ſame manner as Dionyſus did, ſhaving round their temples." By *Dionyſus*, whom he ſays they called Ουροταλτ, (perhaps from אור *the light*, and טל or טלטל *to caſt forth*) they probably meant the *ſun* or *ſolar orb*.

It is once uſed as a V. with a י ſubſtituted for the radical ה, *To trim*, *cut off the ſides* or *extremities*, *cut ſhort*. occ. Deut. xxxii. 26. *I ſaid* אפאיהם I will trim *them*, cut *them* ſhort.

II. As a Particle, or rather a N. פא *Here*, *this ſide* or *place*. occ. Job xxxviii. 11. ופא ישית בגאון גליך *And* here or this place *ſhall ſet*, i. e. *ſtop*, *thy waves in (their) ſwelling*, or as *Schultens*, this (ſhore) *ſhall oppoſe itſelf to the ſwelling of thy waves*. "*Hoc* (*hæcce ora*) opponet ſe elationi fluctuum tuorum." Hence

III. As a Particle פוא,

1. Compounded with אי *where?* איפוא *where? in what part* or *place?* Jud. ix. 38.
2. With a ſervile א prefixed, אפוא, as a Particle of time, *Now, at this time*. Gen. xxvii. 33, 37. xliii. 10. Prov. vi. 3. & al.

## פאר

I. In Kal, *To adorn*, *decorate*, *beautify*. Ezra vii. 26. Iſa. lx. 13. As a N. פאר *Ornament*. Iſa. lxi. 3, 10. As a N. fem. תפארת *Ornament*, *decoration*, *beauty*. Exod. xxviii. 2. 2 Chron. iii. 6. Iſa. iii. 18.

II. As a N. פאר *A bonnet*, *tiara*, or *head-dreſs*. Ezek. xxiv. 17, 23. Iſa. iii. 20. Comp. Exod. xxxix. 28. This part of the dreſs was thus called by way of eminence, becauſe it was the *ornament* moſt highly eſteemed by the ancient, as it is by the modern orientals to this day. *

III. As a N. fem. פארה, plur. פארת, and in Reg. פארתי, *A bough* or *branch* of a tree; i. e. one of thoſe which ſend out the leaves, and conſtitute it's *ornament* and *beauty*. So *Virgil* of the *leaves*, Georg. II. 404.

> *Frigidus et Sylvis Aquilo decuſſit* honorem.
> The northwind of their *glory* ſtrips the woods.

See Iſa. x. 33. Ezek. xvii. 6. xxxi. 6. Hence

As a V. *To go over and beat the boughs that bore the fruit*, q. d. *To bough*. occ. Deut. xxiv. 20.

IV. In Kal, *To glorify*, *make glorious*. Iſa. lv. 5. lx 9. In Hith. *To glorify oneſelf*, *make oneſelf glorious*, *to glory*. Exod. viii. 9. Iſa. x. 15. lxi. 3. As a N. fem. תפארה *Glory*, *honour*. Deut. xxvi. 19. Jud. iv. 9. & al.

פארר Occurs not as a V. but as a N. פארור *Beauty*, *ſhining*, as of the countenance in joy or pleaſure. occ. Nah. ii. 11. Joel ii. 6. *All faces* קבצו פארור *gather in*, *withdraw*, their ſhining; as it is ſaid, Joel ii. 10, of *the ſtars* by a like word, אספו they gather in, withdraw; *their ſhining*.

Der. *Fair*, French *parer* to adorn, whence *parade*. Alſo, perhaps, Eng. *pure*, *purity*, &c.

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* See *Homer*, Il. XXIII. lin. 46, 135, 6. 151, 2. and Archbp. *Potter*'s Antiquities of Greece, Book IV. ch. 5.

† See *Picart*'s Ceremonies and religious Cuſtoms of all nations, Vol. III. p. 132.

* See *Niebuhr*, Voyage en Arabie, Tom. I. p. 129.

## פג

I. *To fail, faint.* Gen. xlv. 26. ויפג לבו *And his heart* failed or fainted, *becauſe he did not believe them.* This is a juſt deſcription of a *ſyncope* or ſwoon, which is, ſays the great * *Boerhaave*, "when the *heart fails* to ſuch a degree that heat, motion, ſenſe are almoſt deſtroyed, and cold ſweats ooze out;" among the cauſes hereof he reckons "firſt, the ideas of ſomewhat horrible," which was *Jacob*'s caſe. Comp. Pſ. lxxvii. 3. Hab. i. 4. In Niph. *To be faint.* Pſ. xxxix. 9.

Hence Eng. *To fag, fag*-end.

II. *To fail, ceaſe, intermit.* Hence as a N. fem. פוגת, plur. פגות, *Ceſſation, intermiſſion.* Vulg. requies *reſt.* occ. Lam. ii. 18. iii. 49.

III. As a N. maſc. plur. in Reg. פגי *The firſt young figs*, which ſhoot forth in the ſpring. occ. Cant. ii. 3. Vulg. groſſos, which ſays the old Dictionary quoted by *Martinius* (Lex. Etymol. in *Groſſus*) are properly † *the early* or *firſt figs, which eaſily fall off* by the wind, (comp. Iſa. xxxiv. 4. Rev. vi. 13.) And Dr. *Shaw*, Travels, p. 144, ſays, that the *Kermouſe* or latter figs in general continue a long time upon the tree before they fall off: whereas the *Boccôres* or early figs, in the eaſtern countries, *drop* as ſoon as they are ripe. Their Heb. name פגי therefore ſeems to be taken from this circumſtance; and in like manner their Gr. name ολυνθες by which the LXX. here render פגי is a plain derivative from ολλυμι *to fail, periſh.*

Hence Lat. *ficus*, and Eng. *a fig.*

The Root occurs only in the above cited paſſages.

## פגל

*To pollute, defile.* Hence as a Participle paoul פגול *Polluted, defiled, abominable.* occ. Lev. vii. 18. xix. 7. Iſa. lxv. 4. Ezek. iv. 14. So the LXX. in Iſa. lxv. 4, *μεμολυσμενα polluted.*

## פגע

I. In Kal, With or without ב following, *To meet, meet with, light upon.* Gen. xxviii. 11. Exod. v. 3, 20. & al freq. As a N. פגע *An occurrence, incident.* occ. 1 K. v. 4. Eccleſ. ix. 11.

II. As a N. מפגע, Eng. Tranſlat. "*A mark*," i. e. to ſhoot at and hit, *Schultens*, "Occurſaculum," *ſomewhat that is*, as it were, *in the way, and offenſive.* occ. Job vii. 20.

III. In Kal and Hiph. *To meet with* or *approach* another *in order to petition ſomewhat, to intercede with*, Εντυγχανειν τινι. Gen. xxiii. 8. Iſa. liii. 12. Jer. xxxvi. 25. & al.

IV. *To meet, reach unto*, as the bounds or limits of a country. Joſh. xvi. 7. xix. 11. & al.

V. In Kal, *To meet with* or *light upon* another, in a *bad* ſenſe, or *with force and violence, to ruſh* or *fall upon.* Exod. v. 3. 1 K. ii. 25. xxix. 31. & al. In Hiph. *To cauſe to light* or *fall upon.* Iſa. liii. 6. *Symmachus* καταντησαι εποιησεν, *hath cauſed to meet.* Hence Eng. *To fight.* Q?

## פגר

I. *To faint, loſe one's ſtrength* or *activity.* occ. 1 Sam. xxx. 10, 21. So *Aquila* renders it in both paſſages by ατονεω *to loſe the tone* or *proper tenſion*, i. e. of the muſcles or limbs, and the LXX. (M. S. Alex.) in the laſt by εκλυθεντας *diſſolved, relaxed, tired. Montanus* preſerving the Latin derivatives from the Heb. in both paſſages, renders it *pigreſcebant, pigri* fuerant, *were ſlow.* Hence

II. As a N. פגר *A dead inactive carcaſe*, whether of man or beaſt. Gen. xv. 11. Lev. xxvi. 30. & al. freq.

Der. *A badger*, from his idleneſs. Q?

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* Συγκοπην, *ubi* cor *eo uſque* deficit, *ut calor, motus, ſenſus fere deleantur, ſudoreſque frigidi exprimantur*;—*Cauſæ—imprimis* ideæ rei horridæ—Inſtitut. Med. § 829. Edit. tert.

† Groſſi *ſunt* ficus immaturæ, *inhabiles ad comedendum & proprè* primitivæ, quæ ad pulſum venti facile cadunt. *Vet. Dict.* Comp. *Miller*'s Gardener's Dictionary in Ficus.

### פגש

In Kal, "*To meet*, as one perſon meeteth another upon the road." *Taylor*'s Concordance. Gen. xxxii. 17. & al. freq. Comp. Job v. 14. In Niph. *To meet together*. Pſ. lxxxv. 11. Prov. xxii. 2. xxix. 13.

### פד

In Syriac ſignifies *To fail*, in Arabic *To die*, and in the 4th conjugation anſwering to Heb. Hiphil, *To deſtroy*, *put to death*. See *Caſtell*. Lex. under פדד, פוד, and פיד. As a N. in Heb. פיד *Deſtruction*, *calamity*. occ. Job xii. 5. (comp. under עשת II.) xxx. 24. xxxi. 29. Prov. xxiv. 22.

Hence French and Eng. *fade*.

### פדה

With a radical, but mutable or omiſſible, ה.

I. *To ſeparate*, *ſever*. Iſa. xxix. 22. So LXX. αφοριϲεν *hath ſeparated*. Comp. Gen. xii. 1. Lev. xx. 24, 26. As a N. fem. פדת *A ſeparation diviſion*. So LXX. διαϛολην, and Vulg. diviſionem. occ. Exod. viii. 23.

II. *To ſeparate*, *deliver*, or *reſcue from evil*. 1 Sam. xiv. 45. So Vulg. liberavit. Comp. Job v. 20. vi. 23. xxxiii. 28; in which paſſages the LXX. render the word by ῥυομαι *to deliver*, σϲω *to ſave*, and ſo the Vulg. by libero. As a N. fem. פדות *Deliverance*. occ. Pſ. cxi. 9. cxxx. 7. Comp. Iſa. l. 2.

III. *To redeem*, *deliver from death* or *evil by paying a compenſation* or *price*. Exod. xiii. 13. & al. freq. In Niph. *To be redeemed*. Lev. xix. 20. In Hiph. *To cauſe or ſuffer to be redeemed*. Exod. xxi. 8. As a N. פדיון or פדין *Price of deliverance* or *redemption*, *a ranſom*. occ. Exod. xxi. 30. Pſ. xlix. 9. So LXX. λυτρα, τιμην της λυτρωσεως, and Vulg. pretium redemptionis. As a N. פדיום *Redemption*. So LXX. τα λυτρα. occ. Num. iii. 49.

IV. As a N. פדן. It occurs frequently, and is always, unleſs in Gen. xlviii. 7, followed by ארם *Aram**, the name of Shem's fifth ſon (Gen. x. 23.) It ſeems ſtrictly to denote *a country ſeparated* from others in a remarkable manner: accordingly the LXX. have conſtantly rendered it by Μεσοποταμια, and Vulg. by Meſopotamia, a large country in Aſia ſo called, becauſe ſituated *εν μεσῳ των ποταμων between the* two great *rivers*, Euphrates and Tigris, and *bounded* by them. It nearly anſwered to the modern *Diarbekr Proper*.

V. As a N. פיד. See under פד.

### פדע

*To deliver*. So Vulg. libera. It is nearly of the ſame ſenſe as פדה, as זרע to זרה, קצע to קצה, which ſee. Once, Job. xxxiii. 24. Comp. ver. 28.

### פדר

Occurs not as a V. but as a N. פדר *The fat*. So LXX. Στεαρ, and Vulg. (in Lev. viii. 20.) Adipem. occ. Lev. i. 8. xii. 8, 20. See *Pole* Synops.

In Arabic the Verb ſignifies *to fail* or *faint through languor*, "languore defecit." *Caſtell*. If *failing* then be the idea of the root, may not the *fat* be ſo called from it's continual *waſte* †, from the ſudden *conſumption* of it in many diſeaſes, and from it's vaſt *diminution* by exerciſe and labour?

### פה

Occurs not as a V. in Heb. but the idea ſeems to be, *To obvert*, or *turn towards*.

I. As a N. פה *A mouth*. Exod. iv. 10, 11. & al. freq. פה אחד *(With) one* mouth or conſent. Joſh. ix. 2.

In Reg. it is written פי (as שי for שה) Exod. iv. 12, 15; and applied to various things, as the *mouth* of a *well*. Gen. xxix. 3, 8;—of a ſack. Gen. xlii. 27. *The opening* or *hole* of a garment. Exod. xxviii. 32. *The entrance* or *beginning* of a way.

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* See *Bochart* Phaleg. Lib. II. cap. 5.

† See *New and Complete Dictionary of Arts*, &c. in FAT.

Prov. xxii. 6. *The mouth*, *edge* of a ſword. Exod. xvii. 13. חרב פיות A ſword *with two* or *ſeveral edges*. Prov. v. 4. Comp. Jud. iii. 16, 1 Sam. xiii. 21; where פים occurs as the plur. maſc. of פי or פה.

פה אל פה *Mouth to mouth*, *face to face*. Num. xii. 8.

מפה אל פה *From one aſpect*, *ſide*, or *extremity to the other*. Ezra ix. 11. Comp. 2 K. x. 21. xxi. 16.

II. As a N. in Reg. פי *The mouth* denotes the *command* or *order*. Gen. xlv. 21. Exod. xvii. 1. Eccleſ. viii. 2.

III. As a N. in Reg. פי *An opening*, as of the *mouth*, i. e. *Capacity* or *meaſure*, פי שנים *The meaſure*, *portion of two*. See Deut. xxi. 17. 2 K. ii. 9. Zech. xiii. 8.

על פי *According to the meaſure of*, *according to*. Lev. xxvii. 8, 18. לפי Nearly the ſame. Lev. xxv. 16. So כפי Lev. xxv. 52. Num. vi. 21.

IV. As a Particle, פה,

1. *Here*. Num. xxii. 8.
2. *Hither*. 1 Sam. xvi. 11.
3. With מ *at* prefixed, מפה—ומפה *On this ſide—and on that*, hinc et inde. Ezek. xl. 10.

V. As a Particle פו, with מ prefixed, מפו *On this ſide*; and when repeated it may be rendered, *On this ſide and on the other*, hinc et inde. Ezek. xl. 26, 34. Comp. ver. 39, and 41.

VI. As a Particle, with א, for אי *where?* prefixed, אפו *Where?* Job ix. 24. xvii. 15. xxiv. 25. Hence Gr. *ὁπȣ where*.

פפה Occurs not as a V. but hence as a N. fem. plur. פיפיות *Several* or *many edges*. (Comp. under פה I.) occ. Pſ. cxlix. 6. Iſa. xli. 15.

Der. Greek *φαω*, *φημι* to ſpeak, *φημη*, Doric *φαμα*, whence Lat. *fama*, and Eng. *fame*, *famous*.

## פו See under פה V.

## פז

Denotes *ſolidity*, *compactneſs*, *ſtrength*.

I. *To be conſolidated*, *corroborated*, *ſtrengthened*. occ. Gen. xlix. 24. In the form of a Participle Huph. מופז joined with זהב 1 K. x. 18, means *pure* gold, as is plain by comparing 2 Chron. ix. 17, where טהור is uſed for מופז. For as * gold is the moſt *ſolid* or *compact* of all metals, yea, of all known material ſubſtances, ſo the *purer* any maſs of it is, the more *ſolid* it muſt be. Hence,

II. As a N. פז *Pure gold* from it's great *ſolidity*. Job xxviii. 17. Pſ. xix. 11. & al. freq.

פזז In Hiph. *To exert one's ſtrength very much*, occ. as a Participle 2 Sam. vi. 16.

Der. *Faſt*. Q?

## פזר

I. In Kal & Hiph. *To diſperſe*, *diſſipate*, *ſcatter*. Pſ. lxxxix. 1. cxlvii. 16. Prov. xi. 24. & al. Jer. iii. 13. תפזרי Thou haſt ſcattered *thy ways* לזרים *to the ſtrangers*, i. e. Thou haſt run after *various* heathen nations in their *ſeveral* idolatries. Comp. Ezek. xvi. 15, 25, 26, 27, 29, &c.

II. *To break in pieces*, *diſſipate by breaking in pieces*. Pſ. liii. 6. In Niph. *To be* thus *broken* or *diſſipated*. Pſ. cxli. 7.

Der. Lat. *Spargo*, *ſparſum*, whence *aſperſe*, &c. *diſperſe*, &c.

## פח

The idea of the word ſeems to be, *To expand*, *ſpread out*, *dilate*. So in Syriac it ſignifies *To dilate*, in Arabic, *To be diffuſed*, as a ſmell, &c. See *Caſtell* in פוח.

I. As a N. maſc. plur. פחים *Thin plates* of metal *expanded* by beating. occ. Exod. xxxix. 3. Num. xvi. 33. So the LXX. Πεταλα, and Λεπιδας ελατας, and Vulg. Bracteas, and Laminas.

II. As a N. פח *A net* or *ſnare expanded* to catch prey. Job xviii. 9. Pſ. cxl. 6. Hence, according to ſome, as a V. in Hiph. *To ſtretch* or *ſpread out a net*. occ. Pſ. xii. 6. Prov. xxix. 8; but theſe paſſages ſeem more properly to belong, the former to יפח, the latter to נפח, which ſee.

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* "Gold is the *heavieſt* and *denſeſt* of all bodies." *Boerhaave*'s Chemiſtry by *Shaw*, Vol. I. p. 70, where, in a Note, ſee more.

III. As a N. פח, פחה, and פחת, plur. פחות, and פחוות *A governour*, *viceroy*, *deputy*, *preſident*. It is a foreign word common to the Chaldeans, Arabians, Syrians, Aſſyrians, and Perſians, and is perhaps a derivative from the Heb. פח *to extend* on account of their governing a certain *extent* or *diſtrict*. See inter al. Neh. v. 14. 1 K. xx. 24. 2 K. xviii. 24. Ezra viii. 36.

### פחד

I. The LXX. have given nearly the true idea of the word, Job iv. 14, where they render it by διασειω, or (M. S. Alex.) συσσειω, *to ſhake*. Hence, As a N. פחד *The penis* or *yard* of the hippopotamus or river-horſe. occ. Job xl. 12, or 17. Comp. מפלצת under פלץ II.

II. In Kal, *To be agitated*, *pant*, *palpitate*, as the heart in joy or ſurprize. Iſa. lx. 5. Comp. Pſ. cxix. 161. Jer. xxxiii. 9. In Hiph. *To cauſe to ſhake* or *tremble* through fear. Job iv. 14.

III. And moſt generally, in Kal, *To tremble* or *ſhake for fear*. Deut. xxviii. 16. & al. freq. In Hiph. The ſame. Prov. xxviii. 14. As a N. פחד *Fear*, *trembling*, *tremour*. So the LXX. render it ſeveral times by τρομος. Job iii. 25. Pſ. liii. 6. & al. freq. Alſo, *The object of fear* or *reverence*. Gen. xxxi. 42, 53. As a N. fem. in Reg. פחדת *Fear*, *reverence*. occ. Jer. ii. 19.

### פחז

*To overflow*, as water doth it's banks. occ. Gen. xlix. 4. So the Vulg. effuſus es, and to the ſame purpoſe *Symmachus* ὑπερζεσας *boiling* or *flowing over*. LXX. εξυϐρισας *thou haſt been injurious*. See *Pole* Synops. in Loc. As a Participle benoni maſc. plur. פוחזים *Extravagant*, *diſſolute*, *licentious*. occ. Jud. ix. 4. Zeph. iii. 4. As a N. fem. plur. פחזות *Extravagancies*. occ. Jer. xxiii. 32.

Der. Lat. *Fuſum*, whence *fuſe*, *fuſion*, *diffuſe*, &c. Q? ſee under פש.

### פחם See under נפח VI.

### פחר

Chald. As a N. *A potter*. So Vulg. figuli. Once, Dan. ii. 41. The Chaldee Targums uſe the Noun in the ſame ſenſe, and in the Syriac the Verb denotes *to form*, *faſhion*.

### פחת

Occurs not as a V. in Heb. but in Syriac ſignifies *To dig*, *dig up*, and in Arabic, *To cut*, *cut in*. See *Caſtell*.

I. As a N. פחת, plur. פחתים, *A pit*, *foſs*. 2 Sam. xvii. 9. xviii. 17.

II. As a N. fem. פחתת *The corroſion*, *eroſion*, or *inward fretting* of the leproſy. occ. Lev. xiii. 55.

Der. *Pit*, Latin *puteus*, and French *puits* a well.

### פטד

Occurs not as a V. and the ideal meaning is uncertain, but as a N. fem. פטדה A kind of *gem*, *the Topaz* of the ancients. So the LXX. always τοπαζιον and Vulg. topazius; and perhaps theſe names may be formed from the Heb. by tranſpoſing the two firſt letters, and changing d into z; thus *topad*, *topaz*. occ. Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The *topaz* of the ancients, called by the moderns *chryſolite*, "is of various ſizes and figures. It's colour is a * pale dead green, with an admixture of yellow, but the moſt uſual tinge is that of an unripe olive, with ſomewhat of a braſſy yellow." See *New and complete Dictionary of Arts* in **Chrysolite.**

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* *Pliny*, Nat. Hiſt. Lib. XXXVII. cap. 8. ſays, *Egregia etiamnum* topazio *gloria eſt*, *ſuo* virenti genere, & *cum reperta eſt*, *prælata omnibus*. *Id accidit in* Arabiæ *inſulâ quæ Chitis vocatur*. The *topaz* is ſtill highly eſteemed. It is of a peculiar *green colour*, and when it was diſcovered, was preferred to all. This happened in an iſland of *Arabia*, called *Chitis*."

## פטר

I. *To open.* (Comp. פתר) It occurs as a Participle or participial N. Exod. xiii. 2, 12, 13, 15. & al. freq. The LXX. render it by *ανοιγον* and *διανοιγον opening*; ſo Vulg. quod aperit *what openeth*, and *Aquila* in Ezek. xx. 26, by *διανοιγον*. As a participial N. fem. פטרת *What openeth.* occ. Num. viii. 16; where LXX. *διανοιγοντων opening.* In Hiph. *To make an opening.* occ. Pſ. xxii. 8. יפטירו בשפה *They make an* opening *with their lip*, i. e. they *open* and *diſtort* their lips, they make *mows* as in mocking. Comp. Job xvi. 10. Iſa. lvii. 4. פטורי צצים *Openings of flowers.* occ. 1 K. vi. 18. xxix. 32, 35. 1 K. vi. 29, *And he carved all the walls of the houſe round about with carved figures of cherubs, and palm-trees,* ופטורי צצים and open flowers—ſo ver. 35. " What flowers are theſe (aſks the learned Mr. *Bate*) that were *inlaid* (ver. 35.) with the palm-trees, and which once or twice are included in the mention of the palm-trees? Theſe flowers are no where diſtinguiſhed from thoſe which the palm-tree bears—*palm-trees and open flowers*—one would naturally underſtand it to mean *palm-trees in bloom*; as if it had been ſaid *palm-trees and opened flowers upon them.* Nothing is ſaid to the contrary, and the flowers are included in the trees, ver. 32." *Enquiry into the Similitudes*, &c. p. 131.

II. *To open, make an opening for, let looſe by opening.* So Vulg. dimittit. occ. Prov. xvii. 14.

III. *To let go, ſet free, diſmiſs.* So the LXX. κατελυσεν, and Vulg. dimiſerat abire. occ. 2 Chron. xxiii. 8. Alſo, Intranſitively, *To get out, withdraw,* " *ſlip away.*" Eng. Tranſl. LXX. *απεϛη he departed*, Vulg. declinavit *he declined.* occ. 1 Sam. xix. 10.

IV. As a N. maſc. plur. פטירים *Set free, freed, diſcharged,* i. e. from other ſervice to which their brethren were ſubject. occ. 1 Chron. ix. 33.

## פטש

Occurs not as a V. in Heb. but the meaning appears to be nearly the ſame as that of the Greek verbs *ϖτησσω* and *ϖατασσω* derived from it, namely, *To ſtrike, ſmite,* or the like; for hence,

I. As a N. פטיש *A hammer.* occ. Iſa. xli. 7. Jer. xxiii. 29. l. 23.

II. Chald. As a N. maſc. plur. in Reg. פטישי A kind of *head-dreſs, turbands, tiaras.* So Theodotion *τιαραις*, and Vulg. tiaris. occ. Dan. iii. 21.

Hence may perhaps be derived the Greek *ϖτυσσω to fold* or *wrap up* (which may be the radical idea of the Chaldee) and *ϖετασος a kind of covering for the head.*

## פי See under פה.

## פים

Occurs not as a V. in Heb. but in Arabic denotes *To be* or *grow fat.* See *Bochart*, Vol. II. 506. As a N. fem. פימה *Fat, ſuet.* Once, Job xv. 27. Hence the Greek *ϖιμελη ſuet*, by which *Symmachus* and another verſion in the Hexapla render the Heb. word; ſo the Vulg. arvina.

## פך

The idea of this word is, I apprehend, *To diſſolve, disjoin, ſet looſe, pulverize,* or the like. The Syriac and Arabic Verbs from this root are uſed in theſe ſenſes, (ſee *Caſtell*'s Lex. Heptaglott. under פכך) which alſo beſt agree with the following biblical words.

I. In Hiph. " *To run out,*" (Eng. Tranſlat.) or *be diffuſed*, as waters, diffluere. occ. Ezek. xlvii. 2. Vulg. redundantes *overflowing.* As a N. פך *A vial,* or *ſmall veſſel*, whence oil was *poured* or *dropped* in anointing. occ. 1 Sam. x. 1. 2 K. ix. 1, 3.

II. As a N. פוך *A mineral ſubſtance.* The LXX. *Aquila, Symmachus, Theodotion,* and

Vulg. render it ςιμμη or ſtibium; but it is no eaſy matter to determine what theſe tranſlators meant by thoſe words. פוך is mentioned 2 K. ix. 30. Jer. iv. 30, as *what the women tinged their eyes with*; and it appears from the teſtimony of Dr. * *Shaw* and of Dr. † *Ruſſel*, that what the *Mooriſh* women in Barbary, and the Turkiſh about Aleppo, *now* uſe for this purpoſe, is the *powder of lead ore*. (Comp. under כחל) The laſt mentioned author has given ſo clear an account of the women's manner of uſing it, that the reader cannot be diſpleaſed with ſeeing it in this place. " Upon the principle of ſtrengthening the ſight, as well as an ornament, it is become a general practice among the women *to black the inſide of their eyelids*, by applying a powder called *Iſmed* ‡. Their method of doing it is by a cylindrical piece of ſilver, ſteel, or ivory, about two inches long, made very ſmooth, and about the ſize of a common probe. This they wet with water, in order that the powder may ſtick to it; *and applying the middle part horizontally to the eye, they ſhut the eye-lids upon it, and ſo drawing it through between them, it blacks the inſide, leaving a narrow black rim all round the edge.* This is ſometimes practiſed by the men, but is then regarded as foppiſh." And as this practice of *tingeing the eyes* or *eyelids with black* is in our time very common in the § Eaſt, ſo was it anciently in uſe, not only among the Jews, (as is evident from the texts above cited) but other oriental nations, and even among the Greeks and Romans. Thus *Xenophon* (Cyropæd. Lib. I. p. 15. edit. *Hutchinſon*) ſpeaks of *Aſtyages*, the king of *Media*, as adorned οφθαλμων ὑπογραφη *with painting of his eyes*; and *Clemens Alexand.* Pæd. Lib. III. cap. 2. (cited by Dr. *Shaw*) mentions ὑπογραφας οφθαλμων *the painting of the eyes*, as a practice of the Alexandrian women in his time, as it certainly was of the Roman in that of *Pliny* ‖, and of ſome infamous male characters at *Rome* in the days of *Juvenal*, who thus deſcribes it, Sat. II. lin. 93, &c.

> *Ille ſupercilium madidâ* fuligine *tinctum*
> *Obliquâ producit* acu, pingitque *trementes*
> *Attollens* oculos.
>
> With *ſooty* moiſture one his eyebrows dyes,
> And with a *bodkin paints* his trembling *eyes*.

So in after times *Herodian*, Lib. V. cap. 16, ſays, the Emperour *Heliogabalus*, Προηει —ὑπογραφομενος τȣς οφθαλμȣς—came into public *with his eyes tinged*."

Further, *Pliny*, in his Nat. Hiſt. Lib. XXXIII. cap. 6. deſcribing the *ſtimmi* or *ſtibium*, which he ſays is found in *ſilver mines*, and which he diſtinguiſhes into two ſorts, called male and female, ſays the latter is moſt approved, is ſhining, (friabilis) *friable* or *crumbling*, ſeparating into flakes, not lumps (*fiſſuriſque, non globis, dehiſcens*) it's principal uſe is for the eyes; for on this account moſt people have called it *Platyophthalmum*, becauſe *in painting the eyelids of women* (in calliblepharis mulierum) it dilates their eyes *." By *ſtimmi* or *ſtibium* in the above paſſage it appears, that *Pliny*

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* Travels, p. 229.

† Nat. Hiſt of Aleppo, p. 102.

‡ " This is made of a ſubſtance called alſo *Iſpahany*, from the place it is brought from. *It appears to be a rich lead ore*, and is prepared by roaſting it in a quince, apple, or truffle, then it is levigated with oil of ſweet almonds on a marble ſtone. If intended to ſtrengthen the eyes, they often add flowers of olibanum or amber."

§ Beſides the authors above quoted, ſee *The Conformity of Cuſtoms between* the Eaſt Indians *and* Jews. Art. XV. *Hanway*'s Travels, Vol. I. p. 272 *Niebuhr* Voyage, Tom I. p. 234. Lady *M. W. Montague*'s Letters, Vol. II. p. 16. edit. 1767.

‖ " Mulieribus *vero etiam* infectæ (Palpebræ) quotidiano. *Tanta eſt decoris affectatio ut* tingantur oculi quoque." Nat. Hiſt. Lib. XI. cap. 37.

* Comp. *Commodiani* Inſtructiones LIX. lin. 6, 7, where he thus reproaches a Chriſtian matron.

> *Nec non et inducis malis medicamina falſa*;
> In oculis puris ſtibium *perverſo decore.*

*Commoaianus* was a Chriſtian writer of the third century. His *Inſtructiones* were publiſhed by Dr. *Davies* at the end of *Minucius Felix*.

did not mean *lead ore*, becauſe at the beginning of this chapter he expreſly mentions *lead ore*, by a different appellation, namely, Vena plumbi. But what did he mean by it, and particularly by the *female ſtibium?* I muſt confeſs I know not. It is commonly ſaid that [*] *antimony* is the *ſtimmi* or *ſtibium* of the ancients, but we are informed that *antimony-ore* is a *very hard*, not a *friable* or *crumbling* ſubſtance. I ſhould gueſs therefore, that by the *female ſtibium Pliny* intended the [†] *plumbago* or *black lead*, which is a kind of *ochre* (a genus of earths *ſlightly coherent)* of very fine and looſe parts; and that as this was what the Roman women in his time uſed *to colour their eyes*, ſo the Hebrew פוך might denote the ſame ſubſtance, thus denominated from it's *looſe crumbling* texture. But this I very readily ſubmit to the judgement of thoſe who are better ſkilled in mineralogy than I can pretend to be. It is certain however that at different times and places *different ſubſtances* were uſed for *tinging the eyes*. Thus as *Pliny* names *ſtibium*, *Juvenal*, as above cited, mention. *ſoot*; and Dr. *Chandler*, in his late *Travels in Greece*, ſays, the Grecian girls, "for *colouring* the laſhes and *ſocket of the eye* throw incenſe or gum of Labdanum on ſome coals of fire, intercept the ſmoke, which aſcends, with a plate, and collect the *ſoot*."

III. אבני פוך *Stones of ſtibium* or *black lead*. The words ſeem to mean a kind of *black marble*, ſo called from it's colour reſembling *ſtibium*, ſo Vulg. quaſi ſtibinos. Thus the *bloodſtone*, *porphyry*, and *chryſolite*, are denominated reſpectively from their *bloody*, *purple*, and *golden* colours. occ. 1 Chron. xxix. 2. Comp. Iſa. liv. 11. *Behold I lay thy ſtones* בפוך with black marble, i.e. thy ſtones ſhall be of *black marble*; but *Aquila* and *Symmachus* render פוך in this place by *στιμει ſtibium*, and ſo *Theodotion* by *στιμμη*. Therefore. Qu?

Der. Greek *φυκος*, and Lat. and Eng. *fucus*, whence *fucated*.

## פלא

In Niph. *To be extraordinary*, *wonderful*, *exceeding* or *beyond one's experience*, *capacity*, *power*, or *expectation*. See Gen. xviii. 14. Exod. xxx. 20. Deut. xvii. 8. xxx. 11. 2 Sam. i. 26. xiii. 2. Prov. xxx. 18. In Kal, joined with נדר *a vow*, it ſignifies either *To make an extraordinary* vow, as Lev. xxvii. 2, comp. Num. vi. 2; or *To perform*, *accompliſh* it, as Lev. xxii. 21. Num. xv. 3, 8. In Hiph. *To make extraordinary* or *wonderful*. Deut xxviii. 59. Pſ. xxxi. 22. Alſo, *To do wonderfully*. Iſa. xxix. 14. Joel ii. 26. With ל and an infinitive V. following, *To do* what is expreſſed by the Verb *wonderfully*. See Jud. xiii. 19. 2 Chron. xxvi. 15. In Hith. *To ſhew oneſelf wonderful*, *act in an extraordinary manner*. occ. Job. x. 16. As Ns. פלא *Wonderful*. Exod. xv. 11. Pſ. lxxvii. 15. & al. freq. פלאי *Wonderful*, *extraordinary*. occ. Jud. xiii. 18. Comp. Iſa. ix. 6.

## פלג

I. In Kal, *To divide*, *apportion*. occ. Job xxxviii. 25; where *Aquila διειλε divided*. In Niph. *To be divided*, *apportioned*. occ. Gen. x. 25. 1 Chron. i. 19. So the LXX. *διεμερισθη*, and Vulg. diviſa eſt. As a N. fem. plur. פלגות *Diviſions*, *portions*. Q? occ. Jud. v. 15, 16. Alſo, *Diviſions*, *claſſes*. occ. 2 Chron. xxxv. 5. Ezra vi. 18. As a N. fem. plur. מפלגות The ſame. occ. 2 Chron. xxxv. 12.

II. As a N. פלג, plur. פלגים and פלגות *A diſtribution* of water, *a ſtream* by which water is *diſtributed*. Job xx. 17. Pſ. lxv. 10. Iſa. xxx. 25. & al. freq. In the laſt cited paſſage, *Symmachus* preſerves the idea by rendering it *διαιρεσεις diviſions*.

In Pſ. lv. 10, פלג is uſed in a metaphorical ſenſe, for a *ſtream* or *torrent* of abuſe, noiſe, or reproaches. "*I would haſten my eſcape*, ſays David, *from the ſtormy wind and tempeſt.*" and then deſcribing his enemies *rage* and *noiſe* in ſimilar images, he ſays, בלע אדני פלג לשונם *Swallow up (take away) O Lord*, the torrent [or ſtream] *of their tongue.*" Thus Mr. *Bate* excellently interprets this difficult paſſage, in his Diſſertation on the ſuppoſed Confuſion of Tongues at Babel, p. 288, 9.

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[*] See *Boerhaave*'s Chemiſtry by *Shaw*, Vol. I. p. 132.

[†] See *New and Complete Dictionary of Arts*, in PLUMBAGO and OCHRE.

Hence Greek ϖελαγος the ſea, applied alſo to a large river, and Latin *pelagus*.

III. Chald. *To divide, diſtribute.* occ. Dan. ii. 41. As a N. פלג *A diviſion, half.* occ. Dan. vii. 25. Fem. plur. פלגת *Diviſions, diſtributions, claſſes.* occ. Ezra vi. 18.

## פלד

Occurs not as a V. in Heb. but as a N. fem. plur. פלדת is in our tranſlation rendered *torches*, as if it were formed by tranſpoſition from לפידות, but this is very uncertain. Once, Nah. ii. 3, or 4; which is part of a deſcription of the warlike *preparations* againſt Nineveh. The V. פלד in Arabic ſignifies *To cut, cut in pieces*, "ſecuit, in partes concîdit," *Caſtell*; and I ſhould think the N. פלדת in Nahum might moſt naturally be referred to the *ſcythes* or *cutting inſtruments* with which their military chariots (ἁρματα δρεπανηφορα, currus falcati) were armed, באש פלדת הרכב ביום הכינו The ſcythes *of* or *for his chariots are in the fire*, i. e. to forge or faſhion them, *in the day* or *time of his preparing.*

## פלה

With a radical, but mutable or omiſſible, ה.

I. In Hiph. *To ſeparate, ſever, divide, diſtinguiſh.* occ. Exod. viii. 18, or 22. ix. 4. xi. 7. Pſ. iv. 4. xvii. 7. In Niph. *To be ſeparated, diſtinguiſhed.* occ. Exod. xxxiii. 16. Pſ. cxxxix. 14. כי נוראות נפליתי *For I was fearfully* diſtinguiſhed, i. e. *formed into diſtinct* lineaments, parts, and members. See the two following verſes.

II. As a N. פלני *A diſtinct, particular, certain* perſon or place. occ. Ruth iv. 1. 1 Sam. xxi. 2, or 3. 2 K. vi. 8; in all which paſſages it is followed by אלמני, which ſee under אלם VIII.

III. As a N. פול *A bean* (ſo LXX. κυαμος, and Vulg. faba) thus called, I apprehend, in Heb. from the manner of it's growth, being not only involved in a thick pod, which *ſeparates* it from the external air, but each bean *growing ſeparate* from the others in the pod itſelf. occ. 2 Sam. xvii. 28. Ezek. iv. 9; which paſſages may be illuſtrated by what Dr. *Shaw* ſays of the modern diet of the people in Barbary, Travels, p. 140. "*Beans*,—after they are boiled and ſtewed with oil and garlick, are the *principal food* of perſons of all diſtinctions."

Hence Lat. *puls*, and Eng *pulſe*, leguminous plants or ſeeds.

IV. As a N. fem. תפלה *Interceſſion, interpoſition, mediation, interceſſory ſupplication.* 1 K. viii. 28, 29. Comp. ver. 33, 35. and פלל III. freq. occ.

פלל I. *To make a ſeparation* or *diſtinction between good* and *bad*, *to pronounce* or *execute judgement.* occ. 1 Sam. ii. 25. Ezek. xvi. 52. Pſ. cvi. 30; in which laſt paſſage *Jerome* and *Montanus* excellently render it dijudicavit *made a judicial diſtinction*, and our Eng. Tranſlation, *executed judgement.* As a N. maſc. plur. פללים and פלילים *Judges.* occ. Exod. xxi. 22. Deut. xxxii. 31. (where the Vulg. judices) Job xxxi. 11. As a N. fem. פלילה *Dijudication, judicial diſtinction, judgement.* occ. Iſa xvi. 3. xxviii. 7. As a N. פלילי occ. Job xxxi. 28; where according to ſome it means, *Judicial, belonging to the judge, deſerving judicial puniſhment*, but the words גם הוא עון פלילי, may be otherwiſe rendered, *Even this* (were) *an iniquity* (to or before) my judge, and conſequently to be puniſhed by Him; or elſe פלילי may be rendered vocatively, O my judge. And on either of theſe latter interpretations, by *his judge*, Job could not mean any ***human magiſtrate***, but God only; becauſe he is ſpeaking of a *ſecret* ſin. (See *Scott*'s Note.) The learned *Michaelis* on *Lowth* Prælect, p. 679, whom ſee, has propoſed a different explanation of the text in Job, *Even he* 'my judge, עין (*is*) *eyeing* (me or it), as 1 Sam. xviii. 9.

II. *To judge, form an opinion* on a *diſtinct* weighing of circumſtances. occ. Gen. xlviii. 11.

III. In Hith. *To intercede, mediate*, interpellare, εντυγχανειν, as between the judge and the criminal, *to make oneſelf a ſeparater* or *mediator* between God and man, *to make interceſſion* for others or oneſelf. Gen. xx. 7, 17. Num. xi. 2. 1 Sam. i. 10. & al freq.

## פלח

I. *To cleave, cut*, or *ſplit*. occ. 2 K. iv. 39. Job xvi. 3. Pſ. cxli. 7. Prov. vii. 23. As a N. פלח *A piece ſplit off, a fragment*. occ. Jud. ix. 53. 1 Sam. xxx. 12. 2 Sam. xi. 21. Cant. iv. 3. Job xli. 15. *Like the nether* פלח—either *mill-ſtone*, ſo called from *breaking* the corn *in pieces*, or as being a *fragment* or *piece* of ſtone.

II. In a Hiph. ſenſe, *To caſt* or *fling off with violence*, as it were a ſplinter in *cleaving* wood (comp. Pſ. cxli. 7.) *to ſplit off*. occ. Job xxxix. 3.

III. Chald. פלח *To ſerve* or *worſhip*. Dan. iii. 12, 28. vi. 16. & al. It anſwers to the Heb. עבד; and as עבד is applied both to the *cultivation of the ground*, and to the *ſervice of God*, ſo the ſenſe of the Chald. פלח may ſeem to be transferred from the former to the latter. Or is not the Chaldee פלח rather from the Heb. פלח *to mediate, intercede, pray*. Comp. under פלה IV. and פלל III. As a N. פלחן *Service*. So LXX. λειτȣργιαν. occ. Ezra vii. 19.

Der. *Flake, plough*, (as פלח ſignifies in Chaldee, Syriac, and Arabic) *fallow*. Alſo, *fleece, a flock* of wool, *filch, flitch*.

## פלט

I. *To eſcape, flee, go*, or *get away*. Hence, In Hiph. *To carry off* or *away*. occ. Iſa. v. 29.

II. In Kal, *To eſcape, be delivered* from evil. Job xxiii. 7. Alſo, In Kal and Hiph. *To deliver, cauſe to eſcape* from evil or danger. Pſ. xvii. 13. lxxi. 4. lxxxii. 4. 2 Sam. xxii. 2. As a N. maſc. פליט *One who hath eſcaped*. Gen. xiv. 13. & al. freq. As Ns. fem. פלטה *Eſcape, deliverance*. Gen. xlv. 7. פליטה The ſame. Alſo, *A number of perſons eſcaped*. Gen. xxxii. 8. 2 Sam. xv. 14. 2 K. xix. 30. & al. freq.

III. *To bring forth, to be delivered*, (as we likewiſe ſay in Engliſh) Vulg. peperit. occ. Job xxi. 10. Comp. Mica vi. 14. and מלט, and ſee *Bochart*, Vol. II. 291, 2.

IV. In Joſh. xv. 26, we meet with a town or place called בית פלט, probably from a *temple* there dedicated to the *Heavens*, under the notion of *delivering* females of their young. So the firſt of the *Orphic* hymns is addreſſed to the goddeſs Προθυραια or *the Door-keeper*; and as it is perhaps the moſt ancient monument extant of the adoration paid to the deity who was ſuppoſed to preſide over *child-births*, and whom the Romans afterwards called * *Juno Lucina*, or *Diana Lucina*, the reader may not be diſpleaſed with ſeeing a literal tranſlation of it in this place.

"*To* PROTHYRÆA, *the Inecnſe* † STORAX."

"Hear me, O venerable goddeſs, demon with many names, aid in travail, ſweet hope of child-bed women, ſaviour of females, kind friend to infants, ſpeedy deliverer, propitious to youthful nymphs, *Prothyræa*, key-bearer, gracious nouriſher, gentle to all, who dwelleſt in the houſes of all, and delighteſt in banquets; Zone-looſer ſecret, but in thy works to all apparent. Thou ſympathizeſt with throes, but rejoiceſt in eaſy labours, * *Ilithyia*, in dire extremities putting an end to pangs; thee alone parturient women invoke, reſt of their ſouls, for in thy power are thoſe throes that end their anguiſh, *Artemis*, (or *Diana*) *Ilithyia*, revered *Prothyræa*. Hear, immortal dame, and grant us offspring by thy aid, and ſave, as thou haſt always been ſaviour of all."

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* See *Boyſe*'s Pantheon, p. 32, 72. *Terent*. Andr. Act. III. Scen. 1. lin. 15. *Horat*. Carm. Lib. III. Ode 22. lin. 1, 4. & Carm. Sac. lin. 13—17.

† "It is uſed in ſome *uterine* diſorders—in which caſes it is ſaid to be a great reſtorative and ſtrengthener." Dr. *Quincy*'s Diſpenſatory.

**Der.** *To flit*, *fleet*, ſwift, *fleet* of ſhips, *float*. Alſo, *pelt*, *pellet*. Qu?

## פלך

Occurs not as a V. in Heb. but the idea ſeems to be nearly the ſame as that of the Latin fulcio, which may be a derivative from it, namely, *to ſupport*, *ſuſtain*, or the like. Hence perhaps alſo by tranſpoſition, Lat. *baculus* a ſtaff.

I. As a N. פלך *A ſtaff*, "*a ſtick* with which a man *ſupports* himſelf in walking." *Johnſon*. occ. 2 Sam. iii. 29.

II. As a N. פלך *A diſtaff*, which *ſupports* the flax in ſpinning. occ. Prov. xxxi. 29.

III. As a N. פלך *A diſtrict*, *tract*, *region*, ſo called "becauſe meaſured by a *ſtaff* or *pole*," *(Bate)* as it is likewiſe חבל, becauſe meaſured by a *cord*. Comp. under חבל I. 4. Neh. iii. 9. & al. freq.

**Der.** *Fulcrum*, *fulciment*.

## פלס

In general, *To make level* or *even*.

I. *To make level*, *even*, or *ſmooth*, as a way. occ. Pſ. lxxviii. 50, where *Symmachus* *διεστρωσε he ſtrowed*, levelled.

II. *To weigh exactly*, as by bringing *the beam of the balance to a level*. It occurs not as a V. ſimply in this ſenſe, but hence as a N. פלס *The beam* of a balance, occ. Prov. xvi. 11. Iſa. xl. 12; in both which paſſages it is diſtinguiſhed from the מאזנים *ſcales* or *baſins*.

III. *To weigh mentally*, *balance*, *adjuſt*, *contrive*. occ. Pſ. lviii. 3. חמס ידיכם תפלסון Ye adjuſt, contrive, *the violence of your hands*. Vulg. concinnant *they adjuſt*. Comp. Pſ. xciv. 20.

Hence perhaps Greek *ϖλασσω to form*, *model*, *contrive*.

IV. *To weigh mentally*, *ponder*, *conſider*. occ. Prov. iv. 26. v. 6, 21. Iſa. xxvi. 7.

The above cited are all the paſſages in which the Root occurs.

## פלץ

I. Occurs not as a V. in Kal, but in Hith. *To tremble*, *have a tremulous motion*. So the LXX. σαλευονται, and Vulg. concutiuntur, *are ſhaken*. occ. Job ix. 6. *Who ſhaketh the earth out of her place*, ועמודיה יתפלצון *and the pillars thereof* tremble. *The pillars of the earth* here mentioned are the *columns* of the celeſtial fluid, by which *it is ſupported*, and which are called עמודי שמים *pillars of the heavens*, Job xxvi. 11. (which ſee.) † Several learned men have taken Job ix. 6, to refer to the ordinary *progreſſive rotation* of the earth in it's orbit by the *tremulous motion of thoſe celeſtial pillars*, and I was once myſelf of the ſame opinion, but now rather apprehend that the text relates to that *concuſſion of the heavens* which accompanies, and is perhaps the moſt uſual cauſe of, an *earthquake*. See *Scott* on the place, and comp. Iſa. xiii. 13, which likewiſe in it's phyſical ſenſe ſeems deſcriptive of an *earthquake*. As a N. fem. פלצות *Tremour*, *terrour*. Job xxi. 6. Pſ. lv. 6; where *Symmachus* φρικη *horrour*, & al. As a N. fem. in Reg. תפלצת *Terribleneſs*. occ. Jer. xlix. 16.

II. As a N. fem. מפלצת *A ſhaker*, *trembler*; an obſcene *priapean* figure made for the Heathen אשרה or *Venus*, and mentioned

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* See Lexicon under ילד.

† *Bate*'s Anſwer to Modeſt Apology, p. 56, &c. *Catcott* on the Creation, p. 59. Comp. *Spearman*'s Enquiry into Philoſophy and Theology, p. 203, 207. Edit. *Edinburgh*.

1 K. xv. 13. 2 Chron. xv. 16. The Vulg. renders it in the former text by ſimulachrum turpiſſimum *a moſt filthy image*, and ſtill more plainly in the latter by ſimulachrum Priapi *an image of Priapus*. By *Priapus* (פרי אף or פרי אב *the fructifying form* or *father)* they meant the *generative power of the heavens* [*], and by making the מפלצת for אשרה or *Venus* it ſeems *Maacha* intended to acknowledge the heavens as the original independant cauſe of *fecundity* in men and animals, and perhaps as the agents from whom ſhe expected the *promiſed Saviour* or *Deliverer*. Comp. אשרה under אשר. IV.

In the temple of *Venus*, at *Naxus*, in *Sicily*, μεγαλα αιδοια ανεκειτο [†]; and the abominable Greek and Roman *Phallus*, which was carried in proceſſion in honour of ſeveral idols, particularly of *Bacchus* and *Oſiris* [‡], appears to be from the ſame Heb. Root, and perhaps was of the ſame form, as the מפלצת. [**] Nor is it at all incredible that Queen *Maacha* ſhould dedicate ſuch an image to אשרה, or even worſhip it, when we conſider the ſhocking indecencies of this kind, into which even the *women* of other countries, both in ancient and modern times, have been drawn by the bait of ſenſual pleaſure, and by a mad enthuſiaſtic zeal in the ſervice of their idols. For inſtances which I do not chooſe to tranſcribe, the reader may ſee *Herodotus*, Lib. II. cap. 48. *Varro* in *Auguſtin* De Civ. Dei, Lib. VII. cap. 21. p. 136. edit. *Bened.* cited in *Leland*'s Advantage and Neceſſity of the Chriſtian revelation, Vol. I. p. 177. 8vo Note. *Hamilton*'s New Account of the Eaſt Indies, Vol. I. p. 152, 379. and *Complete Syſtem of Geography*, Vol. II. p. 344, 347.

From this Root ſeems alſo to be derived *Pallas*, one of *Minerva*'s names, whom the *Egyptians* affirmed to be the *air*, (others the *ether*) hence ſhe is aſſerted by the ancients to be the mother of *Apollo* (the Solar light) by *Vulcan*, (the fire) is ſurnamed γλαυκωπις, [||] *blue*—or *azure-eyed*, from the *azure* colour of the *air* or *heavens*, and affirmed to have power over the thunder, as well as *Jupiter* [*].

### פלש.

In Hith. *To roll in*, and ſo *cover oneſelf*, as with duſt or aſhes. occ. Jer. vi. 26. xxv. 34. Ezek. xxvii. 30. Mica i. 10. In Jer. xxv. 34, it is uſed in this ſenſe, though neither אפר nor עפר follow; ſo the Vulg. ſupplies cinere *aſhes*. Comp. under פר III. and עפר I.

II. As a N. maſc. plur. in Reg. מפלשי rendered *Balancings*, as if it were written מפלסי; from פלס *to balance*, but it rather ſeems to mean *involutions*, *convolutions*. occ. Job xxxvii. 16. *Doſt thou underſtand* על מפלשי עב *concerning* the convolutions *of the cloud*, i. e. the *rolling together* of vapours ſo as to form a cloud. Mr. [†] *Hutchinſon*, and from him ſeveral learned men, have referred theſe words to the *formation of the groſs* or *denſe grains of air* by an *involution* or *accretion* of atoms; but though ſuch an *involution* muſt neceſſarily take place in order to carry on the various operations of nature, yet as Elihu in the immediately preceding words appears to have alluded to the *rainbow*, ſo I ſhould think that the words before us relate to the viſible and obvious phenomenon above mentioned, even as מפרשי עב, in Job xxxvi. 29. denotes the ſpreadings *of the clouds*, as of a tent.

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[*] So *Orpheus* in his Hymn to Πρωτογονος or the *Firſt begotten* (by which, with all due reſpect to *Voſſius*'s learning, I think he meant *the mixture of light and ſpirit, when firſt in action*, ſee Gen. i. 2, 3, as appears from the epithets he gives him of διφυη *double natured*, αιθεροπλαγκτον *ether-revolving*, ωογενη *egg-brooding*, ſee under רחף, χρυσειαισι αγαλλομενον πτερυγεσσιν *exulting with golden*, i. e. *luminous*, *wings*, λαμπρον αγων φαος αγνον *bringing the clear and ſplendid light)* calls him ΠΡΙΗΠΟΝ ανακτα, PRIAPUS *the king*, and alſo, πολυσπορε, *ſeed-abounding*, and Γενεσιν μακαρων θνητων τ' ανθρωπων, *Genitor of Gods and mortal men*. See *Voſſius* De Orig. & Prog. Idol.. Lib. II. cap. 7.

[†] See *Bochart*, Vol. I. 525.

[‡] See *Voſſius* De Orig. et Prog. Idol. Lib. II. cap. 14. and 74.

[**] *Hutchinſon*'s Trinity of the Gentiles, p. 461. *Conformity of the* Eaſt Indians *with the* Jews, &c. ch. VII. *Potter*'s Antiquities of Greece in the Account of the *Dionyſia*, Vol. I. p. 347.

[||] So *Phornutus* Περι της Αθηνας. Ενιοι δε φασιν τοιαυτην αυτην παρεισαγεσθαι, δια το τον αερα γλαυκον ειναι.

[*] See *Voſſius* De Orig. &c. Lib. II. cap. 42. and 84. and *Gyraldus* De Diis Gentium. p. 326, 7.

[†] See his *Moſes' Princip.* Part II. p. 125, 6. and Mr. *Bate*'s Philoſophical Principles of Moſes aſſerted and defended, p. 27.

Hence Greek *ϖλασσω to ſmear* or *daub over*, *εμπλαςρον* and *καταπλασμα*, whence Eng. *plaſter*, *cataplaſm*.

### פם

Chald. As a N. *A mouth*, *aperture*. occ. Dan. iv. 28. vi. 17, 22. vii. 5. The Targums frequently uſe פום in the ſame ſenſe.

### פנג

Occurs not as a V. ſo the ideal meaning is uncertain, but it ſeems nearly related to פנק *to be delicate*. As a N. פנג *Some delicate ſpice*, *gum*, or *ointment*. So the LXX. render it by Μυρων or Κασιας, and Vulg. by Balſamum. Once, Ezek. xxvii. 17.

### פנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Intranſitively, *To turn*, *turn oneſelf*. Gen. xxiv. 49. Exod. ii. 12. xxxii. 15. Num. xiv. 25. Deut. i. 7. & al freq. So the LXX. frequently render it by *ςρεφω*, *αποστρεφω*, *επιστρεφω*. This Verb is joined with יום *the day* or *day-light*, and denotes it's *turning* towards the oppoſite hemiſphere. See Jer. vi. 4. Pſ. xc. 9. לפנות ערב *At the* turn or return *of the evening*, or rather, *when* it, (that particular place of which the writer is ſpeaking) turned, or turneth, *towards the evening*. Gen. xxiv. 63. Deut. xxiii. 11. So לפנות בקר *when the morning* returned, or *when it* (the place) turned *to the morning*. Exod. xiv. 27. * In Kal, Tranſitively, *To turn*, *turn away*, *avert*. Zeph. iii. 15. So Vulg. avertit. In Hith. *To turn*, both in a tranſitive and intranſitive ſenſe. 1 Sam. x. 9. Jer. xlvi. 5. xlix. 24.

Hence the Latin *pœnitet*, whence Eng. *penitent*, *penitence*, &c. French *repentir*, Eng. *repent*, *repentance*.

II. With אל or ל following, *To turn to* or *towards*, *to look at*, or *towards*, *to have reſpect to*. Lev. xxvi. 9. Deut. xxxi. 20. 2 Sam. ix. 8. 1 K. viii. 28. Job xxxvi. 21. Iſa. xlv. 22. & al.

III. As a N. fem. פנה *The corner* or *angle* of an altar, building, &c. where it *turns* towards another aſpect, q. d. *The turn* or *turning*. Exod. xxvii. 2. Pſ. cxviii. 22. Prov. vii. 8. Job i. 19. & al. freq. Alſo, *The corner ſtone*, "*the ſtone* that unites the two walls at the *corner*." *Johnſon*. Zech. x. 4. Comp. Iſa. xxviii. 16. Metaphorically, פנות העם *Corner ſtones of the people*, Ακρογωνιαιοι, i. e. *Chief* or *principals of the people*, as the *corner ſtones* are in buildings: Jud. xx. 2. 1 Sam. xiv. 38; where *Symmachus μεγαλȣς great ones*. Comp. Eph. ii. 20. 1 Pet. ii. 4, 6, 7. and ſee *Greek* and *Eng*. Lexicon in Ακρογωνιαιος.

אבן פנת *The key-ſtone*, as of an arch, where both ſides of the arch meet, and which *looks* or *is turned* towards both. occ. Job xxxviii. 6. *Upon what are it's baſes ſunk, and who laid* אבן פנתה the key-ſtone *thereof?* Comp. Pſ. xxiv. 2. civ. 5. cxxxvi. 6. Prov. viii. 27.

IV. As a N. maſc. plur. פנים *The ſurface* of whatever has ſeveral *faces* or *aſpects*, as of the chaotic maſs, the heavens, the earth, a place. See Gen. i. 2, 20, 29. xxiii. 17, 19. Exod. xiv. 2. Num. xxiii. 28. 1 K. vi. 3. It is tranſlated *edge*, as of an iron inſtrument, Eccleſ. x. 10; but ſeems ſtrictly to denote the *ſides*. The French Tranſlation renders it la lame *the blade*. It is often uſed (in plur.) for the *face* of a man, and ſometimes for that of a brute, plainly on account of the *ſeveral profiles* of which they conſiſt, and which *look* different ways. See Gen. iv. 5. xi. 28. Exod. xxxiv. 29. Ezek. i. 10. Amos v. 19. Sometimes

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* See *Hutchinſon*'s Moſes Princip. Pt. II, p. 165—9. 254—5.

פנים means *ſeveral* or *many faces*. See Gen. xxx. 40. Exod. xxv. 20. Lev. ix. 24. x. 3. Num. xiv. 5. xvi. 22. Ezek. i. 6, 10, 15. & al. freq. And as *the face* is what we principally diſtinguiſh human *perſons* by, hence פני is uſed for the *perſon* or *perſons* of men, 2 Sam. xvii. 11. Deut. i. 17. Prov. xxviii. 21. Lam. v. 12. Ezek. vi. 9. xx. 43. xxxvi. 31;—for the *perſon* or *preſence* of God. See Exod. xxxiii. 11, 14, 15, 20, 23. Pſ. xi. 7.

Hence the Welſh *Pen* a head, and ſo a hill. "Many mountains and hills have received their name from the Britiſh *Pen*. *Pen* (the head) is ſo well known to be uſed for hills, ſaith *E. Lhywd* that little need be ſaid, not only *Penigent* and *Pendley* in *Lancaſhire* are ſuppoſed to be thence derived, but alſo the *Appennine* mountains of Italy, by *Camden* and others." *Richards*'s Welſh Dictionary- To the above derivations we may add the *Pennine* Alps. See *Bochart* Vol. I. 678. Thus likewiſe *Penrith*, in *Cumberland*, means *red head* or hill, the ground thereabouts, and the ſtones of which it is built, being both reddiſh. So the ſituation of *Pendennis*, &c. anſwer to the meaning of the word *Pen*.

V. As a Particle, ל being prefixed, לפני literally, *To*, or *before the face*

1. *Before*, *in preſence* or *ſight of*. Exod. vii. 10. Deut. iii. 18. & al. freq.
2. Of time, With a N. *Before*. Amos i. 1. Zech. viii. 10. With a V. *Before that*. Gen. xiii. 10. Deut. xxxi. 1.

VI. פנים *Within*, *inner*. See Root פנם.

VII. *To advert* or *look to* or *after*, *to provide*, *prepare*. So the LXX. render it by επιϐλεπομαι, and ετοιμαζω, *Theodotion* by σκευαζω and ετοιμαζω, and the Vulg. by paro, præparo. It occurs in this ſenſe, Gen. xxiv. 31. Lev. xiv. 36. Pſ. lxxx. 10. Iſa. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1.

VIII. *To turn this way and that*, as a perſon in great diſtreſs, not knowing, as we ſay, which way to turn himſelf, according to that deſcription of *Virgil*, Æn. IV. lin. 285, 6.

> —— *Animum nunc huc celerem, nunc dividit illuc,*
> *In parteſque rapit varias, perque omnia* verſat.

So the LXX. excellently εξηπορηθην. occ. Pſ. lxxxviii. 16.

As a Particle פן denoting a *dubious* or *uncertain* ſtate of mind, *turning* from one object to another, *Leſt*, *leſt perhaps*, *for fear that*. See Gen. xix. 19. Exod. xxxiv. 15. Iſa. xxxvi. 18. Lev. x. 7. Gen. xxvi. 9. Jud. xv. 12. In Job xxxvi. 18, *Take heed*, or the like is underſtood before פן, as it often is before Μη in Greek. Comp. 2 K. x. 23.

IX. As a N. אפן *A wheel*, from it's *turning*. Exod. xiv. 25. & al. The word is ſometimes written with ו inſerted after the א, אופן, 1 K. vii. 30, 32. & al. as if it were formed from root יפן with י for the firſt radical, like אובל from יבל.

X. As a N. maſc. plur. תפיני *Turned cakes*. occ. Lev. vi. 14, or 21; where LXX. ἑλικτα *rolled*.

פנן Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. פנינים (once written פניים Prov. iii. 15.) *Magnets*, *loadſtones*, or, according to others, *Pearls*. The following are all the paſſages wherein the word occurs. Job xxviii. 18. Prov. iii. 15. viii. 11. xx. 15. xxxi. 13. Lam. iv. 7.

*Mr. *Hutchinſon*, and from him ſeveral learned men, have ſuppoſed the word to ſignify *Loadſtones* or *Magnets*, and it muſt be confeſſed that פנינים ſeems a very proper and deſcriptive name for them, from that remarkable property of conſtantly *turning*, when at liberty, their poles north and ſouth; and it is even probable that ſome of the *antient* eaſtern nations, particularly the [*] *Jews*, *Phenicians*, and *Arabians*, to whom we may add the [†] *Phæacians*, and [‡] *Chineſe*, were acquainted with the *polarity* of the *loadſtone*, and with it's uſes in navigation. But on the other hand, the contexts in ſeveral of the above paſſages, where the פנינים are mentioned with *gold*, *ſilver*, *precious ſtones*, and other things of *great value*, make it difficult to ſuppoſe but the פנינים alſo muſt denote ſomething of a ſimilar kind. Accordingly the learned *Bochart* (Vol. III. 681—692) maintains in an elaborate Diſſertation on this ſubject, that פנינים ſignify *Pearls*, and remarks that hence the words Πιννα, Pinna, *πιννινος λιθος*, *πιννικον* are retained in Greek and Latin, either for the *Pearl*-oyſter, or for the *Pearl* itſelf.

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* See his Works, Vol. IV. p. 121,—123. and Vol. xi. p. 351. the Rev. Mr. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, Temples, &c. p. 23—28. 2d. edit. and Mr. *Bate*'s Crit. Heb. on the word.

*Aquila* renders the word in Job by περιϐλεπτα, *things to be looked at*, *conſpicuous*, *illuſtrious*, plainly referring to the meaning of the V. פנה; and it is ſhewn by *Bochart*, that *pearls* were *eſtimated at a very high rate*, not only by the *Jews*, but by the *Romans*, and even by the *Medes*, *Perſians*, and *Indians*.

The Rev. Mr. *Coſtard*, in his Hiſtory of Aſtronomy, p. 64, ſays, "it doth not appear that the *Arabians* or *Jews* knew any thing of the *magnet*'s attractive virtue, but from the Greeks; and that it (the *magnet*) is no where mentioned in ſcripture." But as the ſame learned writer at p. 63, gives us ſuch an account of the *Magnet* or *Loadſtone* as may, on the contrary ſuppoſition, throw conſiderable light on ſeveral paſſages of ſcripture, where the פנינים are mentioned, and very much reconcile us to Mr. *Hutchinſon*'s interpretation of that word, I ſhall here preſent it to the reader. "The firſt and beſt ſort of theſe ſtones comes out of the *Eaſt Indies*, from the coaſt of *China* and *Bengal*, and is of an *iron* or *bloody colour*. Theſe ſtones are very maſſy and weighty, *and will lift up their own weight of iron or ſteel*, if the ſtone itſelf doth not exceed a ſtone weight. Theſe are the fineſt ſort, and *are commonly ſold in the Eaſt Indies*, *where they grow*, *for their own weight in ſilver*. There is another ſort, of a *reddiſh colour*, found in *Arabia* and the *Red Sea*, growing broad or flat, like a tile or ſlate. This ſort is not ſo heavy as that of *China*, but is ſaid to be near as good, and it's virtue to continue long on the compaſs or needle that is touched with it." Thus Mr. *Coſtard*, whoſe account of the *colour* of the *magnet* confirms what Mr. *Hutchinſon* remarks on Lam. iv. 7, in proof of his opinion that פנינים ſignifies *magnets*. "It's (the *loadſtone*'s) colour, ſays he, is deſcribed, Lam. iv. 7, by אדמה *fleſh-coloured*, *ruddy*, as it is when dug, and more approaching black, *as fleſh*; and many of thoſe ſtones are, when each of them are dried, and their parts contracted, of the *colour of reddiſh clay*." Thus it is ſaid in the text referred to, *Her Nazarites were purer than ſnow*, צחו *they were whiter than milk*, אדמו עצם *they were more ruddy in body than* פנינים, that is, while their *ſkin* was whiter than *ſnow*, the *fleſh* which appeared under it was of a finer, brighter red than *magnets*. So that this text, which I formerly thought the ſtrongeſt objection to Mr. *Hutchinſon*'s explication, turns out, according to Mr. *Coſtard*'s deſcription of the *oriental magnets*, a manifeſt confirmation of it. Comp. Cant. v. 10. *My beloved (is)* צח ואדום white and ruddy, "as a beautiful face is, the *fairneſs* of the complexion ſhewing the perfection of the *fleſh-colour* under it." *Bate*, Crit. Heb.

Job xxviii. 18. *And the* משך *of wiſdom (is) above* פנינים. This, ſays Mr. *Hutchinſon*, expreſſes "the condition which *makes* iron

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[*] See *Hyde*'s Relig. Vet. Perſ. p. 495, 6. edit. *Oxon*. 1700.

[†] See *Homer*'s Odyſſ. Lib. VIII. lin. 556—63.

[‡] "The uſe of the *magnetic needle* has been ſo long known to the *Chineſe*, that they have no records or notion of it's origin." *Cooke*'s Enquiry, &c. p. 23, 24. It "ſeems now generally agreed on all hands, that they (the *Chineſe*) have had the uſe of the *mariner's compaſs*, of gunpowder, and the art of printing, for many centuries." *Complete Syſtem of Geography*, Vol. II. p. 232.

and other things *follow* it—*Attraction.*" And indeed, "the * *loadſtone* was in all ages known to have the property of *attracting* iron. *Thales* amazed at ſo conſtant an effect thought that ſtone had a ſoul. *Plato*, *Ariſtotle*, and *Pliny* have mentioned the ſame *attraction.*" But ſtill the context in Job plainly relates not to the *attractive force*, but to the *great value* of wiſdom. I would therefore ſubmit it to the reader's judgment, whether we ſhould not with *Schultens*, rather explain משך in the above text, of the *draught in the balance*, ὁλκη, i. e. the *weight* or *price*, of the loadſtone. We have already ſeen, from Mr. *Coſtard*, how dear *magnets* are in the Eaſt, and they probably were much dearer in the time of Job.

## פנם

Occurs not as a V. in Heb. but the idea evidently is, *Within*, *inner*, *interiour*. As Ns. פנים, fem. פנימה, plur. פנמים, *Inner*, *the inner part*, *interiour*. See 1 K. vi. 29, 17. Lev. x. 18. 1 Chron. xxviii. 11. So פנימי, fem. פנימית, plur. fem. פנימיות. See 1 K. vi. 27. 36. vii. 12. 2 Chron. iv. 22.

Pſ. xlv. 14. *The king's daughter is all glorious* פנימה within, i. e. within the litter, palanquin, or vehicle in which ſhe rode. See Mr. *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 125.

## פנק

In Hiph. *To make delicate*, *educate delicately*. So the LXX. κατασπαταλα, and Vulg. delicaté—nutrit. Once, Prov. xxix. 21. The word is uſed in Chaldee, Syriac, and Arabic, in the ſame ſenſe.

Der. *Banquet.*

## פס

I. *To diminiſh* or *be diminiſhed.* So the LXX. ωλιγωθησαν, and Vulg. diminutæ ſunt. Symmachus εξελειπον *have failed.* occ. Pſ. xii. 2. As a N. maſc. plur. פסים *Small ſhreds*, *ſtripes*, or the like. occ. Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19. כתנת פסים *A coat of pieces*, i. e. made of *pieces*, *ſtripes*, or *threads* of divers colours. So the LXX. ϖοικιλον, and Vulg. polymitam *varicoloured*, *embroidered*. *Joſeph* had an *embroidered* coat or garment, as the high prieſt afterwards had (See Exod. xxviii. 4, 5, 39, &c.) to typify the *various glories* and *graces irradiating* from the *Divine Light* during his reſidence on earth. And it is certain from 1 Chron. v. 1, 2, that the *birthright*, and conſequently the *prieſthood*, was at that time confined to *Joſeph*, *Jacob*'s firſt-born by *Rachel*. Comp. Num. iii. 12, 45. viii. 16. Exod. xix. 22. xxiv. 5. Is it not probable from 2 Sam. xiii. 18, compared with Pſ. xlv. 14, that the *king's daughters*, which were *virgins*, were apparelled with ſuch *embroidered* robes on a *typical* account, as being repreſentatives of the church *clothed* in *Chriſt's righteouſneſs*?

II. As a N. fem. in Reg. פסת *A ſmall parcel* or *quantity*. occ. Pſ. lxxii. 16.

III. Chald. As a N. פס, emphat. פסא, *A piece*, *a part*. occ. Dan. v. 5, 24.

IV. אפס, ſee Root אפס.

Der. *Piece*, and perhaps *patch*.

## פסג

I. *To divide*, *diſſect.* It often occurs in Chaldee in this ſenſe. As a N. fem. פסגה *A broken ridge*, conſiſting of many *diſtinct* hills. It is uſed as a proper name, *Piſgah*. Num. xxi. 21. & al.

II. *To divide*, *diſtinguiſh*, *view*, or *conſider diſtinctly*. occ. Pſ. xlviii. 14. The LXX. rendering it by καταδιελεσθε *divide*, and the Vulg. by diſtribuite *diſtribute*, preſerve the idea.

## פסח

I. With על *over* following, *To paſs* or *leap over by intervals*. occ. Exod. xii. 13, 23, 27. In Exod. xii. 23, the LXX. render it by ϖαρελευσεται *ſhall paſs by*, and the Vulg. by tranſcendet *ſhall paſs over*; and in the two other verſes by tranſibit *ſhall go* or *paſs over.*

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* *Nature Diſplayed*, Vol. IV. p. 254. ſmall Engliſh edit.

Hence perhaps Latin *paſſus*, French *paſſer*, and Eng. *to paſs*. Alſo, French *un pas*, and Eng. *pace*.

II. As a N. פסח *The paſſover.*

1. *The paſchal lamb.* Exod. xii. 11; where *Aquila* ὑπερϐασις *the paſſing over*, Vulg. Phaſe, *id eſt*, tranſitus, *Phaſe*, i. e. *the paſſover*, & al. freq. This ſacrifice was ordained on occaſion, and in memory of Jehovah's *paſſing over* the houſes of the Iſraelites when he ſlew the firſt-born of Egypt, (ſee eſpecially Exod. xii. 27.) and as a prefiguration or type of our deliverance, by the true paſſover or paſchal lamb. See 1 Cor. v. 7. and comp. Joh. xix. 36, with Exod. xii. 46.

2. It denotes *the whole paſchal feaſt*, or *the feaſt of unleavened bread, including the paſſover.* 2 K. xxiii. 21, 22, 23. Comp. 2 Chron. xxxv. 17, 18, and Luke xxii. 1; where *the feaſt of unleavened bread* is in like manner called πασχα *the paſſover.*

III. *To leap over* or *upon.* occ. 1 K. xviii. 26; where the prieſts of Baal יפסחו על leaped over or upon *the altar*, Vulg. tranſiliebant *leaped over*, LXX. διετρεχον *ran over.* This, together with their *crying aloud, and cutting themſelves with knives and lances till the blood guſhed out upon them*, ver. 28, preſents us with a ſcene very ſimilar to what the prieſts of *Bellona*, the Roman goddeſs of war, uſed to exhibit, according to *Lactantius*, Lib. I. cap. 21 *. "The prieſts of *Bellona*, ſays he, ſacrifice not with the blood of others, but with their own. For having ſlaſhed their ſhoulders, and holding naked ſwords in both hands, *they run, they are tranſported*, they rave."

IV. *To hop, hop about*, as birds. occc. Iſa. xxxi. 5. *As* birds hovering, *ſo will Jehovah of hoſts protect Jeruſalem* (comp. Mat. xxiii. 37. Luke xiii. 34.) *protecting, he will deliver (it)*, פסוח hopping (about it) *he will preſerve it.* So 1 K. xviii. 21, the image being taken from birds *hopping backwards and forwards, How long do*, or *will, ye* פסחים על שתי הסעפים hop *upon two boughs?*

V. As a N. פסח *Hopping, halt, limping in one's gait, lame*, "claudus *enim, dum incedit*, ſubſultat;" ſays *Leigh*, Crit. Sac. Lev. xxi. 18. Iſa. xxxv. 6. & al. As a V. in a Niph. ſenſe, *To be made* or *become halt* or *lame.* occ. 2 Sam. iv. 4. As a participial N. מפסח *Lame.* occ. Prov. xxvi. 7; (comp. under דלה) where however the late Dr. *Hunt*, in his *Obſervations*, &c. renders the Heb. *The legs fail* מספח through lameneſs; ſo making מ a particle.

## פסל

*To hew, chip, cut with a tool.* occ. Exod. xxxiv. 1, 4. Deut. x. 1, 3. 1 K. v. 18. Hab. ii. 18. As Ns. פסל *A graven* or *carved image.* freq. occ. פסיל, plur. פסילים. The ſame. Deut. vii. 25. Iſa. xlii. 8. & al. It appears from Deut. vii. 5, 25. Iſa. xl. 19, 20, that ſome of the *graven images* of the idolaters were like Solomon's cherubs (1 K. vi. 23, 28.) made of *wood overlaid with gold* or *ſilver.* Comp. under נסך IV.

## פעה

With a radical, but omiſſible, ה. See ſenſe III.

I. In Arabic the cognate Root פעי, according to *Schultens*, M. S. Orig. Heb. from *Camus*, denotes, *To ſwell with blowing* or *puffing, to blow with the mouth, puffed out*, "Tumuit cum flatu, tumente ore ſpiravit;" and this ſeems nearly the idea of the Heb. פעה, which occurs as a V. only in Iſa. xlii. 14. כיולדה אפעה *Like a travailing woman* I will puff.

II. As a N. fem. אפעה *A viper*, from it's remarkably *puffing up itſelf*, and *blowing* or *hiſſing*. occ. Job xx. 16. Iſa. xxx. 6. lix. 5.

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* "Bellonæ *ſacerdotes non alieno, ſed ſuo cruore ſacrificant. Sectis namque humeris, et utrâque manu diſtrictos gladios exerentes* currunt, efferuntur, *inſaniunt.*" *Lucan* alludes to the ſame mad devotion, Pharſal. Lib. I. lin. 565.

——*Tum, quos ſectis* Bellona *lacertis*
*Sæva movet, cecinere Deos.*——

III. As a N. אפע *A puff* of breath or wind, i. e. *mere vanity*. occ. Iſa. xli. 24. *Behold, ye (are)* מאין worſe than nothing, *and your works* מאפע than a puff of breath. Comp. Job xi. 20.

## פעל

*To work*, *operate*, *prepare*, *contrive*, moliri. Exod. xv. 17. Num. xxiii. 23. Pſ. lviii. 3. Iſa. xli. 4. & al. freq. As a N. פעל *Work*, *contrivance*, *device*. Deut. xxxii. 4. Job. xxxiv. 11. Iſa. i. 31. & al. freq. Alſo, *Hire*, *wages for work*. Job vii. 2. Fem. in Reg. פעלת The ſame. Lev. xix. 15. 2 Chron. xv. 7. Pſ. cix. 20. Prov. x. 16. As a N. maſc. plur. in Reg. מפעלי *Works*. occ. Prov. viii. 22. So as a N. fem. plur. מפעלות. occ. Pſ. xlvi. 9.

Der. Latin *polio*, whence French *polir*, and Eng. *poliſh*, &c. *polite*, *politeneſs*. Alſo, ע being pronounced as *ng*, *fangle*, whence new-*fangled*.

## פעם

*To ſmite*, *agitate*, *agitate by turns*, *ſtrike* or *ſmite alternately* or *repeatedly*.

I. As a N. פעם *An anvil*, from being ſo *ſtruck*. As *Virgil*, Æn. VIII. lin. 419, 20.

> ——*Validique* incudibus ictus
> *Auditi referunt gemitum*——
> Under their ſturdy *ſtrokes* the *anvils* groan.

occ. Iſa. xli. 7.

II. As a N. פעם *The foot*, or more properly the under part of it, which *alternately ſtrikes* the ground. See 2 K. xix. 24. Pſ. xvii. 5. cxl 5. Cant. vii. 1. Comp. רגל II.

III. As a N. maſc. plur. in Reg. פעמי *Wheels*, or rather *the felloes* of *wheels* which *ſtrike* the ground. occ. Jud. v. 28; where the LXX. ϖοδες, and Vulg. pedes *feet*.

IV. As a N. פעם, plur. פעמים, *A time*, *a turn*, Lat. vice, French, *un coup*, q. d. *a ſtroke*. It denotes a diſtinct *ſtroke* or *impreſſion* on the ſenſes. Gen. ii. 23. xviii. 32. xxvii. 31. xxxiii. 3. & al. freq. כפעם בפעם *As time by time*, *as at other time* Num. xxiv. 1. Jud. xvi. 20.

V. As a N. fem. plur. in Reg. פעמתי *Corners jutting out*, and ready *to hit* againſt any thing. occ. Exod. xxv. 12. xxxvii. 3. 1 K. vii. 30.

VI. As a N. פעמן *A bell*, which when *ſtruck* has a *tremulous* or *vibratory* motion of it's parts, and *agitates* the contiguous air, ſo as to give a ſound. Let the reader conſider whether it is poſſible to frame a more juſt and philoſophically deſcriptive name for a * bell. occ. Exod. xxviii. 33, 34. xxxix. 25, 26.

VII. As a V. in Kal, *To move*, *agitate*, as the ſpirit of God doth a man. occ. Jud. xiii. 25.

VIII. In Niph. and Hith. *To be agitated*, *diſturbed*. occ. Gen. xli. 8. (where LXX. εταραχθη) Pſ. lxxvii. 5. Dan. ii. 1, 3.

## פער

I. *To gape*, *open wide*, as the mouth, to which only it is applied. So the LXX. render it by ανοιγειν, διανοιγειν, and Vulg. by aperio *to open*. occ. Job xvi. 10. xxix. 23. Pſ. cxix. 131. Iſa. v. 14.

II. בעל פעור *Baal Peor*, or ſimply פעור *Peor*, the name of an idol mentioned Num. xxv. 3, 5, 18. xxxi. 16. & al. to have been worſhipped by the Moabites, Midianites, and apoſtate Iſraelites, and probably ſo called from the *Baal* or *Bull* being repreſented with *a wide-gaping mouth* to receive the victims, whether animals or children, which were burnt to death by the fire within †. (Comp. under בעל III. and חם

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* Sonus *eſt* motus tremulus aeris communis, *ortus a* corpore ſonoro eum concutiente *per* reciprocum *tremorem ſui elateris*. *Sound* is a *tremulous motion* of the *common air*, ariſing from the *ſonorous body's agitating* it by the *reciprocal trembling* of it's elaſtic parts." *Boerhaave* Inſtitut. Med. § 547. edit. tert.

† *Ovid*'s Deſcription of the *Colchian Bulls*, Metam. Lib. VII. lin. 104, &c. may afford the learned reader no improper idea of *Baal Peor*.

> *Ecce* adamanteis Vulcanum naribus efflant
> Æripides Tauri.——
> —— *Utque ſolent pleni reſonare camini*,

חם VIII.) And thus other idols ſeem to have been denominated from ſome part or circumſtance of the imagery, as *Baal-zebub* from the *fly* accompanying the *bull*; *Baal-tamar* from the *palm-tree*; *Adrammelech*, from his *gorgeous robe*; *Anammelech*, from the *artificial cloud* ſurrounding the idol; *Rimmon*, from the *pomegranate* he held in his hand, &c. Comp. זבב II. under זב; תמר V. מלך VI. VII. and רמה VIII. and ſee Mr. *Bate*'s Crit. Heb. under פער.

**Der.** Perhaps Lat. *porus*, whence Eng. *pore*, *porous*, *poroſity*. Lat. *pario*, *aperio*, whence *aperient*, *aperture*.

### פצה

With a radical, but mutable or omiſſible, ה.

I. *To let looſe*, *to open*, as the mouth or lips. See Gen. iv. 11. Jud. xi. 35. Job xxxv. 16. Pſ. lxvi. 10. Iſa. x. 14.

II. *To ſet free*, *deliver*. occ. Pſ. cxliv. 7, 11. So the LXX. εξελȣ *free*, and ῥυσαι *deliver*, and Vulg. eripe *take away*, *deliver*.

פצץ In Hith. *To be open*, *burſt open*, *riven*, *diſrupted*, as the hills. (Comp. Num. xvi. 30. Deut. xi. 6.) occ. Hab. iii. 6. ויתפצצו חררי עד *And the everlaſting hills* were burſt aſunder, diſrupted. So one of the Hexaplar verſions excellently, διεθρυϐη. (Comp. Exod. xix. 18.) פצם is uſed in the ſame ſenſe, Pſ. lx. 4.

### פצח

*To break with a noiſe*, *to craſh*, as the bones. So LXX. συνεθλασαν. occ. Mica iii. 3.

II. *To break forth* into a joyful ſound (Comp. רע IV,) The Greek ῥηγνυμι *to break*, by which the LXX. render פצח, Iſa xlix. 13. lii. 9, liv. 1, is uſed in the ſame ſenſe.

### פצל

*To take off the bark*, *to decorticate*, *pill*, or *peel*. occ. Gen. xxx. 37, 38.

### פצם

*To break* or *burſt open*. It is applied to the *diſruption* of the earth in an earthquake. Once, Pſ. lx. 4. It is uſed in nearly the ſame ſenſe in Chaldee; and in the Targum on Jer. xxii. 14, anſwers to the Heb. קרע *to rend*. Comp. פצץ under פצה

### פצע

*To wound*, *hurt*. occ. Deut. xxiii. 1. 1 K. xx. 37. Cant. v. 7. So the LXX. by συντριϐειν, and *Aquila* by μωλωπειν. As a N. פצע *A wound*, *hurt*. Gen. iv. 23. Exod. xxi. 15. Prov. xx. 30.

### פצר

I. *To preſs hard*, *urge with vehemence*. So the LXX. render it by καταϐιαζομαι, παραϐιαζομαι, and Vulg. by vim facere. occ. Gen. xix. 9.

II. *To preſs hard* in words, *urge with vehemence and importunity*, *to be inſtant*. occ. Gen. xix. 3. xxxiii. 11. Jud. xix. 6. 2 K. ii. 17. v. 16. So LXX. βιαζομαι, παραϐιαζομαι, and Vulg. compellere, cogere, vim facere:

III. In Hiph. *To preſs on in diſobedience* to a command, *to be ſtubborn*, reniti, αντιϐιαζεσθαι. occ. 1 Sam. xv. 23.

IV. As a N. fem. פצירה *A file*, from it's being *preſſed* or *rubbed* againſt, and ſo wearing away iron, &c. occ. 1 Sam. xiii. 21. פצירה פים literally, A rubber *with mouths*, or, according to Mr. *Bate*, in his *New and Literal Tranſlation*, &c. an *edge*-file, (i.e. a file *for the edges*)—*to ſharpen* or *ſet the goad*.

**Der.** Lat. *preſſi*, *preſſum*, &c. whence Eng. *preſs*,

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*Aut ubi terrenâ ſilices fornace ſoluti*
*Concipiunt ignem liquidarum aſpergine aquarum:*
*Pectora ſic intus clauſas volventia flammas,*
*Gutturaque uſta ſouant.*

And as we are told by *Diodorus Siculus*, Lib. IV. that *Æeta*, at this time king of *Colchis*, uſed to ſacrifice to his gods all ſtrangers who landed in his country, it is ery poſſible that this ſtory of the *brazen-footed Bulls reathing fire* (Tauri ſpirantes naribus ignem, *Virg.* eorg. II. lin. 140.) might take it's riſe from ſome dols reſembling *Baal-Peor*, and worſhipped with *human ſacrifices* in that country.

*preſs*, *preſſure*, *compreſs*, *depreſs*, *oppreſs*, *repreſs*, &c. (comp. under פרץ) *freeze*, *froſt*.

## פק

I. In Kal, *To totter*, *ſtagger*, *ſtumble*. occ. Iſa. xxviii. 7. So Vulg. impegerunt. So in Hiph. occ. Jer. x. 4; where Targum יצטלי *be inclined*, *bow down*. As a N. פיק *A tottering*, *ſtaggering*, as of the knees in fear. occ. Nah. ii. 11. Comp. Dan. v. 6. As a N. fem. פוקה *A ſtumbling*, *ſtaggering*, *an offenſe* or *ſtumbling-block to the mind*. occ. 1 Sam. xxv. 31. Comp. *Greek* and Eng. Lexicon in Απροσκοπος II.

II. *To come* or *bring forth*. See under נפק

Der. *To pitch*, fall headlong. Lat. *peccare*, whence *peccant*, *peccable*, *peccability*, *peccadillo*.

## פקד

In general *To viſit*, *review*, *overſee*, *take notice* or *care of*, either by oneſelf, or by another appointed to do ſo. Thus the LXX. frequently render the Verb by σκεπτομαι, επισκεπτω, συνεπισκεπτω, επισκοπεω, and the Nouns by επισκεψις, επισκοπη, επισκοπος. So *Aquila*, *Symmachus*, *Theodotion*, and another Greek verſion in the Hexapla, interpret the V. by επισκεπτομαι.

I. *To viſit*, *to come* or *go* to any one, whether *to ſee* or *benefit*, *to hurt* or *puniſh*. See Jud. xv. 1. 1 Sam. xvii 18. Gen. xxi. 1. l. 24, 25. Iſa. xxvii. 3. Exod. xx. 5. Num. xvi. 29. Comp. Jer xxiii. 2. In Niph. *To be viſited*. Iſa. xxiv. 22. & al. As a N. fem. פקדה *A viſitation*. Job x. 12. Iſa. x. 3.

II. *To review*, *muſter*, *reckon*. Num. i. 44. 1 Sam. xiv. 17. In Hith. *To be muſtered*. Num. i. 47. Jud. xxi. 9. & al. As a N. מפקד *A muſter*. 2 Sam. xxiv. 9. 1 Chron. xxi. 5.

III. *To look for*, *but to no purpoſe*, *to miſs upon a review*. See 1 Sam. xx. 6. xxv. 15. Iſa. xxxiv. 16. In Niph. *To be wanting* or *miſſing upon a review* or *muſter*, as when a perſon does not anſwer to his name. Num. xxxi. 49. 1 Sam. xxv. 7, 21. Comp. ch. xx. 18, 25, 27.

IV. In Kal, *To appoint* as an *overſeer*, *to charge*, *give in charge* or *truſt*. Gen. xxxix. 4. Num. iii. 10. 2 Chron. xxxvi. 23. Job xxxvi. 23. & al. In Hiph. *To place in truſt*, *charge with the care* or *ſuperintendance*, *to ſet over*. Gen. xxxix. 5. Lev. xxvi. 16. Jer. xl. 7. As a N. פקיד *A perſon placed in a truſt*, *charge*, or *office*, *an overſeer*, *officer*, *deputy*. 2 K. xxv. 19. 2 Chron. xxiv. 11. As a N. maſc. plur. in Reg. פקודי *Appointments*, *charges committed* by God to man, for his regard and obſervance. Pſ. xix. 9. cxix. 128. & al. freq. As a N. fem. in Reg. פקדת *Overſight*, *ſuperintendance*, *office*, *charge*. So the LXX. in Pſ. cix. 8, επισκοπην, freq. occ. Comp. 1 Chron. xxiii. 11. As a N. פקדון *A depoſite committed in truſt* or *charge*. occ. Gen. xli. 36. Lev. vi. 2, 4.

V. Of things, with ב following, *To commit to*, *depoſite*, or *lay up in* a place. 2 K. v. 24; where LXX. παρεθετο, and Vulg. repoſuit *laid up*; Jer. xxxvi. 20; where LXX. εδωκαν φυλασσειν *gave to keep* or *to be kept*, Vulg. commendaverunt *committed*. Comp. Pſ. xxxi. 6.

## פקח

*To open*. It is applied to the eyes. Gen. xxi. 19. 2 K. iv. 35. & al. freq.—to the ears. Iſa. xlii. 20. In Niph. *To be opened*, as the eyes, whether of the body or mind. See Iſa. xxxv. 5. Gen. iii. 5, 7. & al. As a N. פקח *One whoſe eyes are open*, *unobſtructed*, or *clear*, ȣ ἁπλȣς εϛιν ὁ οφθαλμος. (Mat. vi. 22.) It is oppoſed to עור *blind*, and that, whether in a natural or ſpiritual ſenſe. See Exod. iv. 11. xxiii. 8. Comp. Pſ. cxlvi. 8. Iſa. xxxv. 5. xlii. 7. As a N. פקח *An opening*, as of a priſon. occ. Iſa. lxi. 1. But obſerve, that the LXX. render פקחקוח, as one word, by αναϐλεψιν *recovering of ſight*, *Symmachus* by λυσιν *releaſe*, and Vulg. by apertionem *opening*. Comp. under לקח.

## פקע

Occurs not as a V. in Heb. but in Chaldee, Syriac, and Arabic, ſignifies, *To cut*, *diſſect*, *divide*, or the like.

I. As a N. fem. plur. פקעת *Coloquintidas, the fruits of the wild vine, colocynthis,* or *bitter gourd.* Mr. *Miller* tells us this fruit is commonly *divided* into ſix cells (which *may be* the reaſon of the Heb. name) and that it is ſo *exceſſively bitter*, as not to be eatable *. occ. 2 K. iv. 39; from which paſſage it appears that this fruit either was, or was reckoned to be, of a poiſonous nature. "It is, ſays M. *Boulduc*, very purgative, inſomuch that it's operation is ſometimes attended with excoriations of the membranes and blood." And other writers inform us, "in large doſes it is ſo violent in it's operation, that it has like to have been excluded the Materia Medica for a *poiſon*. See *New and Complete Dictionary of Arts*, &c. in COLOQUINTIDA.

II. As a N. maſc. plur. פקעים *Artificial knops*, in the ſhape of *wild gourds*. occ. 1 K. vi. 18. vii. 24. "The *brazen* ſea being a ſea of *affliction* or *ſuffering* †, had rows of *bulls* (the emblems of *wrath)* upon it. (See 2 Chron. iv. 3.)—‡ Between the rows of *bulls*, which were ‖ ten to a cubit, were rows of *gourds* of the *wild vine*, a plant of a *hot, bitter*, and *poiſonous* quality, and ſaid—to be *deadly poiſon*, 2 K. iv. 39. Such a *hot, fiery* plant was a proper emblem of the *fire*, and in conjunction with the *bulls* a proper mark of the deſign of the *brazen ſea*, and of the *baptiſm* they were *baptized* with in it. As theſe *gourds* from their *hot* quality (** and from their deep *flame-coloured flowers)* were *hieroglyphical fire*, they were, with their flowers upon them, engraven upon the walls of the Holy of Holies, 1 K. vi. 18; for *fire* has the appearance of the *Glory* of God, and this place was the *Heavens* of *Jehovah* §." Thus the learned Mr. *Bate*, in his excellent *Enquiry into the Similitudes*, &c. p. 144, 5, 6.

Since, as we have ſeen, the *coloquintidas* are of ſuch an *acrid corroſive* nature, may not their Heb. name פקעת be rather deduced from this *deleterious* quality, than from their *form* or *ſtructure*?

## פר

I. *To break, burſt, rive.* occ. Iſa. xxiv. 19. See below פרר and פרפר.

Hence perhaps Lat. *frio* to crumble, whence Eng. *friable, friability*. Gr. *πυρ* fire, whence *pyre, pyramid*. Alſo, Eng. *Fire*, comp. Senſe III. Lat. *ferrum* iron, (ſee Dan. ii. 40.) whence *ferreous, ferrier* or *farrier, ferrugineous.*

II. As a N. fem. פורה *A wine-preſs* or *vat*, where the grapes are *broken* or *cruſhed*. occ. Iſa. lxiii. 3. Hag. ii. 17. So the Vulg. in both paſſages torcular, and *Symmachus* in the former *ληνον the wine-preſs*; the LXX. in the latter *ὑποληνιον the wine-vat*, i. e. the *veſſel placed under* the preſs to receive the juice.

III. As a N. אפר *The ſmall aſhes* or *duſt* into which the fuel is *broken* by the action of *fire*. Num. xix. 9. 1 K. xx. 38, 41. Sprinkling or covering themſelves with, rolling or ſitting in *aſhes*, &c. were *emblematical* acknowledgements of being obnoxious to the *wrath* of God, ſo of *grief* and *contrition*. See inter al. 2 Sam. xiii. 19. Eſth. iv. 1. Job ii. 8. xlii. 6. Jer. vi. 26. We find the Greeks likewiſe in *violent grief* ſprinkling *aſhes* (*κονιν αιθαλοεσσαν*) on their heads. See *Homer*, Il. XVIII. lin. 23, 25. Odyſſ. XXIV. lin. 315.

Gen. xviii. 27, *I am duſt* and aſhes, i. e. *mortal*, and, as a ſinner, liable to God's wrath.

In Mal. iv. 3, Sir *John Chardin* ſuppoſes the prophet alludes to the eaſtern cuſtom of making *mortar with aſhes* collected from their baths. See *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 179.

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* Gardener's Dictionary in *Colocynthis* and *Cucurbita*.

† Comp. Heb. ii. 10. Luke xii. 50. Mat. xx. 22, 23. Rev. iv. 6. xv. 2.

‡ Q? Comp. 2 Chron iv. 3. 1 K. vii. 24.

‖ i. e. I think, *to the height of a cubit*, ſo that the two rows of bulls took up one fifth of the height of the brazen ſea.

** See Mr. *Bate*'s Note on 1 K. vi. 18. in his *New and Literal Tranſlation*.

§ Comp. Heb. ix. 7, 24. Exod. x. 24. Ezek. i. 26, 27.

IV. In Hiph. *To break*, *diſſolve*, *diſſipate*, *annul*, as terms of purification, commands, vows, deſigns, counſels, thoughts, anger, &c. See Gen. xvii. 14. Ezek. xvii. 19. Zech. xi. 10. Num. xv. 31. Pſ. xxxiii. 10. Num. xxx. 9. 2 Sam. xv. 34. Job v. 12. Pſ. lxxxv. 5. Zech. xi. 14.

V. Chald. As a N. פור *A lot*; a Chaldee or Perſian word, denoting the ſame as the Heb. גורל. Eſth. iii. 7. ix. 24. & al. It ſeems properly to mean a *ſmall piece* or *bit* of ſtone *broken* off from a larger, and ſo to be a derivative from the Heb. פר *to break*. Haman's caſting a lot *from day to day*, and *from month to month*, i. e. on the ſucceſſive days of every month, was in order to diſcover, according to the ſuperſtition of that age and country, the fitteſt or moſt lucky day for putting his cruel deſigns in execution. The Perſians ſtill have a great notion of lucky and unlucky days.

פרר I. *To break* or *divide entirely*. The ſignification is more intenſe than that of the ſimple word פר. occ. Pſ. lxxiv. 13, where *Theodotion* διεϛησας *thou haſt divided.* In Hith. *To be broken* or *divided entirely*, or *into pieces*, *to be ſhattered*. occ. Iſa. xxiv. 19. פור התפוררה ארץ *The earth* by breaking ſhall be broken in pieces. So the Vulg. contritione conteretur, and to the like purpoſe *Theodotion*, διασκεδασει διασκεδασθησεται, *by diſſipation ſhall be diſſipated.*

II. As a N. פרור *A pot* or *kettle*, wherein meat is boiled, ſo called either becauſe made of brittle *frangible* ware, or becauſe the meat is there in ſome ſenſe *diſſolved*, the oily and ſaline parts being in great meaſure *ſeparated* from the earthy. occ. Num. xi. 8. Jud. vi. 19. 1 Sam. ii. 14. Comp. 2 K. xxiii. 11.

פרפר *To break* or *ſhatter into ſmall pieces*, *to diſſolve utterly*. occ. Job xvi. 12.

## פרא

In Syriac ſignifies *To run*, in which ſenſe it is alſo applied by the Chaldaizing Jews. See *Caſtell* Lex. under פרא and פרה, and *Bochart*, Vol. II. 868.

I. In Hiph. *To run wild.* occ. Hoſ. xiii. 15. *Becauſe he* (*Ephraim*, ver. 12,) בין אחים יפריא is run wild *among the ſavage beaſts*, (comp. under אחה VI.) i. e. among the diſſolute heathen who range the wilderneſs of this world, therefore *an eaſt wind ſhall come*, &c. Comp. Hoſ. xiv. 1, and viii. 9. As a N. פרא *Wild*, *roving*. So LXX. αγροικος, *Aquila* αγριος, and Vulg. ferus. occ. Gen. xvi. 12.

As a N. פרא *The wild aſs*, Onager, (as the N. likewiſe ſignifies in Arabic) according to thoſe queſtions of the Almighty in Job, ch. xxxix. 5. *Who hath ſent out* פרא the wild aſs *free*, *and who hath looſed the bands of* ערוד the brayer? And obſerve, that in the following verſes, the animal is ſpoken of as *one* only, which proves פרא and ערוד to be only two names for the ſame animal. Job vi. 5. *Will* פרא the wild aſs bray *over the graſs?* & al freq. The LXX. generally render it by ονος αγριος or οναγρος, and the Vulg. by onager, *the wild aſs.* For פרה, Jer. ii. 24, ſee under פרה III. Concerning the qualities of the *wild aſs*, particularly his *fleetneſs*, the reader may ſee the teſtimonies of the ancients in *Bochart*, Vol. II. 868, &c. I ſhall add an extract of the account which Monſ. *Buffon* gives of this animal, Hiſt. Nat. Tom. VI. p. 164. "The Latins, ſays he, after the Greeks, have called the *wild aſs* onager, which we muſt not confound, as ſome naturaliſts and many travellers have done, with the *zebra*—becauſe the *zebra* is an animal of a different ſpecies from the *aſs*. The *wild aſs* is not ſtriped like the *zebra*, and he is not by a great deal of ſo elegant a ſhape—There are many *wild aſſes* in the deſerts of Libya and Numidia, they are of a grey colour, *and run ſo ſwiftly, that no horſes but barbs can overtake them.*—*They go in troops to feed and drink." Tom. X. p. 180. "*Wild aſſes* are ſtill found in pretty conſiderable numbers in the eaſtern and ſouthern Tartary, in Perſia, Syria, the iſlands of the Archipelago, and throughout Mauritania; the *wild aſſes* differ from the tame ones only by the effects (*les attributs*) of *independence* and *liberty*; they are more ſtrong and nimble, more courageous and lively; but they are the ſame in the ſhape of their bodies."

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* Comp. Job xxiv. 5. "Yet in Hoſ. viii. 9, he is ſaid to be *ſolitary*, becauſe he frequents lonely places." *Scott*'s Note on Job xxxix. 6. See *Bochart*, Vol. II. 870.

Hence perhaps Lat. *ferus* wild, *fera* a wild beaſt, Eng. *ferine*, *ferity*, Saxon ꝼꞃeoh, and Eng. *free*.

### פרד

I. In Kal and Hiph. *To divide*, *ſeparate*, *diſpart*. Ezek. i. 11. Gen. xxx. 40. Deut. xxxii. 8. & al. In Niph. *To be divided*, &c. Gen. ii. 10. x. 5. 2 Sam. i. 23, & al. In Hith. *To ſeparate oneſelf*, *be ſeparated* or *ſcatttered*. Job iv. 11. xli. 8, or 17. Pſ. xxii. 15. xcii. 10.

II. As a N. fem. plur. פרדות *Grains of corn*. occ. Joel i. 17; ſo called, ſay ſome, becauſe in ſowing they are *diſperſed* and *ſcattered*: but are they not rather thus named from that ſtate of *diſſolution* they undergo previous to their reſurrection? See 1 Cor. xv. 36. John xii. 24. Hoſ. xiv. 7 or 8.

III. As a N. פרד, fem. פרדה, plur. פרדים, *A mule*, the offspring of an aſs and mare, ſo called either becauſe * ordinarily obliged by the courſe of nature to a life of *celibacy* or † *ſeparation*; or according to *Bochart*, becauſe born of parents who are *ſeperated* from their natural mates to ſtrange mixtures. (Comp. Hoſea iv. 14, and ſee *Bochart*, Vol. II. 231, & ſeq.) 2 Sam. xiii. 29. 1 K. i. 33. x. 25. & al. freq.

Drr. *Part*, *partition*, *apart*, *apartment*, *diſpart*, *depart*, &c. Lat. *burdo*, a mule generated between a horſe and a ſhe-aſs. Alſo perhaps Greek ϖαρδος, Lat. *pardus*, whence Eng. *a pard* (from it's *diſtinct* ſpots) and (compounded with Lat. *leo* a lion) *leopard*. Latin *fretum*, and Eng. *frith*. Alſo *froth*, *forth*. Q? And ש being prefixed, *ſpread*.

### פרה

With a radical, but mutable or omiſſible, ה.

I. *To bear* or *produce fruit*, *be fruitful*. It is applied to man, Gen. i. 28. ix. 1, 7.—to animals, Gen. i. 22. viii. 17.—to vegetables, Deut. xxix. 17, or 18. In Hiph. *To cauſe to produce fruit*, *make fruitful*. Gen. xvii. 20. xli. 52. & al. As a N. פרי *Produce*, *fruit*, of man, the ground, animals or vegetables. See Deut. xxviii. 4, 11. Gen. i. 11, 12. As a participial N. fem. פריה *Fruitful*. Pſ. cxxviii. 3. Iſa. xxxii. 12. & al. As a N. fem. פרת *Fruit* or *fruitfulneſs*. occ. Gen. xlix. 22. twice.

II. As a N. פרי *Fruit*, *produce*, *effect*. See Iſa. x. 12. xxvii. 9. Hoſ. x. 13.

III. As a N. maſc. פר *A young bull*, and fem. פרה *A heifer*, which may be ſo called as being no longer calves, but fit for *breeding*. See Job xxi. 10. 1 Sam. vi. 7, 10. Pſ. lxix. 32. Comp. under עתר II.

פרה ſeems uſed in Jer. ii. 24, for *a young female dromedary*, *a heifer dromedary*, if the appellation may be allowed for want of a better. And perhaps the context ſhould be thus tranſlated, ver. 23,—*See thy way in the valley*, *conſider what thou haſt done*, *O ſwift dromedary*, *croſſing* her *ways*, פרה למד מדבר a heifer-dromedary *in the extent of the wilderneſs*, *in the deſire of* her *animal frame* (נפשה according to the *Complutenſian* and marginal reading) *ſnifting up the wind of her luſt*—This interpretation of למד, and the reading of נפשה for נפשו, clear the grammar and ſenſe of the text.

IV. As a N. אפריון *A nuptial* or *bridal bed*, or rather, according to the ingenious Mr. * *Harmer*, *the palanquin*, *litter*, or ve-

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* I ſay *ordinarily*; becauſe it is by no means *certain* that the *he-mule* will not propagate with the mare, and there are *ſaid to be* many inſtances of *ſhe-mules* bringing forth. But it is not known that the male and female mule will propagate with each other. See *Buffon*, Hiſt. Nat. Tom. XII. p. 228, &c.

† Is not the Latin *Mulus* and Eng. *Mule* in the ſame view from the Heb. מל or מול *to cut off?*

* In his *Outlines of a New Commentary on Solomon's Song*, p. 126.

*bicle*, which Solomon prepared for conveying his royal *bride* to Jeruſalem; either of theſe might be ſo called from it's *expected* or *wiſhed for fruitfulneſs.* So lord *Clarendon*, ſomewhere in his hiſtory, ſpeaking of a numerous progeny, calls them the offspring of a very *fruitful bed.* occ. Cant. iii. 9.

**Der.** Greek φερω, Lat. *fero* to bear as fruit, whence Lat. *fertilis*, and Eng. *fertile*, *fertility.* Lat. *pario* to bring forth, whence Eng. *parent*, *parentage*, &c. Perhaps Lat. *fructus*, whence French and Eng. *fruit*, *fruitful*, *fructify.* The German or Scandinavian goddeſs * *Freya*, the goddeſs of love, the *Venus* of the northern nations. "It is from her, ſays the *Edda*, that the ladies have received the name which we give them in our language. She is very much delighted with the ſongs of *lovers*, and ſuch as would be happy in their amours muſt ſue to her.—The ladies are called in Daniſh *Fruer*; and in ancient Gothic the word *Freya* appears to have ſignified the ſame. This name has a remarkable analogy to the following words in the French language, viz. *frayer* to engender or ſpawn as fiſhes do, and *friand*, which anciently ſignified, full of deſire: as alſo to *frija*, which in Swediſh ſignifies to be amorous, and to ſeek in marriage, and *Friar* a gallant." To which we may add our Eng. *fry*, a ſwarm of young fiſhes, and *Friday*, i. e. *Freya*'s day, Veneris dies.

### פרז

I. *To diſperſe, ſcatter.* It is both in ſenſe and ſound nearly related to פרס and פרץ, as עלז to עלס and עלץ, which ſee. In Arabic the V. ſignifies in like manner *to divide, ſeparate, ſever.* It occurs in the form of a Participle paoul maſc. plur. Eſth. ix. 19. So the LXX. διεσπαρμενοι *diſperſed.*

II. As a N. פרזי, joined with כפר or עיר, ſignifies *an open village* or *town*, conſiſting of houſes *diſperſed* or *ſcattered* here and there, and is oppoſed to fortified towns. occ. 1 Sam. vi. 18. Deut. iii. 5. In this latter paſſage *villager* ſeems to be the exacteſt rendering of the word. As a N. fem. plur. פרזות *Villages.* occ. Eſth. ix. 19. Ezek. xxxviii. 11. Zech. ii. 4. As a collective N. פרזון *Villages, open country.* occ. Jud. v. 7, 11. So פרז, or, according to the marginal reading, פרזי. occ. Hab. iii. 14.

The above cited are all the paſſages wherein the Root occurs.

**Der.** Lat. *ſpargo*, *ſparſum*, whence *aſperſe*, *conſperſe*, *diſperſe.*

### פרח

I. *To break forth*, as a tree or plant *in buds* or *gems*, *to ſprout out*, *germinate*, *bud*, *flouriſh.* See Gen. xl. 10. Num. xvii. 5, 8, or 20, 23. Prov. xiv. 11. Cant. vi. 10. vii. 21. Hoſ. xiv. 6. Hab. iii. 17, where it is inaccurately rendered *bloſſom*; for "*Fig* trees do not properly *bloſſom* or *ſend out flowers.* They may rather be ſaid *to ſhoot out their fruit*, which they do like ſo many *buttons*, with their flowers, ſmall and imperfect as they are, incloſed within them." *Shaw*'s Travels, p. 145. In Hiph. The ſame. Pſ. xcii. 14. Alſo, *To make to germinate* or *flouriſh.* Iſa. xvii. 11. Ezek. xvii. 24. As a N. פרח *The flower-bud, gem* or *germ.* Num. xvii. 8, or 23. Iſa. xviii. 5. & al.

II. As a N. fem. plur. פרחות *Flower-gardens*, occ. Ezek. xiii. 20.—*Ye there hunt ſouls* לפרחות *into* the flower-gardens. Theſe ſeem to have been places conſecrated to idolatrous worſhip, (comp. Iſa. i. 29. lxv. 3. lxvi. 17.) and probably to that of אשרה or *Venus*, to whoſe impure rites theſe pretended propheteſſes decoyed perſons to their deſtruction. *Varro* (De Re Ruſt. Lib. I. cap. 23.) informs us that places of this kind, in which were *public ſtews*, were likewiſe by the Romans called

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* See *Mallet*'s Northern Antiquities, p. 76, 77, and Note.

Floralia *Flower-gardens*. To which it may not be improper to add, that "the Ludi Florales (or *Floral Games*) were a part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddeſs *Flora*, and were appointed by the authority of the ſtate. The chief part of the ſolemnity was managed by a company of *ſhameleſs ſtrumpets*, who ran up and down naked, ſometimes dancing in laſcivious poſtures, ſometimes fighting, and acting the mimics *.

III. *To break out, germinate*, as the *Blains* miraculouſly occaſioned in Egypt by Moſes' ſprinkling the aſhes of the furnace. Exod. ix. 9, 10.—as the leproſy. Lev. xiii. 12, 20. & al.

IV. As a N. אפרח, plur. אפרחים, *The young of birds*, whoſe feathers begin to *ſhoot out* and *grow*. occ. Deut. xxii. 6. Job xxxix. 30. Pſ. lxxxiv. 4.

פרחח *To break out*, as the ſigns of *puberty*. It occurs not as a V. in this ſenſe, but as a collective N. פרחח *Puberty*, *youth*, Pubes. occ. Job xxx. 12.

### פרט

In Syriac ſignifies *To cut* or *break off*.

I. As a N. פרט is applied to *a bunch* or *ſmall cluſter of grapes broken off*. So LXX. Ῥωγας. Targ. נתרא *falling off*. Vulg. Racemos et grana decidentia *Bunches and grapes falling off*. occ. Lev. xix. 10.

Hence perhaps Eng. *To part*, &c. See under פרד.

II. *To ſing* or *chant*, *as with a broken*, *quavering voice*. occ. Amos vi. 5. הפרטים Who chant or quaver *to the ſound of the Nabla*. *Theocritus* ſeems to have uſed the Doric *μερισδειν*, (for *μεριζειν*) *to divide*, in nearly the ſame manner, Epigram II.

Δαφνις ὁ λευκοχρως, ὁ καλᾳ συριγγι ΜΕΡΙΣΔΩΝ
Βȣκολικȣς υμνȣς ———

Daphnis the fair, who to the tuneful pipe
*Quaver'd* the ruſtic ſong———

So *Horace* applies the Latin V. divido, Carm. Lib. I. Ode 15, lin. 15.

——— *grataque feminis*
*Imbelli* citharâ carmina divides.

And hence perhaps the *bards*, the warlike *poets* and *ſongſters* of the ancient Gauls and Britons had their name †.

### פרך

Occurs not as a V. in Heb. but in Chaldee ſignifies *To break*, *rend*, and our Heb. word פרך ſeems to be, both in ſenſe and ſound, nearly related to פרק, which ſee.

I. As a N. פרך *Violence*, *force*, *cruelty*. Exod. i. 13, 14. & al. The LXX. render it *βια force*, and *μοχθῳ cruelty*.

II. As a N. fem. פרכת *The inner vail* of the Tabernacle or Temple (2 Chron. iii. 14.) which *broke*, *interrupted*, or *divided* between the Holy Place and the Moſt Holy; *the Holy Ghoſt this ſignifying that the way into the Holieſt of all* was not yet made manifeſt, *while as the Firſt Tabernacle was yet ſtanding*. Exod. xxvi. 31, 33. & al. freq. Comp. Heb. ix. 8. The LXX. conſtantly render it by *καταπετασμα*. Does not the Heb. name פרכת moreover intimate the *typical* correſpondence of this *vail* to the *body* or *fleſh* of Chriſt? For this *καταπετασμα* or *vail* was his *fleſh*, (Heb. x. 20.) which being *rent*, affords us *a new and living way into the Holieſt of all*, i. e. into heaven itſelf. Comp. Heb. x. 19, 20. ix. 24. And accordingly when his bleſſed body *was rent* upon the croſs, this *vail* alſo (*το καταπετασμα τȣ ναȣ*) *εσχισθη* was rent *in twain from the top to the bottom*. Mat. xxvii. 51.

**Der.** *Force*, *fierce*, &c. Alſo French *percer*, and Eng. *to pierce*. Q? Lat. *ferox*, whence *ferocious*, *ferocity*, *break*, &c. (comp. under פרק). Alſo perhaps the Roman *Parcæ*, a name, in their mythology, for the *Fates*, from their *cruel rigour*.

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* *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, Part I. ch. 7. p. 173. 8vo. Comp. *Kennet*'s Roman Antiquities, p. 288, 9.

† See *Martinii* Lexic. Etymol. in *Bardus*, *Bochart*, Vol. I. 666. and *Univerſal Hiſt*. Vol. XVIII. p. 593.

### פרם

*To rend*, properly *at the ſeam, to rip.* occ. Lev. x. 6. xiii. 45. xxi. 10.

Der. *From.* Q?

### פרס

I. *To part*, *break in pieces*, as bread. occ. Iſa. lviii. 7. (where LXX. *διαθρυπτε*, and Vulg. frange *break*. Jer. xvi. 7. *Neither* ſhall they break (bread namely) *for* or *to them in mourning, to comfort them for the dead, neither ſhall they give them the cup of conſolation for their father or for their mother.* Funeral feaſts for comforting the mourners and relations of the deceaſed have been common among many nations. And obſerve, that in the laſt text the LXX. explain the Heb. ולא יפרסו by *Και ȣ μη κλασθη αρτος*, *And* bread ſhall *by no means* be broken; and the Vulg. by Et non *frangent—panem*, *And they* ſhall not break bread. Thus both Tranſlations properly ſupply the word for *bread.*

Hence Lat. *pars*, *partis*, *partior*, whence Eng. *part*, (comp. under פרד and פרט) *party*, *partial*, *partition.*

II. In Hiph. *To part*, *divide into two parts*, *to cleave* the hoof as graminivorous horn-footed animals. Lev. xi. 5, 6. & al. freq. As a N. פרסה, plur. פרסות, *The hoof* of ſuch animals, whether *divided before*, as the ox, ſheep, goat, hog, &c. ſee Deut. xiv. 4, 5, 6, 8; or *divided* only *behind*, as the horſe; ſee Iſa. v. 28. Jer. xlvii. 3. Ezek. xxvi. 11. In Lev. xi. 4, it is juſtly ſaid of the camel פרסה איננו מפריס *he divideth not the hoof*; for though the camel has *two toes* plainly diſtinct on the upper ſide of his foot, yet on the under ſide *the foot is ſolid*, except only between the two claws, which are however united by a web like that of a gooſe *. In Lev. xi. 6, it is ſaid that the *hare* פרסה לא הפריסה *divideth not the hoof*, i. e. into *two* claws, for it has *four* on each foot.

But what is the ſpiritual import of *dividing the hoof* or *foot into two claws*, as oppoſed both to having it *ſolid* or *continuous*, and to having it ſeparated into *many claws?* † In the former view it ſeems to denote *picking the way*, *clean* and *ſteady walking*, for which qualities *cloven-footed* animals are remarkable; in the latter, *gentleneſs*, *inoffenſiveneſs*, as not being furniſhed with claws capable of *tearing* and *wounding* other animals.

III. As a N. פרס A ſpecies of *eagle*, called by the *Romans* oſſifraga or *bone-breaker*, becauſe he not only devours the fleſh, but even *breaks* and ſwallows the bones of his prey. Comp. Mica. iii. 3, and ſee *Bochart*, Vol. III. 186. occ. Lev. xi. 13. Deut. xiv. 12.

IV. Chald. *To divide*, *ſeparate*, occ. Dan. v. 28. פרס He (God) hath divided; *thy kingdom* פריסת (is) divided, parted, or ſeparated, i. e. from thee.

V. As a N. פרס, and Chald. plur. פרסין, and as a gentile or national name, פרסיא or פרסאה *A Perſian*. See Dan. v. 25, 28. vi. 8, 28. or ix. 29. ‡ *Bochart*, and after him ‖ ſeveral learned men, ſay, the *Perſians* were thus called "from their ſkill in *horſemanſhip*, Thus *Herodotus*, Lib. I. cap. 136. 'They inſtruct their children from their fifth to their twentieth year in three things only, namely, *in riding on horſeback*, in ſhooting with the bow, and in telling truth.' Their excellency in horſemanſhip they derived from the wiſe inſtitution of *Cyrus*; for before his time, as *Xenophon* informs us (Cyropæd. Lib. I. p. 16. edit. *Hutchinſon*, 8vo.) 'on account both of the difficulty of riding in Perſia, and of feeding horſes there, it was very unuſual even to ſee a horſe.' But by Cyrus's direction, as the ſame hiſtorian tells us, Lib. IV. p. 216. the Perſians being become horſemen, were ſo accuſtomed to riding, that 'no perſon of any note among them would willingly appear on foot.' For *Cyrus* had made a law, that it ſhould be infamous for any of thoſe whom he had furniſhed with horſes, 'to appear travelling on foot, whether the journey were long or ſhort.' And from this ſo ſudden an alteration it was that this country was called פרס, and it's inhabitants פרסאי, that is *horſemen*; for in Arabic פרס is *a horſe*, and פראס *a horſeman* (as פרש is in Hebrew) and the ſame word ſignifies *a Perſian*. And this is the reaſon why the name פרס *Perſia* or *Perſian* is never mentioned in the Books of Moſes, Kings, Iſaiah, Jeremiah, nor in any that were written before the time of *Cyrus*; though it frequently occurs in thoſe of Daniel and Ezekiel, who were contemporary with that prince, and in the Books of Chronicles, Ezra, Nehemiah, and Eſther, which were written after his time." Thus the learned *Bochart*. And it is poſſible indeed that the *Perſians* might be named פרס (by a corruption from Heb. פרש) from their ſkill in *horſemanſhip*; but they could not derive this name from the diſcipline ſaid by Xenophon, in the Fourth Book of his *Cyropædia*, to be introduced by *Cyrus*; becauſe פרס *the Perſians* are mentioned by Ezekiel as making part of the armies of Tyre, in his prophecy againſt that city, ch. xxvii. 10, which prophecy was delivered in the year before Chriſt 588, at which time *Cyrus* was but about *ten* years of age; whereas that prince was at leaſt *forty*, when he is ſaid by *Xenophon* to have inſtituted *horſemanſhip* among the *Perſians* *. For my own part then, I muſt ſay with the learned Dr. † *Hyde*, that it is hard to affirm whence the Biblical names פרס and פרסין had their origin; that here there is room only for conjecture; but that there are no ſufficient grounds to deduce it from the Arabic phâris *a horſeman*, since the Perſians are not more ſo than the reſt of the orientals; and that the derivation of it from the oriental *pars* a jackall, an animal ‡ abounding in that country, ſeems as probable as any.

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* See *Scheuchzer's* Phyſica Sacra on Lev. xi. 4. and Plate CCXXXIV.

† Compare the Rev. Mr. *William Jones's* excellent *Zoologia Ethica*, p. 13, &c.

‡ Vol. I. 224.

‖ *Walton*, Prolegom. XVI. 1. *Heylin's* Coſmography, Lib. III. p. 141.

## פרע

*To free*, *ſet free* or *looſe*, *to diſengage*.

I. In Hiph. *To ſet free* or *looſe*, *to diſengage*, as from work. Exod. v. 4.

II. In Kal, *To free*, *exempt*, as from puniſhment. Ezek. xxiv. 14.

III. *To free* or *deliver* from oppreſſion or ſlavery. Jud. v. 2. בפרע פרעות בישראל, *For* working deliverances, i. e. for the deliverances wrought, *for Iſrael—bleſs ye Jehovah.*

IV. *To free*, *ſtrip*, *make naked*, as of clothing. Lev. xiii. 45, & al.—or of ſacred ornaments. Lev. x. 6. xxi. 10.

V. In Kal, *To break looſe* or *ſtart aſide*, as from the true Religion and worſhip. Exod. xxxii. 25. Prov. xxix. 18. *Where there is no viſion the people* יפרע will apoſtatize; where *Aquila* *αποσκεδασθησεται*, and Vulg. diſſipabitur *will be diſſipated* or *diſperſed*. Comp. Ezek. xxxiv. 1—6. Mat. ix. 36. In Hiph. *To cauſe to apoſtatize*, *to withdraw from the true religion*. 2 Chron. xxviii. 19. *Becauſe* הפריע *he had* withdrawn (ſome) or made apoſtates *in Judah*. So the LXX. (though they render it intranſitively) preſerve nearly the true idea of the word, ότι *απεστη αποστασει απο* Κυριȣ, *becauſe* he entirely apoſtatized *from* the *Lord*.

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* See *Prideaux*'s Connection, Part I. Book I. at the years before Chriſt 598, 588, 559. Vol. I. p. 70, 80, 111. 8vo. edit.

† Relig. Vet. Perſ. Cap. XXXV. p. 418, 419. edit. 1700.

‡ Comp. *Complete Syſtem of Geography*, Vol. II. p. 173, Col. 1. *Hanway*'s Travels, Vol. I. p. 168, 208.

VI. *To diſcard, reject.* Prov. i. 25. xiii. 18. & al.

VII. Of a dangerous way, *To keep clear* of it. occ. Prov. iv. 15.

VIII. As a N. פרע *The hair growing looſe* and *free*, without being cut or ſhaved. occ. Num. vi. 5. Ezek. xliv. 20. As a N. fem. plur. פרעות *Locks of hair growing thus freely.* occ. Deut. xxxii. 42. *I will make my arrows drunk with blood—with the blood of the ſlain and captive,* (with blood flowing) מראש פרעות *from* the hairy *head of the enemy.* Comp. Pſ. lxviii. 22.

The Lexicons have given to this Root the ſenſe of *revenging*, and our tranſlators have followed them in two paſſages, Deut. xxxii. 42. Jud. v. 2. But it muſt be obſerved that neither the LXX. nor any other of the Greek verſions ever once ſo render it, and the beſt Commentators entirely reject this interpretation.

Der. *Fro, fray.* Alſo, ע being ſounded as a gutteral *n* or *gn*, *prance, prank, fringe.* Lat. *frango*, whence *frangible, infringe*; Eng. *frank, franchiſe, enfranchiſe*, &c. Hence likewiſe perhaps the * *Franks* (a German nation, ſo called from their *freedom*) who have given name to *France*, &c. ultimately had their appellation. Alſo, ש being prefixed, *ſpring*.

## פרץ

*To break out* or *through*.

I. *To break, break through,* or *down* as a wall or fence. Eccleſ. x. 8. Iſa. v. 5. Pſ. lxxx. 13. 2 K. xiv. 13. Comp. Mica ii. 13. As a N. פרץ *A breach.* 1 K. xi. 27. Iſa. lviii. 12. & al. As a N. maſc. plur. מפרצי *Breaches*, i. e. *craggy rocks* or *precipices* by *the ſea ſhore*, prærupta. occ. Jud. v. 17.

II. *To break* an entrance into the earth as in mining. Job xxviii. 4. פרץ נחל מעם גר *He (man)* breaketh, cleareth away *a ſhaft* (or *hollow entrance* into the mine) *from duſt* or *rubbiſh.*

III. Tranſitively, *To break through* or *down*, as enemies. 2 Sam. v. 20; where LXX. διεκοψε *hath cut*, or *broken, through.* As a N. פריץ *A violent aſſailant* or *robber*, graſſator. occ. Iſa. xxxv. 9. Jer. vii. 11. Ezek. vii. 22. Dan. xi. 14.

IV. *To break* or *burſt forth with violence.* Exod. xix. 22, 24.

Is not חזון נפרץ 1 Sam. iii. 1, a viſion of the Angel or Glory of the Lord, *breaking forth* in viſible fire, light or ſplendour, as in Exod. xix. 18. xxiv. 16, 17. xl. 34, 35. Lev. ix. 23, 24. Num. xiv. 10. xvi. 19, 42. Jud. xiii. 20. 1 K. viii. 10, 12? Comp. Acts xxii. 6, 11. xxvi. 13. Rev. i. 14, 15.

V. *To break* or *burſt forth*, as waters, which *break down* their bank. 2 Sam. v. 20. 1 Chron. xiv. 11. Comp. Prov. iii. 10.

VI. *To break forth*, as a child from the womb. Gen. xxxviii. 29. *And ſhe ſaid, how* פרצת haſt thou broken forth? *With thee (be)* פרץ the breaking forth, i. e. into a numerous offspring, according to Gen. xxviii. 14. under Senſe VIII. below, *and ſhe called his name* פרץ Pharez; from whom, according to the fleſh, deſcended Chriſt the father of the innumerable ſpiritual ſeed.

VII. In Hith. *To break away, break looſe,* as a ſervant or ſlave from his maſter. occ. 1 Sam. xxv. 10.

VIII. *To break forth, ſpread abroad, increaſe abundantly.* Gen. xxviii. 14. xxx. 30. & al.

IX. With ב *in, upon,* following, *To uſe force* or *violence upon*, q. d. *to break in upon, to force, urge.* 1 Sam. xxviii. 23. 2 Sam. xiii. 27. 2 K. v. 23.

Der. *Preſs*, &c. (ſee under פצר) *Breach, burſt, bruiſe.*

## פרק

I. *To break, break off,* or *in pieces, to rend aſunder.* occ. Gen. xxvii. 40. Exod. xxxii. 2. 1 K. xix. 11. Pſ. vii. 3. Zech. xi. 16. In Hith. *To break off from oneſelf.* Exod.

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* See *Martinii* Lexic. Etymol. in *Francus*, *Junius*'s Etymolg. Anglican. in Frank, Sir *W. Temple*'s Introduction to Hiſt. of Eng. p. 46. and *Univerſal Hiſtory*, Vol. XIX. p. 370. 8vo.

xxxii. 3, 24. Alſo, *To be broken.* occ. Ezek. xix. 12. As a N. פרק *Rapine, pillage.* occ. Nah. iii. 1. Alſo, *A piece*, as of fleſh. occ. Iſa. lxv. 4; if the marginal and *Complutenſian* reading מרק *broth*, which is favoured by the LXX. and Vulg. ζωμιον and jus, be not here the true one.

III *To reſcue* by force, or *ſnatch* from one's enemies. occ. Pſ. cxxxvi. 24. Lam. v. 8.

IV. As a N. fem. in Reg. מפרקת *The bones* or *vertebræ* of the neck, ſo called from their ſeveral *breaks*, *interruptions*, or *diviſions.* occ. 1 Sam. iv. 8.

V. Chald. *To break off, ceaſe from.* occ. Dan. iv. 24, or 27.

The above cited are all the paſſages of the Bible wherein the Root occurs.

**DER.** *Break, brack*; Lat. *fractum*, whence *fracture, fraction, fragment.* See alſo under פרך.

## פרש

I. *To ſpread, ſpread out* or *abroad, ſtretch out, expand*—as the hands. Exod. ix. 29, 33. Pſ. cxliii. 6. Comp. under יד IV.—the wings of the cherubs. Exod. xxv. 20.—a tent. Exod. xl. 19.—a covering. Num. iv. 6, 14.—a net. Pſ. cxl. 6.—a letter or written roll. 2 K. xix. 14. Ezek. ii. 10.—the dawn or grey of the morning. Joel ii. 2.—bones in a kettle or pan to dreſs them the better. Mic. iii. 3. As a participial N. מפרש *Somewhat expanded* or *ſtretched out.* occ. Ezek. xxvii. 7. Maſc. plur. מפרשי *Expanſions, ſpreadings-forth*, as of the clouds like a tent. Job xxxvi. 29.

II. *To ſtretch* or *reach out* to another. occ. Lam. iv. 4. *Young children aſk for bread (but) no man* פרש reacheth *(it)* out *to them.*

III. *To ſpread, diffuſe*, as a ſerpent it's venom. occ. Prov. xxiii. 32; where the Vulg. venena *diffundet* ſhall diffuſe *it's poiſon*, and the LXX. διαχειται—ὁ ιος *the poiſon* is diffuſed.

IV. *To explicate, explain, expound, develop, unfold*, ſomewhat which was before *wrapped up*, as it were, and hidden. occ. Lev. xxiv. 12. Num. xv. 34. * Neh. viii. 8, מפרש Expounding or explaining, *and giving the ſenſe, and they cauſed them to underſtand the reading.* So the French Tranſlation interprets מפרש by ils l'expliquoient. Comp. Ezra iv. 18.

V. As a N. fem. in Reg. פרשת *An expoſition, declaration.* occ. Eſth. iv. 7. x. 2.

VI. *To ſpread abroad, ſcatter, diſperſe.* occ. Pſ. lxviii. 15. In Niph. *To be diſperſed.* occ. Ezek. xxxiv. 12.

VII. As a N. maſc. plur. in Reg. פרשי *The teeth* in the wheels of the Ploſtellum Pœnicum (comp. under עגל IV.) which *ſeparate* the corn from the huſk, and *ſhatter* the ſtraw. occ. Iſa. xxviii. 28; where obſerve that the Particle ב, *with, by*, is underſtood before פרשיו; and that *Montanus* renders the word by dentibus *ejus*, *with* his *teeth.*

VIII. As a N. פרש *A rider*, i. e. *one who rides diſtended or aſtraddle* on a beaſt. occ. Jer. iv. 29. Nah. iii. 3. Plur. פרשים *Such riders*, and as *horſes* were the principal beaſts uſed for this purpoſe, the word ſeems generally to denote *horſemen*, but is thought to be ſometimes diſtinguiſhed from סוס *the cavalry*, aud then to mean *any other riders*, as on *mules, camels*, &c. as Exod. xiv. 23. *Then went after them* כל סוס פרעה רכבו ופרשיו *all* the horſe or cavalry *of Pharoah, his chariots*, and his riders; (comp. ch. xv. 19.) though I would not be poſitive that theſe Heb. words ſhould not be rendered, *all* the horſes *of Pharaoh (namely) of his chariots* and his horſemen; as at ver. 9, כל סוס רכב פרעה ופרשיו ſeems literally to denote *all the horſes of the chariots of Pharaoh*, and his horſemen. There appears however nothing in the etymology of the word to confine it to *riders on horſes* more than *on other beaſts.*

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* See the learned Mr. *Spearman*'s excellent Obſervations on this Text, in his *Letters on the Septuagint*, p. 445, &c.

IX. As a N. פרש *Excrement*, *dung* of animals, which is *excreted* or *ſeparated*, as uſeleſs, from their bodies. Exod. xxix. 14. Mal. ii. 3. & al.

### פשה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſpread*, *be diffuſed*, as the leproſy. Lev. xiii. 5, 6. & al. freq.

II. In Kal, *To ſpread*, as horſemen. occ. Hab. i. 8; where LXX. εξιππασονται *ſhall ride abroad*, *expatiate*, Vulg. diffundentur *ſhall be diffuſed*, *ſpread*. In Niph. *To be ſpread*, *diſperſed*. occ. Nah. iii. 18; where it is oppoſed to מקבץ *gathering together*.

III. *To expatiate*, *range at large*, *run and friſk up and down*, as a wanton calf. occ. Jer. l. 11. Mal. iv. 2. The LXX. render it in both paſſages by σκιρταω *to friſk*, and the Vulg. in the former by effuſi eſtis *ye are ſpread abroad*, in the latter by ſalietis *ye ſhall leap* or *friſk*.

IV. As a N. פש *Exceſs* or *exuberant ſallies* of ſpeech. occ. Job xxxv. 15. *And now becauſe he (God) has not viſited his (Job's) anger*, *and hath not taken notice* בפש מאר of (*his*) *great* exceſs or *hath not taken ſevere notice of* (*his*) exceſs. See *Schultens* and *Scott* on the text.

V. As a N. fem. plur. in Reg. פשתי העץ literally, *Spreadings out* of wood, i. e. wood *ſpread out*. occ. Joſh. ii. 6. The words are rendered in the verſions *flax-ſtalks* or *ſtalks of flax*, as if the Hebrew were העצי פשתה; if indeed עצי could denote *ſuch ſtalks*.

Der. *Puſh*. Lat. *fuſum*, whence *fuſe*, *fuſion*, and in compoſition *confuſe*, *diffuſe*, &c. Lat. *piſcis*, and Eng. *fiſh*, from their *diffuſive* increaſe. Q? Comp. דג.

### פשח

*To tear in pieces*. Once, Lam. iii. 11. The word is uſed in the ſame ſenſe in Chaldee and Syriac.

### פשט

I. In Kal and Hiph. *To diveſt*, *ſtrip off*. Spoken of garments. Gen. xxxvii. 23. Job xxii. 6. & al. freq. Comp. Job xix. 9.

II. In Hiph. *To ſtrip off the ſkin*, *to flay*: Lev. i. 6. Comp. Mica iii. 3. So LXX. εξεδειραν, and Vulg. excoriaverunt.

III. *To ſtrip*, *ſpoil*, *pillage*, *plunder*. 1 Sam. xxx. 14. 2 Sam. xxiii. 10. Hoſ. vii. 1. Nah. iii. 16.

IV. *To ruſh forth*, as from an ambuſh, q. d. *To ſtrip oneſelf of one's covert* or *concealment*. Jud. ix. 33, 44. xx. 37. Comp. Job i. 7. *Cocceius* has rightly obſerved, that in this view the Greek εξορμασθαι well expreſſes the ſenſe of this word.

Der. Latin *vaſtor*, whence *vaſt*, *waſte*, *devaſtation*, &c.

### פשע

I. *To paſs*, *go*, *go forwards*, *march*. So Vulg. gradiar. occ. Iſa. xxvii. 4. As a N. פשע *A ſtep*, *pace*. So *Aquila* and *Symmachus*, Βημα, and Vulg. Gradu. occ. 1 Sam. xx. 3.

II. As a N. fem. מפשעה *The buttock*, that part of the body where the legs *paſs*, i. e. *divaricate* or *diverge*, from each other. occ. 2 Chron. xix. 24.

III. With the Particle על *over*, *To paſs over*, *treſpaſs*, *tranſgreſs*, as a law. Hoſ. viii. 1. על תורתי פשעו *They have* paſſed over, tranſgreſſed, *my law*. Alſo, With ב following, *To tranſgreſs* or *rebel againſt* another. 2 K. i. 1. 2 Chron. x. 19. Iſa. i. 2. & al. Comp. 2 K. viii. 22. The LXX. have given the idea of the word Iſa. lxvi. 24, where they render it by παραϐεϐηκοτων thoſe who have *tranſgreſſed*. In Niph. *To be tranſgreſſed againſt*, or *offended by tranſgreſſion*. occ. Prov. xviii. 19; where *Aquila*, αθετȣμενος *rejected*, *deſpiſed*. As a participial N. פשע *A tranſgreſſor*. Iſa. xlviii. 8. liii. 12. Alſo, *Tranſgreſſion*, *treſpaſs*. Gen. xxxi. 36. l. 17. & al. freq.

Der. *Paſs*, *paſſage*, *pace*, *treſpaſs*, &c. But comp. under פסח I.

## פשק

*To diſtend*, *open*. occ. Prov. xiii. 3. Ezek. xvi. 25.

## פשר

*To expound*, *explain*, *interpret*. It occurs not as a V. in Heb. but in Chaldee. occ. Dan. v. 12, 16. As a N. פשר, (occ. Eccleſ. viii. 1.) and Chald. emphat. פשרא, plur. פשרין *An expoſition*, *explanation*, *interpretation*. Dan. ii. 4. v. 16, 17. & al.

## פשת

Occurs not as a V. but as a N. fem. פשתה, plur. פשתים *Flax*, *linen*. Exod. ix. 31. Lev. xiii. 47. Iſa. xix. 9. Ezek. xl. 3. & al. For Joſh. ii. 6, ſee under פשה V.

Is not this root related, in ſenſe as well as in ſound, to פשט *to ſtrip*; (as תף to טף, פתר to פטר, &c.) and is not פשתה expreſſive of the *nature* of *flax*, whoſe bark is not only *ſtripped* or *diſengaged* from the ſtalk, but alſo the filaments, whereof the bark conſiſts, from each other, whence is made the ſpinning flax? And is not the Eng. word *flax* ultimately derived from the Heb. פלג or פלח *to divide*, *ſeparate*, or the like, in the ſame view?

## פת

I. *To part*, *diſpart*, *divide*. It occurs not as V. ſimply in this ſenſe, (ſee below פתת) but as a N. פת, *A partition*, *piece*, *bit*. Gen. xviii. 5. Lev. ii. 6, & al.

II. As a N. פת *The parting* of the human body, *the buttocks*, *the ſhare*. Comp. under פשע II. occ. Iſa. iii. 17. Comp. Iſa. xx. 4.

III. As a N. fem. plur. פתות. It occurs 1 K. vii. 50, and is rendered *hinges*, but rather ſeems to mean *the flat pieces* or *plates* of gold of which the doors were formed; ſo LXX. *ϑυρωματα*. In the parallel text, 2 Chron. iv. 22, no *binges* are mentioned but only דלתות *the doors*.

IV. As a N. maſc. (ſee Prov. xxiv. 13.) נפת *Honey* which *parts* and diſtills from the comb of it's own accord without preſſing, *virgin-honey*. occ. Pſ. xix. 11. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. "In omni melle, quod per ſe fluit, *ut muſtum oleumque*, *appellaturque acœton*, maxime laudabile eſt. *In all kinds of honey*, *that which flows of itſelf*, as wine and oil, and is called acœton, (i. e. without ſediment) *is moſt commended*," ſays *Pliny*, Nat. Hiſt. Lib. XI. cap. 15.

V. As a N. נפת *A diſtrict* or *tract* of country. See under נפה VII.

פתת *To part* or *divide minutely*, or *into many pieces*. So the Vulg. divides minutatim. occ. Lev. ii. 6.

Der. *A bit*. French *petit* little, whence Eng. *petty*, *pettineſs*, &c.

## פתא

Occurs not as a V. in Heb. but the idea appears to be *Sudden*, *haſty*.

I. As a N. פתא *Sudden*, *haſty*, *precipitate*. occ. Prov. i. 4. vii. 7. viii. 5. ix. 6. xiv. 18. xxvii. 12. *A prudent man*, *foreſeeing evil*, *hideth himſelf*, פתאים the haſty, precipitate, *paſs on (and) are puniſhed*. Here the idea is evident. Pſ. cxvi. 6. *Jehovah keepeth* פתאים the haſty, i. e. thoſe who offend, not through malice, but *frail impetuoſity*.

II. As a Particle (formed with a final ם or ום—as יומם, שלשם, and שלשום) פתאם or פתאום *Suddenly*, *ſtraightway*. Job xxii. 10. Pſ. lxiv. 5. Prov. vi. 15. & al. freq. So the LXX. always render it by αφνω, εξαιφνης, εξαπινα, εξαπινης, παραχρημα, or ευθεως, all denoting *ſuddenly*, *on a ſudden*, *immediately*.

## פתה

With a radical, but mutable or omiſſible, ה.

I. *To draw aſide*, *withdraw*. It does not appear however to be thus uſed as a V. in a natural ſenſe; but hence perhaps may be beſt derived the Nouns תפתה and תפת *A fire-ſtove; furnace,* or the like, ſo called from the great *indraught* of air to them. תפתה is conſtrued as a *maſculine* N. Iſa. xxx. 33, and therefore both the ה and the ת immediately preceding it are radical. כי ערוך—תפתה *For* the furnace *is already ſet in order, for the king* (of Aſſyria namely) הוא—הוכן *it is prepared,* &c. Comp. Iſa. xxxi. 9. And in like manner תפת ſeems uſed for the *fire-ſtove,* of whatever form it were, in which they burned their children to Molech. 2 K. xxiii. 10, *And he defiled* את התפת the Tophet *which (was) in the valley of the ſons of Hinnom, that no man might make over his ſon, or his daughter by fire to Molech.* Jer. vii. 31. *And they have built the high places of* התפת the *Tophet* (called ch. xix. 5, *the high places of Baal*) *which (is) in the valley of the ſon of Hinnom, to burn their ſons and their daughters by fire.* And from the *Tophet* or *fire-ſtove* in which they burned their children, the *place* or *valley* was called *Tophet.* See Jer. vii. 32. xix. 6, 12, 13, 14. And I think with Mr. *Bate,* (whom ſee in Crit. Heb. under תפת) that this derivation of תפתה and תפת from פתה is preferable to the common one, from תף *a drum* or *tabret,* as if the place were ſo called from the *drums* or *tabrets* which they uſed to *beat,* in order to drown the ſhrieks and cries of the innocent victims during theſe infernal ſacrifices. And the above explanation of the Heb. תפתה may both illuſtrate the name *Tabiti,* by which *Herodotus,* Lib. IV. cap. 59, tells us the Scythians called *Veſta,* or the *perpetual fire,* and alſo receive ſome confirmation from it.

II. *To entice* or *ſeduce* to evil. See Exod. xxii. 16. Deut. xi. 16. Jud. xiv. 15. 2 Sam. iii. 25. 1 K. xxii. 20. Prov. i. 14.

Hence Greek *απαταω to deceive.*

III. *To entice* or *perſuade* to good. Gen. ix. 27. Comp. under יפת I.

Hence Greek ϖειθω to perſuade, Lat. *peto* to aſk, whence Eng. *petition,* &c. Eng. *faith.*

IV. As a N. פתי, plur. פתים and פתיים, *Perſuaſible, eaſily perſuaded* or *enticed,* (according to that of Prov. xiv. 15.) *ſimple,* in a good or middle ſenſe. Pſ. xix. 8. cxix. 130. Prov. xix. 25.—in a bad one. Prov. i. 22. ix. 4. Alſo, *Simplicity.* occ. Prov. i. 22. As a N. fem. plur. פתיות *Simplicities, a heap of ſimplicities* or *follies,* "vecordia mera," *Schultens,* "ce n'eſt que ſottiſe, *ſhe is nothing but folly.*" French Tranſlation. occ. Prov. ix. 13.

Hence Lat. *fatuus* fooliſh, and Eng. *Fatuous, fatuity.*

IV. Chald. פתה, פתי or פתא (perhaps from פתח *to open*) *To be dilated, broad.* It occurs not however as a V. in this ſenſe in the Bible, but in the Targum on Iſa. lx. 5. v. 14. & al. As a N. פתי *Breadth.* occ. Ezra vi. 3. Dan. iii. 1.

## פתח

I. *To open* or *looſe* what was ſhut or bound, *to open,* as the mouth, a window, the womb, a ſack, the hand, &c. See Job iii. 1. Gen. viii. 6. xxix. 31. xlii. 27. Exod. xxi. 33. Num. xxii. 28. Deut. xv. 8. In Niph. *To be opened.* Gen. vii. 11. Ezek. i. 1. & al. As Ns. פתח *The aperture* or *opening* of a door, *a door* or *door-way.* Gen. vi. 16. xviii. 1. xix. 11. & al. freq. פתחון *An opening,* as of the mouth. Ezek. xvi. 63. xxix. 21. מפתח *An opening,* as of the lips. Prov. viii. 6. Alſo, *An inſtrument of opening, a key.* Jud. iii. 25. Iſa. xxii. 22. *And* the key *of the houſe of David will I lay upon his ſhoulder.* "The commentators, ſays the celebrated Monſ.[*] *Huet,* are much embarraſſed as to the meaning of this paſſage, not underſtanding how *a key* can be carried *on the ſhoulder*; which is by no means applicable to the keys which are now in uſe. Their difficulty will ceaſe when they know, that in the early ages they made uſe of certain crooked keys having an ivory or wooden handle. Theſe keys were placed in the holes of doors, and by turning them one way or the other the bolt was moved forward or backward, in order to open or ſhut the door. This is evident from the teſtimony of *Homer*, where he ſays, Odyſſ. XXI. that Penelope wanting to open a wardrobe * took *a braſs key, very crooked, hafted with ivory.* On which *Euſtathius* remarks, that *this kind of key was very ancient*, and differed from the keys which have ſeveral wards, which have been invented ſince, but that thoſe ancient keys were ſtill in uſe in his time. The poet *Ariſton*, in the *Anthologia*, Book VII. gives a *key* the epithet of βαθυκαμπη, i. e. *one that is much bent*. Theſe *crooked keys* were in the *ſhape of a ſickle*, δρεπανοειδεις, according to *Euſtathius*— But ſuch *keys* not being eaſily carried in the hand, on account of their inconvenient form, *they were carried on the ſhoulder*, as we ſee our reapers carry on their ſhoulders at this day their ſickles joined and tied together. *Callimachus* in his hymn to *Ceres* (lin. 45.) ſays, that that goddeſs having aſſumed the form of *Nicippé*, her prieſteſs, carried *a key* κατωμαδιαν, that is, ſuperhumeralem, *fit to be borne on the ſhoulder*.— Hence Iſa. xxii. 22, may be clearly underſtood."

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[*] Biſhop of *Avranches* in France, in his *Huetiana,* XCVI. which the reader may find in the *Gentleman's Magazine* for May 1770, p. 203.

II. *To open*, *open itſelf*, as the flower-bud of the vine. occ. Cant. vii. 12, or 13.

III. *To draw*, *unſheath*, as a ſword. Pſ. xxxvii. 14. Ezek. xxi. 28. Comp. Pſ. lv. 22.

IV. *To looſe*, *ungird*, *unbind*. Gen. xxiv. 32. 1 K. xx. 11. Job xxxix. 5. Iſa. xiv. 17. lviii. 6. In Niph. *To be looſed*, *unbound*. Iſa. v. 27. In Hith. *To looſe oneſelf*. Iſa. lii. 2.

V. *To open* or *furrow* as the ground by ploughing, harrowing, &c. Iſa. xxviii. 24.

VI. *To open*, i. e. *to make an opening*, *inciſion*, or *engraving*, *to engrave* in precious ſtones, gold, wood, braſs. See Exod. xxviii. 9, 36. 1 K. vi. 29. vii. 36. As a N. פתוח and פתח *An engraving*. occ. 2 Chron. ii. 14. Zech. iii. 9. Maſc. plur. in Reg. פתוחי *Engravings*, *graven* or *carved work*. Exod. xxviii. 11. Pſ. lxii. 6. & al. Hence the *Phenicians* had the name of their Παταικοι *Patæci*, which *Herodotus*, Lib. III. cap. 37, deſcribes as little *images*, (of their gods no doubt) in a human form, but of a pigmean ſize, which they carried in the forepart of their gallies. Comp. *Bochart*, Vol. I. 712. and *Selden*, De Diis Syris. Syntag. II. cap. 16.

VII. *To open*, *utter*, *declare*. Pſ. xlix. 5.

VIII. *To come*, *bring*, or *ſet forth*. See Jer. i. 14. Amos viii. 5.

**Der.** Lat. *pateo*, whence *patent*. Alſo, Eng. *A path*. Q? Lat. *fateor*, and in compoſition *confiteor*, whence Eng. *confeſs*, &c.

## פתל

I. *To twiſt*, *wreath*, *intwiſt*, *intwine*. It occurs not as a V. in Kal, but in Niph. Gen. xxx. 8. נפתולי אלהים נפתלתי *By the agency* (Heb. twiſtings) *of God I am* intwiſted *with my ſiſter*, i. e. my family is now *interwoven* with my ſiſter's, and has a chance of producing the promiſed ſeed. To this purpoſe the LXX. συναντελαβετο μου ὁ θεος, και συνανεϛραφην τῃ αδελφῃ μου, *God hath taken me into partnerſhip*, (i. e. with Leah) *and I am* intwined (*contorta* ſum) *with my ſiſter*; and *Aquila* ſtill plainer, συνανεϛρεψεν με ὁ θεος και συνανεϛραφην— *God hath* intwined *me*, *and I am* intwined— The Vulg. alſo preſerves nearly the tru ſenſe, though not the idea of the word by rendering the text, *comparavit* me Deus cum ſorore meâ, *God hath* made *me* equa *with my ſiſter*.

II. As a N. פתיל *A wreath* for the arm neck, *a twiſted collar* or *bracelet*. So th LXX. ὁρμισκον, and Vulg. armillam. An thus the Lat. torques is from torqueo *twiſ*

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* Lin. 6, 7.

> Ἑιλετο δε κληιδ᾽ ευκαμπεα χειρι παχειῃ,
> Καλην, χαλκειην· κωπη δ᾽ ελεφαντος επηεν.

Comp. lin. 47—50.

*twiſt*. So *Aquila* and *Symmachus*, who render פתיל by *στρεπτον* from *στρεφω to turn*, *twiſt*, preſerve the idea. occ. Gen. xxxviii. 18, 25.

III. As a N. פתיל *A thread* formed by *convolution* or *twiſting*, *a twiſt* or *twine*, Exod. xxviii. 28. Jud. xvi. 9. Ezek. xl. 3. It is applied to *gold-thread* or *wire*. Exod. xxxix. 3. The Engliſh word *thread* is from the German draien or traien *to turn round*, *twiſt*, ſo according to it's etymological ſignification, expreſſes the idea of the Heb. פתיל. See *Junius*'s Etymol. Anglican. in *Thread*.

IV. As a participial N. נפתל *Writhed*, *twiſting*, *tortuous*, *crafty*. occ. Job v. 13. Prov. viii. 8. The LXX. render it in Job by *ϖολυπλοκων much intwined*, i. e. *very intricate* or *involved*, in their deſigns or ſchemes; *Symmachus* by *σκολια tortuous*, *crooked*; ſo LXX. in Prov. by *σκολιον*, and in this latter text *Aquila* and *Theodotion* tranſlate it *ϖεριπλεπλεγμενον twiſted round*. As a V. in Hith. *To make*, or *ſhew oneſelf*, *twiſting*, *twining*, *tortuous*. occ. Pſ. xviii. 27; where the LXX. *διαστρεψεις thou wilt turn about*, and Vulg. pervertêris.

פתלתל As a N. *Exceedingly twiſting* or *tortuous*. occ. Deut. xxxii. 5; where LXX. *διεστραμμενη turned about*, and Vulg. perverſa.

## פתן

Occurs not as a V. in Heb. but in Arabic denotes, *To ſtir*, *move*, *diſturb*, *make a commotion*.

I. As a N. פתן A ſpecies of *ſerpent*, *the aſp*, So the Vulg. the LXX. and other Greek verſions frequently. It ſeems to be ſo called on account of the *violent* and *ſpeedy* effects of it's poiſon; of which *Ælian*, Lib. IX. cap. 61, *Οξυτατον εστι το εξ αυτης φαρμακον, και διαδραμειν ω*[illegible]*τον.* The poiſon of the *aſp* is very *acute*, and *ſpeedy* in it's effects." See more in *Bochart*, Vol. III. 380. & ſeq. See Deut. xxiii. 33. Job xx. 14.

From this Root, no doubt, the ſerpent *Python*, feigned by a perverted tradition of the promiſe, * Gen. iii. 15, to be ſlain by *Apollo*, had his name; hence alſo the oracular *Pythian* prieſteſs of *Apollo*, and the ſpirit of *Pytho* mentioned, Acts xvi. 16. Comp. *Greek* and *Eng*. Lexicon in ΠΥΘΩΝ.

II. As a N. מפתן *The threſhold* of a door, limen inferius, which is continually *diſturbed* by the feet of thoſe who go in and out. 1 Sam. v. 4. Zeph. i. 9. & al. On the text laſt cited comp. under דלג; and to what is there ſaid, I add from Mr. *Drummond*'s Travels, Let. IX. p. 187, that in the country about *Roudge* in *Syria*, "the poor miſerable Arabs are under the neceſſity of hewing their houſes out of the rock, and *cutting very ſmall doors* or openings to them, *that they may not be made ſtables* for the Turkiſh horſe, as they paſs and repaſs."

The Engliſh word *threſhold* very nearly anſwers the idea of the Heb. מפתן, for it is from the Saxon þꞃeꞅcƿalꝺ, which ſays *Junius* (Etymol. Anglican. in *threſhold*) "is plainly derived from þꞃeꞅcan *to ſmite*, *ſtrike*, *threſh*, and ƿalꝺ *wood*; becauſe the *threſhold* is continually *ſtruck* and worn by the feet of thoſe who go in and out."

## פתע

It occurs not as a V. in Heb. but in Arabic ſignifies *To break in pieces*. As a N. פתע *A moment*, *a ſmall partition* or *diviſion of time*. Num. vi. 9. & al. It is alſo uſed adverbially, the particle ב being underſtood, *In a moment* or *inſtant*. Prov. vi. 15. & al.

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* Thus *Callimachus* celebrating this atchievement in his Hymn to *Apollo*, has theſe remarkable words, lin. 103, 4.

——ἰυθυ σε ΜΗΤΗΡ
Γεινατ' ΑΟΣΣΗΤΗΡΑ——

Which are thus tranſlated by *Dodd*,

" Thee thy bleſt *mother* bore and pleas'd aſſign'd
The willing *Saviour* of diſtreſt mankind."

Let me refer the reader to the Hymn itſelf, and to the excellent tranſlation of it juſt cited for more on the ſubject.

## פתר

*To expound, explain, interpret.* It is applied only to dreams, Gen. xl. 8, 16. & al. As a N. פתרון *Interpretation, ſolution.* Gen. xl. 5, 12.

Hence פתור in Meſopotamia, Num. xxii. 5. Deut. xxiii. 4, or 5, ſeems to have had it's name from *a divine oracle* which was at that place; as * *Patræ* in Achaia had from a pretended one, and *Patara* in Lycia from an *oracular temple* of *Apollo*; whence *Horace*, Lib. III. Ode 4. lin. 65. gives him the epithet of *Patareus.* Hence alſo the prieſts of *Apollo* among the Gauls, were called *Pateræ*, from the pretended *oracular* predictions and *prophetic* endowments of their wiſdom-giving God. See *Bochart*, Vol. I. 666.

## PLURILITERALS in פ.

## פלגש

As Ns. (from פלה *to ſeperate*, or פלג *to divide, ſhare*, and נגש *to approach*, ſee Exod. xix. 15. & al.) פילגש and פלגש, plur. פילגשים and פלגשים, *A concubine*, to whom a man *approaches in private*, or when *ſeparated from his wife*, or who *ſhares* with her in his *embraces.* Gen. xxii. 24. xxv. 6. 2 Sam. iii. 7. v. 13. פלגשים ſeems once uſed for *male paramours*, Ezek. xxiii. 20.

By 1 K. xi. 3, Solomon had *ſeven hundred wives, princeſſes, and three hundred* פילגשים *concubines.* A prodigious number, and what to a mere weſtern reader may appear hardly credible! And yet ſome modern eaſtern princes have far exceeded it. Thus *Knolles* in his Hiſtory of the Turks informs us, p. 1368, year 1617, that *Achmet* or *Ahmed*, their eighth emperour, “ entertained *three thouſand* virgins and concubines in a ſeraglio.” And Mr. *Hanway*, in his very entertaining and inſtructive Hiſtory of the *Revolutions of Perſia*, Part VII. chap. 31, p. 208, gives us ſuch an account of *Shah Huſſein*, emperor of Perſia, as ſhews that his women muſt have been more numerous even than thoſe of Sultan *Ahmed.* “ Few men, ſays he, have carried their voluptuouſneſs, however permitted by a particular faith, further than *Shah Huſſein.* The year 1701 was called in Perſia *the year of virgins.* This prince then ordered a ſearch to be made *through the whole extent of his dominions for all the young virgins of diſtinguiſhed beauty*; and the commiſſioners appointed for the enquiry brought *all* thoſe whom they thought worthy of the Harram. The governors of the provinces, knowing their maſter's predominant paſſion, paid their courts in the moſt prevailing manner, *even till the ſiege of Iſpahan*, [which was not till the year 1722] by ſending him the fineſt girls in their province.” How many women then muſt he have had in his Harram by that time?

Hence Greek ϖαλλακις, and Lat. *pellex*, of the ſame import.

## פלמוני

As a N. compounded of פלה *to ſeparate*, and מנה *to diſtribute*, *A particular* or *diſtinct one, a certain one.* Once, Dan. viii. 13; where *Symmachus*, τινι ϖοτε *to ſome one*, Vulg. alteri neſcio cui *to another I know not whom.*

## פלני See under פלה II.

## פסנתר

Chald. As a N. maſc. plur. פסתרין (once written with a ט, פסנטרין, Dan. iii. 7.) *Muſical inſtruments* of the *ſtringed* kind, played upon like harps, by *ſtriking* the ſtrings, *Pſalteries.* So *Theodotion* ψαλτηριȣ, and Vulg. pſalterii. occ. Dan. iii. 5, 7, 10, 15. The learned Biſhop † *Chandler* derives this word from the Chaldee, פשש *to touch, impel*, or from the Perſic *pſana*, which denotes the *percuſſion* of a harp, and obſerves that *ter* is an uſual termination of ſubſtantives in *Perſic*, as in *dochter*, *ſuſter*, &c. (and thus *der*, in *fader*, *moder*) which words derived to us from the *Saxon*, are with little variation commonly uſed in *Engliſh* to this day.

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* See Mr. *Bate*'s Note on Num. xxii. 5. in his New and Literal Tranſlation, and Mr. *Bryant*'s Analyſis of antient Mythology, Vol. I. p. 296.

† See his *Vindication of the Defence of Chriſtianity*, Book I. p. 53, &c.

The people of Aleppo in our days call a Dulcimer * *Santeer*. But *Haſſelquiſt*, Travels, p. 84, mentions an inſtrument which ſeems more ſimilar to the ancient פסנתר. "Whilſt we waited for ſupper, ſays he, [at *Old Cairo*, in *Egypt*] we ſent for one of this country's muſicians, who was a chriſtian Coptite, to amuſe us with his muſic. His inſtrument was common in Egypt, and in many other places of the Eaſt, *being without doubt of great antiquity*, and probably reſembled David's Harp. The Chriſtian Coptite, and even the Franks who trade here, call it *pſalterium*. It is in the form of an *oblique triangle*, ſo large as to lay commodiouſly on the knees when they play on it. It has two bottoms, two inches from each other, with about *twenty catguts* of different ſizes." The *triangular form* and *numerous ſtrings* of this inſtrument agree with the deſcription of the ancient *pſalterium* given by Biſhop *Chandler* from the old writers.

## פענח

As a N. *Paaneah*. Once, Gen. xli. 45. *And Pharaoh called the name of Joſeph* צפנת פענח Zaphnath-Paaneah. צפנת is from צפן *to hide*, *lay* or *treaſure up*, and may be a perſonal name, formed like קהלת *the aſſembler*, *preacher*; פענח is a plain compound from יפע *to irradiate* or *enlighten*, and נח *reſt*, *comfort*: ſo the two words together may expreſs *The treaſure of glorious comfort* or *reſt*.—A name very appoſite to *Joſeph* on the occaſion †.

Or elſe the two words צפנת פענח may be rendered, *The comfortable enlightener* or *revealer of a ſecret* or *ſecrets*; and this latter interpretation, it muſt be owned, is moſt agreeable to the Targum, גברא דטמירן גלין ליה *The man to whom ſecrets are revealed*, and to ſeveral Greek verſions cited in the Hexapla, one of which renders the Heb. words, 'Ο ειδως τα κρυπτα *One who knoweth ſecret things*; another, 'Ω απεκαλυφθη το μελλον *One to whom futurity is revealed*; and a third, 'Ω κεκρυμμενα εκαλυψεν *One to whom He (God) hath revealed hidden things*.

## פרבר

As a N. *Parbar*. It ſeems a Chaldee word, from פר or פרד *to divide*, and בר (Chald.) *without*, ſo denotes *The outer part* or *diviſion*. occ. 1 Chron. xxvi. 18. See *Pole* Synopſ. on the place.

## פרדם

As a N. *An orchard*, *garden*, *incloſed plantation*. occ. Neh. ii. 8. Eccleſ. ii. 5. Cant. iv. 13. LXX. Παραδεισος. Perhaps we may, with Mr. *Bate*, beſt derive it from פרד *to ſeparate*, and הס *ſilent* (the ה being as uſual, dropped in compoſition) as denoting "*a ſilent, retired encloſure*. And the trees [it contained] would contribute as much to the ſilence and retiredneſs of it, as the fences round."

"The Greeks have acknowledged that the word, Παραδεισος, *Paradiſus*, came to them from the Orientals or *Perſians*, who gave this name to their *fruit-gardens* and their *parks*, where they kept all ſorts of wild creatures. *Xenophon* and other *Greek* writers often make uſe of the word in this ſenſe." *Calmet*'s Dictionary. Comp. *Greek* and *Eng*. Lexicon in Παραδεισος.

The LXX. almoſt conſtantly render גן when it relates to the garden of *Eden*, by Παραδεισος. Hence the word Παραδεισος *Paradiſe*, is in the N. T. applied to the *ſtate of faithful ſouls between death and the reſurrection*, where, like *Adam* in *Eden*, they are admitted to *immediate communion* with God in *Chriſt*, or to a participation *of the* true *Tree of Life, which is in the midſt of the Paradiſe of God*. Comp. Luke xxiii. 43. Rev. ii. 7. Of this bleſſed ſtate St. *Paul* had a foretaſte, 2 Cor. xii. 4.

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* See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 93.

† See the learned Mr. *Bate*, in his Diſſertation on the ſuppoſed Confuſion at *Babel*, at the end of his Enquiry into the Similitudes, &c. p. 313—15.

DER. *Paradiſe*, *paradiſaical*. Alſo, *foreſt*. Q?

## פרזל

Chald. As Nouns פרזל and פרזלא *Iron*, from the Heb. ברזל, which ſee. Dan. ii. 33, 34. & al.

I cannot forbear obſerving, that the beſt comment I have met with on Dan. ii. 40, is in the celebrated Monſ. *Monteſquieu*'s Grandeur & Decadence des Romains,—a comment the more valuable, as I am perſuaded nothing was farther from the writer's thoughts, than the illuſtrating of the prophet. If the reader however will peruſe the 6th chapter of that work, entitled, De la Conduite que les Romains tinrent pour ſoumettre tous les Peuples, *Of the Conduct which the Romans obſerved to ſubdue all Nations*, he cannot fail, I think, of being forcibly ſtruck with the prophetic compariſon of the *Roman power to iron, which breaketh in pieces and ſubdueth all things*; as he will there ſee at one view by what *ſteady*, as well as *cruel*, *policy* the *Roman ſtate ſhattered the nations of the earth*, as it were, *to pieces*, and rendered them in general utterly unable to reſiſt it's power. Comp. Dan. vii. 7, 19.

## פרעש

As a N. *A flea*. So the LXX. and another Greek verſion in the Hexapla, ψυλλον, and Vulg. Pulicem. occ. 1 Sam. xxiv. 15. xxvi. 20. It ſeems an obvious derivative from פרע *free*, and רעש *to leap*, *bound*, *ſkip*, (ſee Job xxxix. 20.) on account of it's *agility* in *leaping* or *ſkipping*. So *Junius* (Etymol. Anglican.) ſays the Engliſh name *flea*, Saxon ꝼlea, and ꝼleo, &c. are evidently from the Saxon ꝼleon *to flee*, on account of the ſingular *agility* of this little animal, by which it ſo often eſcapes it's purſuers.

## פרשגן

As a N. *A copy* or *declaration*. So the LXX. in Ezra v. 6, διασαφησις *a declaration*. It occurs alſo Ezra iv. 11, 23. The word ſeems compounded of פרש *to declare*, *expound*, and נגן (Chald.) *a form*, *likeneſs*, q. d. *A declarative form* or *copy*, or *a formal expoſition*.

## פרשד

From פרש *Dung*, *excrement*, and שדה *to ſhed*, *pour out*. As a N. fem. פרשדנה *Evacuated excrement*. So Vulg. Alvi ſtercora. Once, Jud. iii. 22. *And the haft went in after the blade, and the fat cloſed* בעד הלהב *upon the blade*, כי *for he had not drawn out the ſword from his belly, and* the excrement *came out*.

## פרשז

*To ſpread out* or *abroad*, *to expand*. So the LXX. εκπεταζων, and Vulg. expandit. occ. Job xxvi. 9. The word ſeems a derivative from פרש *to ſpread out*, and זז *motion*. How juſtly therefore applicable to the *expanſion* of the clouds, which are perpetually *moving* or *ſhifting*?

## פרתם

As a N. maſc. plur. פרתמים *Princes*, *nobles*. *Aquila* and the LXX. (as cited in *Montfaucon*'s Hexapla) render it επιλεκτων *choice perſons*, and another Greek verſion ευγενων *well-born*, *noble*. occ. Dan. i. 3. It ſeems a compound of the oriental פר (from Heb. פאר) *to be glorious*, *honourable*, and תם *perfect*, ſo expreſſes *The moſt honourable* or *noble*.

The learned Biſhop * *Chandler* obſerves to our preſent purpoſe, that the word פר or פאר enters into the compoſition of ſeveral names of the *princes* and *nobles* among the Medes and Perſians, as *Pharnaces*, *Pharnaſpes*, *Pharnuchus*, *Phraortes*, *Phraates*, *Phradates*, &c.

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* In his *Vindication of the Defence of Chriſtianity*, Book I. p. 58, & ſeq.

### פתאם See under פתא II.

### פתבג

As a N. from פת *a piece*, and בג *to cut* or *break off* (Comp. בג) *A piece of meat cut off*. occ. Dan. i. 5, 8, 13, 15, 16. xi. 26. It is in the *Complutenſian* edition throughout printed as two words פת בג, as it is likewiſe in ſome other editions. Dan. i. 5, 13.

### פתגם

As a N. from פת *a piece* (i. e. *a writing* or *declaration*, as we alſo ſpeak) and נמה *to reſpect*, *A piece*, *declaration* or *decree reſpecting* ſome particular ſubject. It occurs once as a Heb. N. for *a divine decree* or *declaration*, Eccleſ. viii. 11. (where *Symmachus αποφασις a decree)* And as a Chaldee N. פתגמא is uſed not only for *a divine decree*, Dan. iv. 14 or 17, and פתגם and פתגמא for a *royal one*, Ezra iv. 17. vi. 11. Eſth. i. 20; but פתגמא alſo denotes the *anſwer given by ſubjects to their prince*, *reſpecting* ſome particular ſubject, Ezra v. 7.

The above cited are all the paſſages of the Bible where the word occurs.

Hence perhaps the Greek *φθεγγομαι*, *εφθεγμαι to pronounce*, *utter*, whence in compoſition, *αποθεγμα a remarkable ſaying*, *an apothegm*.

### פתיגיל

As a N. from פת *a piece*, and גל *to roll round*. The Vulg. renders it Faſcia pectoralis *A ſwathe for the breaſt*. and the compoſition ſhews it to be ſomewhat of this kind. occ. Iſa. iii. 24. *Aquila* as cited by *Jerome*, tranſlates it Cingulum exultationis *A cincture of joy*; comp. under גל VI.

### פתשגן

As a N. *A copy*, *exemplar*. It ſeems compounded of פתש (Samar. and Arab.) *to examine diligently*, and גן (Chald.) *a form*, q. d. *An examined*, and ſo *authentic*, *form* or *copy*. occ. Eſth. iii. 14. iv. 8. LXX. *αντιγραφον a copy*.

## צ

### צא See under יצא

### צאל

*To ſhade*, *overſhadow*. It occurs not as a V. but as a N. maſc. plur. צאלים *Shady trees*. occ. Job xl. 16, 17, or 21, 22; where Vulg. umbræ *ſhades*. The word ſeems a dialectical variation from צלים (ſee צל) as טאב from טב, קאם from קם, דאג from דג.

### צאן

*To be fruitful*, *abundant*, *plentiful*, *exuberant*. It occurs not as a V. but ſee below צאנן.

I. As a collective N. צאן *Sheep* or *flocks of ſheep*. צאן is diſtinguiſhed from עזים *goats*, 1 Sam. xxv. 2. *Sheep* are thus denominated from their great *fruitfulneſs*, whence they are ſaid to *bring forth thouſands*, *yea infinite multitudes*, Pſ. cxliv. 13; and the *paſtures* are ſaid to *be clothed with them*, Pſ. lxv. 14. And *Bochart* ſhews that the eaſtern ſheep not only bring forth *two at a time*, (Comp. Cant. iv. 2.) but ſometimes *three* or *four*, and that *twice a year*, and another learned[*] writer obſerves, that " we muſt not judge of the *ſheep* of *Paleſtine* by ours. The *ſheep* of that country often bring forth two young ones, and ſometimes three or four. This great *fruitfulneſs* is particularly obſerved, Pſ. cxliv. 13." See *Bochart*, Vol. II. 432, 510. & ſeq.

II. *Mixed flocks of ſmall cattle*, *ſheep* and *goats*, from their *fecundity*. So *Ariſtotle* cited by *Bochart*, Vol. II. 417, obſerves of *goats*, as well as of *ſheep*, πολυτοκωτερα γαρ εϛιν, that they are *remarkably fruitful.* Gen. xxvii. 9. xxxviii. 17. Lev. i. 10. &al. freq. And as the Heb. צאן, which moſt properly ſeems to denote *a flock of ſheep*, thus includes *goats*, ſo the Greek μηλα, which ſtrictly means *ſheep*, is in *Homer*, Il. X. lin. 485, 6. Odyſſ. IX. lin. 184, likewiſe applied to *goats*. The word is once written צנה dropping the א, Pſ. viii. 8; and once צנא, the א being tranſpoſed, Num. xxxii. 24.

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[*] Sir *Thomas Brown* in Miſcellany Tracts.

צאנן As a N. *Zaanan*, the name of a place mentioned, Mica i. 11; but as all local names in Heb. are impoſed for appellative reaſons, ſo this place ſeems to be ſo called from it's *fruitfulneſs* or *fertility*. Accordingly *Aquila* gives both the Heb. name and it's interpretation, calling it Σενναων ἡ εὐθηνȣσα, Sennaon *the fertile*. So *Jerome* tells us that *Symmachus* rendered the word *abundant*, *fruitful*, and as appears from a paſſage in *Cyril*, he uſed the ſame Greek word as *Aquila*, namely ευθηνȣσαν. Theſe ancient verſions of צאנן confirm the expoſition of צאן above given. See *Bochart*, Vol. II. 432.

## צאר

Occurs not as a V. in Heb. but in Arabic ſignifies, *To incline*, *bend downwards*, *turn*. (See *Caſtell*'s Lexic. Heptaglott. under צור.)

I. As a N. צואר *The neck*, which is eminently formed for *bending* forwards or backwards, on one ſide or the other. Gen. xxvii. 40. & al. freq. So plur. in Reg. צוארי *The vertebral* or *bending parts of the neck*. Gen. xxvii. 16. Joſh. x. 24. & al.

Job xv. 26, *He ran upon him* בצואריו "with his neck ſtooping and ſtretched out; the very attitude of a combatant running upon his adverſary." *Scott*'s Note. Our Eng. *neck* according to it's *etymological* ſignification, ſeems very nearly to correſpond with the Heb. צואר; for *neck* or *nick* is a Teutonic name for that part of the body, which the learned *Junius*, Etymol. Anglican. in NECK, deduces from the V. *nicken*, *to turn forwards*, or *backwards*, or *round on every ſide with an eaſy motion*.

Or is not צואר rather a N. formed from צור, with an א inſerted before the laſt radical, as in שמאל, שנאן? Comp. under צר VIII.

II. As a N. צור. The ſame. See under צר VII.

III. As a N. maſc. plur. in Reg. צורני *The neck*. See under צר IX.

## צבא

I. *To aſſemble* or *meet together in a regular ſtated manner*, as the women to worſhip at the door of the tabernacle, occ. Exod. xxxviii. 8. 1 Sam. ii. 22.—as the Levites to perform the ſervice of the tabernacle. occ. Num. iv. 23. viii. 24. So, in the two laſt texts, as a N. צבא *Such a meeting* or *aſſembling*.

II. *To aſſemble* or *meet together in troops*, as ſoldiers. occ. Num. xxxi. 42. So with the Particle על *againſt* following, it may be rendered *To war againſt*. occ. Num. xxxi. 7. Iſa. xxix. 7, 8. Zech. xiv. 12. And in this view I think צבא ſhould be rendered, Iſa. xxxi. 4. [*] *As a lion*. &c. *ſo ſhall Jehovah of hoſts deſcend* לצבא על to the army aſſembled againſt *mount Sion*. In Hiph. *To aſſemble* or *muſter*, as an army. occ. 2 K. xxv. 19. Jer. lii. 25. As a N. צבא, plur. fem. צבאות, *An army*, *hoſt*. Gen. xxi. 22. Exod. xii. 41. & al. freq. Alſo, *Warfare*, *military ſervice*, *ſtation*. Num. i. 3. & al. freq. Comp. Iſa. xl. 2. Job vii. 1. xiv. 14; on which laſt paſſage ſee Mr. *Peters*'s Critical Diſſertation on Job, p. 194; whoſe expoſition both of this word צבא, and of חליפתי, which he interprets of a *future reſurrection*, is, I think, on reconſideration, preferable to Mr. *Scott*'s, though I have mentioned the latter with approbation under חלף VII.

III. צבא השמים *The hoſt of heaven*, LXX: ϛρατια τȣ ȣρανȣ, (comp. Acts vii. 42.) ſometimes denotes *the ſun*, *moon*, *and ſtars*, i. e. *the fluxes of light from them*, incluſively, as Deut. iv. 19. (Comp. Gen. ii. 1. Jer.

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[*] Comp. *Homer*, Il. XII. lin. 299, &c.

xix. 13. Zeph. i. 5. Iſa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3. in which three laſt paſſages they are diſtinguiſhed from בעל *Baal* or *the ſolar fire*;) —ſometimes *the ſtars*, or *ſtellar fluxes of light*, as diſtinguiſhed from the *ſun* and *moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) In 2 K. xxiii. 5, כל צבא השמים ſeems uſed for the *fixed ſtars* excluſively, unleſs we ſhould chooſe to interpret the Particle ו before theſe words exegetically, *Even*. The texts juſt cited ſhew that this *celeſtial hoſt* was worſhipped by the heathen and apoſtate Iſraelites. And from this worſhip a great part of the pagan world was denominated *Zabians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah, (ſee Deut. iv. 19. Neh. ix. 6. Pſ. xxxiii. 6. Iſa. xl. 26. xlv. 12; and *Hutchinſon*'s Trinity of the Gentiles, p. 321. &c) and they are called צבאיו *his hoſts*, Pſ. ciii. 21. Comp. Pſ. cviii. 2. And hence יהוה צבאות[*] *Jehovah of Hoſts*, and אלהי צבאות *Aleim of Hoſts*, (ſee 2 Sam. v. 10, Hoſ. xii. 6. Amos iii. 13. v. 14, 15, 16, 27. vi. 8. Mic. iv. 4.) are frequently uſed as titles of the *true* God, and import that from Him *the hoſt of the heavens* derive their exiſtence and amazing powers, and conſequently imply his own *eternal* and *almighty* power Accordingly the LXX. frequently interpret צבאות in this connexion by Παντοκρατωρ *Almighty*.

Why is אלהים put in the *abſolute* form before צבאות, Pſ. lix. 6. lxxx. 5, 8, 15, 20. lxxxiv. 9? Is it not in order to point out *the Aleim themſelves* as *the hoſts*, *defenders*, and *champions* of their own people? Even as Jacob, calls them מחנים *The encampers.* Gen. xxxii. 3. Comp. Pſ. xxxiv. 7, or 8. cxxv. 2. and under חנה IV.

In 1 K. xxiii. 19. 2 Chron. xviii. 18, צבא השמים *The hoſt of heaven* ſeems to denote *the ſpiritual created angels*; the Heb. phraſe exactly anſwering to the *στρατια ȣρανιος heavenly hoſt* of St. Luke, ch. ii. 13, which are called Αγγελοι *Angels*, ver. 15. Comp. Job xxxviii. 7. i. 6. ii. 1. and under ככב II.

IV. As a N. maſc. plur. צבאים, fem. צבאות, *The gazelles* or *antelopes*, probably ſo called from their [†] *aſſembling in troops* or *being gregarious*. occ. 1 Chron. xii. 8. Cant. ii. 7. iii. 5. To illuſtrate the firſt of theſe paſſages we may obſerve from Dr. [‡] *Ruſſel*, that the two ſpecies of *antelopes* about *Aleppo* in *Syria* are ſo *extremely fleet*, that the greyhounds, though very good, can ſeldom take them without the aſſiſtance of a falcon, unleſs in ſoft deep ground." Comp under צבה V.

V. Chald. צבא, and צבי, (from Heb. צבה *to ſwell*) *To will*, *deſire*, *be deſirous*, q. d. *to ſwell with deſire*. Dan. iv. 14, or 17. v. 19, 21. vii. 19. As a N. צבו *Will*, *purpoſe*. occ. Dan. vi. 17, or 18. As a N. or rather as a V. infinitive, מצבי, Dan. v. 32, or 35, כמצביה *According to his will*, or *as he would*, juxta velle ſuum.

## צבה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſwell*, *grow turgid*. occ. Num. v. 21, 22, 27.

II. As a N. צב *The toad*, from his *ſwelling*; or, according to others, *the tortoiſe*, from the *turgid* form of his ſhell. occ. Lev. xi. 29.

III. As a N. צב *The covering* or *tilt* of a waggon or carriage from it's *turgid* form; ſo עגלת צב *Vaulted* or *covered waggons*, plauſtra camerata. occ. Num. vii. 3. Plur. צבים *Covered carriages*, *chariots*, or the like. occ. Iſa. lxvi. 20.

IV. As a N. צבי *Elation*, *pride*, *glory*, *ma*-

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[*] Is not the Bacchanalian exclamation ΕΥΟΙ ΣΑΒΟΙ, *EVOE SABOI*, an evident corruption of this title of the true God?

[†] *Ils ſe raſſemblent en troupes*, ſays Monſ. *Buffon*, Hiſt. Nat. Tom. X. p. 232, and Dr. *Shaw*, Travels, p. 415, ſays the *gazelle* or *antelope* is a *gregarious* animal.

[‡] Nat. Hiſt. of Aleppo, p. 84.

*jeſty.* 2 Sam. i. 19. Iſa. iv. 2. xxviii. 5. Ezek. vii. 20. & al. freq. So Iſa. xxix. 7, וכל צביה *And all her* glory.

V. As a N. צבי, fem. צביה, plur. maſc. צבים, The name of an animal, rendered in our tranſlation *roebuck* or *roe*, but more probably means *the gazelle* or *antelope*, thus named from it's *beautiful ſtatelineſs*, as they are צבאים from *going in troops*, Theſe animals are mentioned in ſcripture as being extremely ſwift, 2 Sam. ii. 18; and good for eating, 1 K. iv. 23; to which if we add that they are very common and gregarious in the ſouth-eaſtern countries, whereas *the roe* does not ſeem a native of thoſe regions, little doubt can remain but the *gazelle* or *antelope*, and not the *roe*, is intended by the Heb. צבי. And for further ſatisfaction on this ſubject I refer the reader to Dr. *Shaw*'s Travels, p. 414, and Monſ. *Buffon*'s Hiſt. Nat. Tom. X. p. 324, &c.

### צבט

*To reach, hold out, ſtretch forth,* porrigere. So the modern verſions; but the LXX. ἐβούνισεν, and Vulg. congeſſit, *he heaped up*; which interpretation ſeems very well to agree with the circumſtances of the ſtory. Comp. שבט and צבת. Once, Ruth ii. 14.

### צבע

*To form longiſh lines,* or *ſtreaks,* or ſuch as are *longer* than they are broad, (q. d. oblongare) or *to be of an oblong ſhape.*

I. As a N. אצבע, plur. אצבעות, *A finger* or *toe*, from it's *longiſh* or *oblong* form. Exod. xxix. 12. 2 Sam. xxi. 20. 1 Chron. xx. 6.

II. *To ſtreak* or *ſtripe.* As a N. or Participle paſſ. צבע *A ſtripe* or *ſtriped.* occ. Jud. v. 30. As a N. maſc. plur. צבעים *Stripes.* occ. Jud. v. 30.

III. As a participial N. צבע or צבוע *The hyæna*, ſo called from the dark *ſtripes* or *ſtreaks* with which his colour is variegated. occ. 1 Sam. xiii. 18. Jer. xii. 9. So in the former paſſage *Aquila* renders the word * ὑαινων, and the LXX. in the latter ὑαινης; where indeed עיט צבוע is ſtrictly the *variegated* or *ſtriped wild beaſt*; for though עיט be generally uſed for *rapacious birds*, yet there ſeems no reaſon why it may not ſignify alſo a *beaſt of prey*. It appears from 1 Sam. xv. 19. xxv. 14, that the V. עט is applicable to men *ruſhing* or *flying upon*, either in deed or word. The learned *Bochart*, who propoſes the interpretation of עיט צבוע by the *hyæna* or *variegated wild beaſt*, excellently and at large defends it, and thus tranſlates Jer. xii. 9, *Is then my heritage* (people) *to me* (as) *a* fierce hyæna? *Is there a wild beaſt all around upon her?* i. e. the land of *Canaan?* The judicious reader cannot help remarking how well the verſe according to this tranſlation agrees with the context both preceding and following, and for further ſatisfaction I refer him to *Bochart* himſelf, Vol. II. 830, & ſeq. See alſo *Buſbequius* De Legat. Turc. Epiſt. I. p. 83, 84.

The Arabic name for the *hyæna* is צבע pronounced *dſabuon*, and in Barbary they ſtill call the *hyæna*, dubbah, which is a plain corruption of the Heb. צבע. See *Shaw's* Travels, p. 173.

IV. Chald. In Aph. *To wet, moiſten, imbue.* occ. Dan. iv. 22. In Ith. הצטבע, צ and ת being tranſpoſed, and the latter changed into ט, *To be wetted.* occ. Dan. iv. 12. v. 21. So the Vulg. render it by tingi, infundi, infici, and the LXX. in the laſt paſſage by ἐβάφη. Is not the Chaldee צבע in this ſenſe a dialectical variation of the Heb. שבע *to ſaturate*, as we ſay, *with moiſture?*

### צבר

*To collect, gather together, heap up.* Gen. xli.

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* But it ſhould be remarked that the Chaldee Targum on 1 Sam. xiii. 18, explains צבעים by אפעיא *Vipers* And it is very probable that in that text צבעים means either *vipers*, or ſome *party-coloured ſerpents*, of which *Bochart* ſhews there are ſeveral ſorts, and one in particular called by the Greek ὕαινα *hyæna* no doubt from it's *ſtreaked* ſkin. See *Bochart*, Vol. III. 395.

35. Exod. viii. 14. Job xxvii. 16. & al. As a N. maſc. plur. צברים *Heaps.* occ. 2 K. x. 8.

Der. *To jabber.* Qu?

## צבת

Occurs not as a V. in Heb. but in Arabic ſignifies, *To take hold,* or *hold tight in the hand,* "prehendit, aſtrinxit manu." *Caſtell.* As a N. maſc. plur. צבתים *Handfuls* of corn gathered in reaping. So Vulg. manipulis. occ. Ruth ii. 16. Thus it is diſtinguiſhed from עמרים *the ſheaves* mentioned ver. 7, and 15.

## צדא

Hence הצדא, with ה interrogative prefixed. Once, Dan. iii. 14. *Is it true?* So the LXX. Vulg. and almoſt all the ancient verſions; as if הצדא were a dialectical variation of הצדק *Is it juſt* or *true?* The *Samaritans*, ſays *Caſtell*, very often uſe א for ק; and the *Babylonians*, from whom many of them were deſcended, might probably do the ſame. . Others explain it, *Is it of ſet purpoſe*, or *deſignedly?* The ſenſe of the Chald. צדא being a little varied from that in which צדיה is uſed, Num. xxxv. 20, 22. The reader may find other interpretations in *Pole*'s Synopſis, but the moſt probable ſeems one of the two here propoſed.

## צדה

With a radical, but mutable or omiſſible, ה. The reduplicate צדד in Chaldee ſignifies *To look ſideways*, &c. and in Arabic, *To turn away.*

I. As a N. צד *The ſide* of any thing. Gen. vi. 16. Exod. xxv. 32. Num. xxxiii. 55. Deut. xxxi. 26. & al. freq.

Hence Eng. *ſide*, *ſidle.*

II. As Ns. מצד, fem. מצדה and מצודה, *A narrow paſs* or *defile*, *incloſing* and *protecting* on each *ſide*. See 1 Chron. xii. 8. Jud. vi. 2. 1 Sam. xxii. 4, 5. The LXX. render it ſeveral times by στενοις *narrow defiles, ſtraits.*

III. In Kal, retaining the radical ה final, *To lie in wait, to watch on the ſide* of one, q. d laterare. occ. Exod. xxi. 13. 1 Sam. xxiv. 11, or 12; in which latter paſſage our tranſlators render it *hunteſt*, according to the following ſenſe. Comp. Jud. ii. 3. As a N. fem. צדיה *A lying in wait.* Num. xxxv. 20, 22.

IV. *To come* or *ſteal ſideways* upon one's game, whether beaſt or bird, *to catch* or *take* in this manner. Lev. xvii. 13. Lam. iii. 52. & al. Comp. Job x. 16. It is alſo uſed ſpiritually for *catching* or *enſnaring* ſouls or perſons. Ezek. xiii. 18, 20, 21. Comp. Gen. x. 9. In Niph. *To be hunted*, ſpoken of cities, "as a foreſt of beaſts is ſaid to be hunted," *Bate*, and ſo their inhabitants taken or deſtroyed, as it follows in the text. occ Zeph. iii. 6. As a N. ציד *A catching* or *taking* of prey or game. Gen. xxv. 27. Alſo, *Game taken, veniſon.* Gen. xxv. 28. xxvii 7, 19, & al. As Ns. מצוד, fem. מצודה, *An inſtrument* uſed in *catching game* or *prey*, *a toil*, *a net*, *a ſnare.* Job xix. 6. Eccleſ. vii. 27. ix. 12. Ezek. xii. 13. Hence,

V. As Ns. ציד, fem. צידה and צדה, *Victual* or *proviſion* in general. Joſh. ix. 5, 11. Gen. xlii. 25. & al. And hence once as a V. in Hith. הצטיד (for התציד, צ and ת being tranſpoſed, and the latter changed into ט) *To provide oneſelf, take for proviſion.* Joſh. ix. 12.

## צדק

I. As a N. צדק, fem. צדקה *Juſt, juſtice, righteouſneſs, right,* (2 Sam. xix. 28, or 29.) freq. occ. Lev. xix. 36, *Scales of* צדק juſtice, *weights of* צדק juſtice, *an epha of* צדק juſtice, *an hin of* צדק juſtice *ſhall ye have.* Comp. Deut. xxv. 15. Ezek. xlv. 10. In theſe paſſages the idea of the word is plainly given, and we are directed to take it from the *equal poiſe* of a balance, or the *equality* of weights and meaſures. So among the Romans "*Juſtice* was repreſented by a perſon with a *balance* or *pair of ſcales* in her hand, held exactly even." *Spence*'s Polymetis, Dial. X. p. 138. Comp. Job xxxi. 6. Pſ. lxii. 10. Dan. v. 25, 27. Mat. vii. 2. Luke vi. 38.

Joel ii. 23. *He hath given you the former rain* לצדקה in juſt quantity.

II. In Kal, *To be juſt*, *of full weight* or *meaſure*, in a moral or ſpiritual ſenſe. Job ix. 2, 15. xxxiii. 12. xxxv. 7. & al. Alſo, *To juſtify*, *make juſt*. Job xxxii. 2. xxxiii. 32. Ezek. xvi. 52. & al. In Hiph. *To juſtify*, *pronounce juſt*. Deut. xxv. 1. Alſo, *To do juſtice to*. 2 Sam. xv. 4. 1 K. viii. 32. & al. In Hith. הצטדק (for התצדק, צ and ת being tranſpoſed, and the latter changed into ט. Comp. under צדה V.) *To juſtify oneſelf*. occ. Gen. xliv. 16. As a N. צדיק *A juſtified perſon*, *one who obtains the effect of being juſtified*, *juſt*, *of full weight* or *meaſure* in the eſtimation of divine *juſtice*. Gen. vi. 9. vii. 1. & al. freq. Alſo, *A title of Chriſt*, *the juſtifier*, *he who being juſt*, or *of full weight himſelf makes others juſt* or *gives them weight* alſo. See inter al. Iſa. xlv. 21. liii. 11. Zech. ix. 9. Comp. Jer. xxiii. 5, or 6. xxxiii. 15. Mal. iv. 2. Rom. ix. 30. x. 3. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. And on this whole Root ſee *Hutchinſon*'s Works, Vol. VI. p. 186—93. and *Bate*'s Critica Hebræa.

Der. Perhaps Lat. *Judex*, *judico*, whence Eng. *judicious*, *judicial*, *judicature*, French *juge*, *jugement*, Eng. *judge*, *judgement*, &c.

## צהב

I. In Hiph. *To ſhine*, *glare*, *be reſplendent*. occ. Ezra viii. 27. So LXX. *στιλβοντος*, and Vulg. fulgentis. *Symmachus* likewiſe renders the N. by *στιλβης ſplendour*, in Lev. xiii. 36.

II. As a N. צהב *Yellow*, from the *glare* or *vivideneſs* of that colour. occ. Lev. xiii. 30, 32, 36. So LXX. *ξανθος*, and *ξανθιζων yellow*, and *yellowiſh*, and Vulg. flavus. Comp. זהב.

## צהל

I. In Hiph. *To cauſe* or *make to ſhine*. occ. Pſ. civ. 15. So *Symmachus στιλβειν to ſhine, gliſter*.

II. In Kal, *To neigh* like a horſe. occ. Jer. v. 8. l. 11. As a N. fem. plur. מצהלות *Neighings*. occ. Jer. viii. 16. xiii. 27. In this ſenſe it ſeems to be a word formed from the ſound, as *hinnio* in Latin, *neigh* and *whinny* in Eng. Comp. צל I. III. Hence,

III. *To ſhout*, *make a chearful* or *loud cry* or *vociferation* as men. Eſth. viii. 15. Iſa. x. 30. xxiv. 14. Jer. xxxi. 7. & al.

Others reconcile the three ſenſes of this word by making the radical meaning, *to cheer*, *exhilarate*, as Pſ. civ. 15, (where indeed the LXX. accordingly render it ἱλυρυναι, and Vulg. exhilaret, *exhilarate*) and thence *to make a chearful* or *loud cry*, as horſes or men. But how will Iſa. x. 30, where it denotes, *to lift up the voice*, as *in fright* or *terrour*, agree with this explication?

Der. French *joli*, Eng. *jolly*, &c.

## צהר

*To be clear*, *tranſparent*. It occurs not however as a V. ſimply in this ſenſe, but comp. Root זהר; and hence

I. As a N. צהר *Something tranſparent* to admit the light. occ. Gen. vi. 16. So *Symmachus διαφανες*.

II. As a N. maſc. plur. צהרים *The noon* or *mid-day*, ſo LXX. *μεσημβρια*, and Vulg. meridies; or more ſtrictly, *The celeſtial fluid* or *heavens*, in the ſtate they are in *at noonday*, *clear* and *tranſparent*. See Deut. xxviii. 29. Job xi. 17. Pſ. xxxvii. 6. Iſa. lviii. 10. Comp. Dan. xii. 3. Exod. xxiv. 10.

III. As a N. with a formative י, יצהר *Oil*, from it's *tranſparency* or *admitting the light*. freq. occ. Some editions in Deut. vii. 13, read יצהריך plur. *Oils*, but others, and among them the *Complutenſian*, יצהרך ſingular.

IV. It is once uſed as a V. in Hiph. Job xxiv. 11. בין שורתם יצהירו *Between* or *within their walls* they make or preſs out oil; (comp. ſenſe III.) or rather, *Between their walls* (with which the vineyards were encloſed, Prov. xxiv. 31.) they labour at noon-day, or bear the noon-day heat, (*τον καυσωνα φερȣσι*, Mat. xx. 12,) which, it is well known, in thoſe hot eaſtern countries is, in the ſummer time, almoſt inſupportable, particularly *near walls*. *. Comp. ſenſe II.

### צוה

With a radical, but mutable or omiſſible, ה. *To command*, *order*, *ordain*. It is followed by the particles על, אל, and ל, but ſometimes not. See Gen. iii. 11. vi. 22. Pſ. lxviii. 29. Jer. xxxv. 6. Exod. xvi. 34. i. 22. Deut. xxxiii. 4. As a N. צו *A precept*, *command*. occ. Iſa. xxviii. 10, 13. Hoſ. v. 11. As a N. fem. מצוה, plur. מצות Nearly the ſame. Exod. xxiv. 12. Gen. xxvi. 5. & al. freq.

### צוח

With a ו radical, and fixed, as in נוע and שוע.

*To cry aloud*, *ſhout*. occ. Iſa. xlii. 11. As a N. fem. צוחה, and in Reg. צוחת *A cry* or *crying out*. occ. Pſ. cxliv. 14. Iſa. xxiv. 11. Jer. xiv. 2. xlvi. 12.

### צחה

With a radical, but mutable or omiſſible, ה.

I. *To be white* or *clear*, *to ſhine*, ſpoken of the complexion. occ. Lam. iv. 7. צחו מחלב They were whiter *than milk*; where LXX. *ελαμψαν they ſhone*, Vulg. nitidiores *more ſhining*, *clearer*. So as a N. צח *White*, ſo LXX λευκος, and Vulg. candidus. occ. Cant. v. 10.

II. *To be white*, *pale*. occ. Iſa. v. 13. והמונו צחה צמה *And it's multitude* is, or looks, pale *with faſting*. Here המון being maſculine, the final ה in צחה muſt be radical.

III. As a N. צח *Clear*, ſpoken of heat, ſo Vulg. clara. occ. Iſa. xviii. 4;—of a wind, *clear* and *parching*. occ. Jer. iv. 11.; where Vulg. urens *burning*.

IV. As a N. fem. plur. צחות *Things clear* or *plain*; or adverbially, (ב being underſtood) *Clearly*, applied to the ſpeech, and oppoſed to עלגים *ſtammerers*, *ſtutterers*. occ. Iſa. xxxii. 4; where *Symmachus τρανα perſpicuous*.

V. As a N. מצח, plur. fem. מצחות, *The human forehead*, from it's *ſhining whiteneſs* or *ſmoothneſs*. Exod. xxviii. 38. Ezek. ix. 4. & al. freq.

VI. As a N. fem. plur. מצחת *Shining plates* of metal, laminæ. occ. 1 Sam. xvii. 6.

צחח, With the laſt radical doubled. It occurs not as a V. in this form, but hence as Ns. צחיח, *The ſmooth*, *ſhining top* or *ſummit* of a rock. occ. Ezek. xxiv. 7, 8. xxvi. 4, 14; where the LXX. λεωπετριαν *the ſmooth rock*. Fem. צחיחה *A ſhining*, *parched land* or *country*. occ. Pſ. lxviii. 7; where *Aquila λεωπετριανδε on the ſmooth rock*. Plur. maſc. צחחיים *Shining*, *rocky ſummits*. occ. Neh. iv. 13. Comp. Jer. iv. 11.

צחצח Occurs not as a V. in this reduplicate form, but as a N. fem. plur. צחצחות *Violent* or *intenſe heats* or *droughts*, ſo the French Tranſlation, Les grandes ſechereſſes. occ. Iſa. lviii. 11. Comp. צחה III.

**Der.** Perhaps Latin *ſiccus* dry, whence *exſicco*, and Eng. *ſiccity*, *ſiccation*, *exſiccate*, *exſiccation*, &c.

### צחן

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To corrupt*, *contaminate*, and in Syriac the N. denotes *Corrupted*, *polluted*. As a N. fem. in Reg. צחנת *A ſtench*, *ſtink*; Vulg. putredo *corruption*. Once, Joel ii. 20.

**Der.** *Stain*, *ſtink*, *ſtench*.

### צחק

I. *To laugh*, or more accurately, *to move backwards and forwards*, as the ſides or lungs, *in laughter*. Gen. xvii. 7. & al freq. Comp. Ezek. xxiii. 32, לצחק *for laughing* or *laughter*, i. e. *to be laughed at*; ſo Vulg in deriſum *for deriſion*.

II. In Kal and Hiph. *To ſport*, in dalliance.

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* See Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 15. and *Harmer*'s Obſervations on divers Paſſages, &c. Vol. I. p. 167, Note, and p. 458.

Gen. xxxix. 14, 17. xxvi. 28.—in joking, ſinging, and dancing, Exod. xxxii. 6; where the LXX. παιζειν, which is in like manner uſed in the Greek writers for *dancing.* Comp. ver. 19. and *Greek* and *Eng.* Lexicon in Παιζω.

III. *To make ſport* or *diverſion, occaſion laughter.* Jud. xvi. 25. Ezek. xxiii. 32. In Hiph. *To ſport, jeer, mock.* occ. Gen. xix. 14. xxi. 9.

This Root is nearly related to שחק (which ſee) as appears plainly from Jud. xvi. 25; and from a compariſon of Gen. xxi. 6, with Amos vii. 9; in which latter paſſage יצחק *Iſaac* is called ישחק.

Der. Lat. *jocor*, whence Eng. *joke, jocular*, &c. Alſo, perhaps, *jog*, and (compounded with גל *to roll*) *joggle*. Comp. under שחק.

## צחר

Occurs not as a V. in Heb. but as a N. צחר *White, ſhining, of a bright, vivid, white colour.* occ. Ezek. xxvii. 18. Jud. v. 10. To this purpoſe the LXX. (as cited by *Baſil*) * λαμπȣσων, *Symmachus* στιλβȣσων, and Vulg. nitentes, *ſhining.*

## צי

Denotes *Dryneſs, drought.* So the LXX. frequently render it by διψων *thirſty*, ανυδρος *without water*, and *Symmachus*, in Pſ. lxiii. 2, by διψαδης *thirſty*. Hence Lat. *ſitis* drought, thirſt, and *ſitio* to thirſt, &c.

I. As a N. ציה *Drought.* Job xxiv. 19. Alſo *Dry, deſert.* Job xxx. 3. Pſ. lxiii. 2. cvii. 35. Iſa. xli. 18. Zeph. ii. 13. & al. Plur. fem. ציות *Dry places* or *ground.* occ. Pſ. cv. 41; where LXX. ανυδροις *without water.*

II. As a N. ציון *Dry, parched ground.* Iſa. xxv. 5. xxxii. 2. Alſo, *A dry heap* of earth or ſtones. occ. 2 K. xxiii. 17.—*What* הציון heap *is that which I ſee?*—(it is) הקבר the grave *of the man of God.* Jer. xxxi. 21. הציבי לך צינים *Set thee up* heaps. Ezek. xxxix. 15. *And ſhall raiſe up* (Heb. *build*) *near it* הציון a heap. Thus Mr. *Bate* in Crit. Heb. whom ſee. And to illuſtrate the laſt cited text I add, that Dr. *Shaw*, in the Preface to his Travels, p. x, mentions his meeting with many *heaps of ſtones* in ſeveral places in *Barbary*, in the *Holy Land*, and in *Arabia*, which have been gradually erected over travellers barbarouſly *murdered*; the *Arabs*, according to a ſuperſtitious cuſtom among them, contributing each of them a ſtone whenever they paſs by them.

III. As a N. maſc. plur. ציים *Inhabitants of the wilderneſs.* Pſ. lxxii. 9.

IV. As a N. maſc. plur. ציים rendered *Wild beaſts of the deſert.* *Bochart* (whom ſee, Vol. II. 862, &c.) thinks they are moſt probably the *wild cats* or *cat-a-mountains*, but by the company with which they are joined, Iſa. xxxiv. 14. Jer. l. 39, (though I confeſs this argument is of no great force) it may ſeem that the word rather denotes the *ravenous birds haunting the wilderneſs.* It may alſo be taken in this ſenſe, Iſa. xiii. 21, and, as I apprehend, Pſ. lxxiv. 14, *Thou haſt broken in pieces the heads of Leviathan*, i. e. the princes or captains of Egypt, *thou haſt given him for food* עם לציים *to the multitude of* ravenous birds. (Comp. Exod. xiv. 30.) "The final deſtruction of the adverſaries of Meſſiah's kingdom is deſcribed at large under a like image, Rev. xix. 17, 18." Dr. *Horne.* And *Homer* often mentions the οιωνοι or *birds* as preying on the *carcaſes* of the dead or ſlain. See Il. I. lin. 5. II. 393. VIII. 379. XI. 395. XXII. 335, 354. XXIV. 411.

V. As a N. צי, plur. צים and ציים *A decke* *ſhip* or *veſſel*, which carries men and good *dry*, in oppoſition to an open boat. occ Num. xxiv. 24. Iſa. xxxiii. 21. Ezek xxx. 9. Dan. xi. 30.

## צל

*To ſhade, ſhadow, overſhadow, ſhelter.*

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* Should not the common reading of the LXX. Μεσημβριας, be underſtood in the ſame ſenſe, namely, *Shining like the noon-day light?*

I. *To overſhadow.* It occurs not as a V. in Kal in this ſenſe, but as a N. צל *Shade, ſhadow.* 2 K. xx. 9. Iſa. xxv. 4. So Ezek. xxxi. 3, חרש מצל *ſtill* with ſhade; where LXX. according to the *Alexandrian* M. S. ϖυκνος εν τῃ σκηπῃ (read σκεπῃ) *thick* with ſhade. So another Hexaplar verſion. Comp. under חרש V. Alſo, *Shade, ſhelter, protection,* as of a houſe, Gen. xix. 8;—of a tree, Jud. ix. 15;—of a mountain, Jud. ix. 36;—of a gourd, Jon. iv. 5. Comp. Num. xiv. 9. Pſ. xci. 1. Iſa. xxx. 2. As a N. fem. מצלה *A ſhady place* or *valley.* occ. Zech. i. 8; where LXX. κατασκιων *overſhadowing.*

II. As a N. fem. צולה *A ſpread* or *extent* of waters *covering* a large bottom. occ. Iſa. xliv. 27. As a N. fem. מצולה, in Reg. מצולת, Nearly the ſame. Exod. xv. 5. Job xli. 22. Pſ. cvii. 24. & al. Comp. below צלל II.

III. As a word formed from the ſound, *To ring, tingle,* or *ſound,* as the ears in violent ſurprize or fright. So Vulg. tinnio. Thus the Lat. *tinnio,* and Eng. *ring, tingle, tinkle, toll, knoll, knell,* are all formed from the ſound. occ. 1 Sam. iii. 11. 2 K. xxi. 12. Jer. xix. 3. Comp. צהל I.-II. and צלל III. below.

I place this ſenſe rather under צל than צלה, becauſe the Verb when thus uſed never occurs with a final ה, and becauſe I apprehend that in 1 Sam. iii. 11. the *Complutenſian* reading תצלנה (in Hiph) and not תצלינה, is the true one. Hence.

IV. As a N. fem. plur. מצלות *Bells.* occ. Zech. xiv. 20. But perhaps, as Mr. * *Harmer* has remarked, the word in this text rather means *coverings, capariſons, warlike trappings*; for though the modern eaſterns in their journies fix *bells* upon their *camels,* it does not appear that they ever deck their *horſes* in this manner. *Niebuhr* however, Voyage de l'Arabie, Tom. I. p. 96, mentions the *little bells* which they faſten to their *mules* as well as to their *camels.*

V. As a N. fem. plur. מצלתים *Cymbals.* So the LXX. moſt commonly render it κυμϐαλα. Theſe were *two convex plates of braſs* or *other metal,* which being ſtruck againſt each other produced a hollow *ringing* ſound. 1 Chron. xiii. 8. xv. 19. & al. See *Shaw*'s Travels, p. 204.

צלל I. *To be overſhadowed.* occ. Neh. xiii. 19; where Eng. Tranſlat. "*began to be dark.*".

II. *To be overflowed, overwhelmed, covered with water.* occ. Exod. xv. 10.

III. *To ſound, qu*[illegible], as the lips of a perſon in terrou[illegible] Hab. iii. 16; where Vulg. contremuerunt *trembled.* Comp. above צל III.

צלצל I. *To overſhadow exceedingly,* or *very much.* occ. Iſa. xviii. 1.

II. As a N. צלצל *The locuſt,* ſo called, according to *Bochart,* Vol. III. 446, from their flying in ſuch ſwarms as to *obſcure* the ſun, and *darken* the air. occ. Deut. xxviii. 42.

III. As a N. maſc. plur. צלצלים *A kind of cymbals.* occ. 2 Sam. vi. 5. Pſ. cl. 5. See above צל V.

IV. צלצל דגים Job. xl. 26. or xli. 7. Rendered Fiſh-*ſpears*; but the Heb. Root צל ſeems to have no connexion in ſenſe with *ſpears.* Various have been the interpretations propoſed of this very difficult text. In order to clear it, I would firſt obſerve (with *Guſſet*) that the Heb. phraſe מלא ב־ may mean *to inſert, place,* or *ſet in,* as Exod. xxviii. 17; and then that the Chaldee Targum on this verſe runs literally thus: *Is it poſſible that thou ſhouldſt place his ſkin in the booth* or *booths,* (Heb. שכות) *and his head* בנגונא דנוניא in the ſhed or hut for fiſh? So Vulg. gurguſtium piſcium. The Heb. צלצל דגים then may be rendered, agreeably to the idea of the Hebrew צל, *a booth* or *hut for fiſh,* or rather *of the fiſhermen,* and the whole verſe may refer, as *Guſſet* has obſerved, to the fiſhermen's cuſtom of hanging up in their *huts* the *ſkins* or *heads* of the ſtrange or monſtrous fiſhes they had taken, as hunters did thoſe of wild beaſts, and as our fox-hunters ſtill nail up againſt the ſtable door the *heads* of the foxes they have killed.

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* *Obſervations on divers Paſſages of Scripture,* Vol. I. p. 469, &c.

### צלא

Chald. In Aph. *To pray*, *ſupplicate*. occ. Ezra vi. 10. Dan. vi. 10. The Targum often uſes it in the ſame ſenſe.

### צלה

With a radical, but mutable or omiſſible, ה. *To roaſt*, *toaſt*, or *bake* by fire. occ. 1 Sam. ii. 15. Iſa. xliv. 16, 19. As a N. צלי *Roaſted*, *roaſt*. occ. Exod. xii. 8, 9. Iſa. xliv. 16.

צלל As a N. צלול *A baked cake*, of bread namely. occ. Jud. vii. 13; where *Aquila* and the LXX. according to an Hexaplar copy, εγκρυφιας, and Vulg. ſubcineritius *baked under the coals*. Comp. under עג I.

### צלח

I. *To paſs on*, *advance*, *go forwards*, as men. 2 Sam. xix. 7.—as fire, Amos v. 6. So Targum ידלק כאשתא preſs upon, purſue, *as fire*. Comp. דלק.

II. With the Particle על following, *To come upon* a man, as the ſpirit of God. Jud. xiv. 6. 1 Sam. x. 6. & al. With אל following—as an evil ſpirit. 1 Sam. xviii. 10.

III. *To proceed* or *go forward*, *to proſper*. Iſa. liii. 10. Jer. xii. 1. In Hiph. The ſame. 1 K. xxii. 12. 2 Chron. xx. 20. Alſo, *To make* or *cauſe to ſucceed* or *proſper*. Gen. xxiv. 21, 40.

IV. Chald. In Hiph. or Aph. *To proſper*. Dan. vi. 28. & al. Alſo, *To cauſe to proceed* or *proſper*, *to promote*. Dan. iii. 30.

V. As a N. fem. צלחת, plur. צלחות. occ. 2 K. xxi. 13. 2 Chron. xxxv. 13. Prov. xix. 24. xxvi. 15. In Chron. it is mentioned as ſomething in which they ſeethed the ſacrifices, but in the three other paſſages, particularly in the two laſt, as ſomething in which the meat was ſerved up It muſt therefore mean *a pan*, *a ſtew-pan*, or ſomething of that kind, and ſeems to have it's Heb. name from it's *paſſing* or *being advanced* from the fire to the table. Prov. xix. 24. *The ſlothful man hideth*, or *plungeth his hand* in the pan, *and will not ſo much as* (ch. xxvi. 15, *it irketh* or *grieveth him to*) *bring it to his mouth again*. To explain theſe paſſages it muſt be obſerved, that to this day the Moors in Barbary, the Arabs and the Mahometans in India, in eating make uſe neither of knives, forks, nor ſpoons, but only of their fingers and hands, even in eating pottage, or what we ſhould call *ſpoon-meats* *. Comp. Mat. xxvi. 23.

As a N. fem. צלחית The ſame. occ. 2 K. ii. 20.

### צלם

Occurs not as a V. in Heb. but in Syriac ſignifies *To figure*, *delineate*, *form*, *faſhion*, "figuravit, pinxit, finxit." *Caſtell.*

As a N. צלם

I. *An external form*, *image*. See Num. xxxiii. 52. 1 Sam. vi. 5. 2 K. xi. 18. Ezek. vii. 20. So in Chald. *A form*. Dan. iii. 19. *An image*, *a ſtatue*, Dan. ii. 31. iii. 1.

II. *An image*, *delineation*, *adumbration*. See Gen. i. 26. v. 3. That the *image of God* mentioned in the former of theſe paſſages conſiſted principally *in righteouſneſs and true holineſs* ſeems evident from Eph. iv. 24. Col. iii. 10. The tradition of man's being created *in the image of God*, or *of the Gods*, was preſerved among the Roman heathen till the coming of Chriſt. Thus *Cicero* De Leg. Lib. I. cap. 22. *Qui ſe ipſe norit*, *primum* aliquid *ſentiet ſe habere* divinum, ingeniumque in ſe ſuum, ſicut ſimulachrum aliquod, dedicatum *putabit*. He who knows himſelf will in the firſt place perceive that he is poſſeſſed of ſomething *divine*, and will think that *the mind within him was dedicated like a ſacred image*;" and *Ovid*, in ſtill plainer terms, (Metam.

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* See *Shaw*'s Travels, p. 232. *Niebuhr*, Deſcription de l'Arabie, p. 46, &c.—Voyage en Arabie, Tom. I. p. 188. *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 289. and *Complete Syſtem of Geography*, Vol. II. p. 304, col. 2.

Lib. I. lin. 83.) ſays that * *Prometheus*, that is, *the Divine Counſel* (comp. Gen. i. 26.) *formed man after the image of the Gods, who govern all things*.

Finxit in effigiem moderantûm cuncta Deorum.

Comp. *Greek* and *Eng*. Lexicon under Ανθρωπος.

III. *A mere image*, *a phantaſm*, *a vain ſhew* or *appearance*, *ſeeming* to be ſomething *real* and *ſubſtantial*, but not deſerving that character. occ. Pſ. xxxix. 7. lxxiii. 20. *Like as a dream when one awaketh (ſo) O Lord*, בעיר *at (thy) awaking* (to vengeance namely, comp. Pſ. vii. 7. lxxviii. 65.) צלמם תבזה *thou ſhalt deſpiſe* their vain ſhew or phantaſtic proſperity. As to the former text, there is a paſſage nearly reſembling it in *Sophocles*, Ajax, lin. 125, 6.

> Ὁρω γαρ ἡμας ȣδεν οντας αλλο πλην
> ΕΙΔΩΛ', ὁσοι περ ζωμεν, η κȣφην σκιαν.
>
> I ſee all we who live are nothing elſe
> But empty *phantaſms* or ſhadows vain.

IV. As a N. צלמות *Shadow of death*. See among the Pluriliterals.

## צלע

*To be* or *go on the ſide*,

I. As a N. צלע, plur. צלעת, *A rib*, q. d. a *ſide-bone*. Gen. ii. 21, 22. Comp. 1 K. vi. 15, 16.

II. As a N. צלע *The ſide* or *lateral extremity*. Exod. xxv. 12. 1 Sam. xvi. 13. Job xviii. 12. & al freq.

III. As a N. maſc. plur. צלעים is uſed for the *ſides* or *leaves* of a double wicket. 1 K. vi. 34. Comp. under קלע III.

IV. As a N. צלע *A ſide-room*. 1 K. vi. 5, 8. & al.

V. In Kal, *To lean*, or *ſlip on one ſide*, *to halt in walking*, q. d. *To ſidle*. Gen. xxxii. 31. Mica. iv. 6, 7. Zech. iii. 19. As a N. צלע *A ſlipping aſide*, *a halting*. Pſ. xxxv. 15. xxxviii. 18. Jer. xx. 10. & al.

Der. *To ſlink*, *to ſling*. Q?

## צם

The idea ſeems to be *empty*, *meager*, *thin*, or the like.

I. *To be empty of*, or *abſtain from meat and drink*, *to faſt*. freq. occ. See Jon. iii. 5, 7. Ruth ii. 9. Jud. iv. 19. In the laſt cited text however the *Complutenſian* reading is צמאתי. As a N. צום *A faſt*, *faſting*. 1 K. xxi. 9. Pſ. xxxv. 13. & al. As a N. fem. צמה *Emptineſs*, *thirſt*. occ. Iſa. v. 13. according to the reading in *Forſter*'s Bible; but the *Complutenſian* and *Walton*'s Polyglott read צמא.

II. As a N. fem. in Reg. צמת rendered *Locks*, of hair namely, but more probably ſignifies *a thin vail* of gauze or the like covering the face. occ. Cant. iv. 1. *Thy eyes (are thoſe) of doves* מבעד לצמתך *behind* thy vail; ſo ver. 3. and ch. vi. 6. Iſa. xlvii. 2, גלי צמתך *Remove* thy vail; ſo LXX. *αποκαλυψον το κατακαλυμμα σȣ*. (Comp. Iſa. xxii. 8. under סך I.) *Symmachus* in Cant. iv. 3. vi. 6, likewiſe renders it by *καλυμματι a vail*. It is well known that the women of any character and condition in the Eaſt to this day always appear *vailed* before men. "The moſt eſſential part of the dreſs of the women in the Eaſt, ſays *Niebuhr*, Voyage de l'Arabie, p. 134, ſeems to be the *vail*, *with which they cover their faces*, when a man approaches them;" and in his XXIIId. Plate, No. 48, he preſents us with the head of a female whoſe face is partly viſible through a *thin tranſparent vail*. Comp. Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 114. and *Obſervations on the Turks*, p. 283.

צמם Occurs not as a V. but as a N. ſing. צמים (of the ſame form as תמים from תם) *A ſtarveling*, *a man almoſt ſtarved with hunger and thirſt*, *a meager wretch*. occ. Job v. 5. xviii. 9; in both which paſſages there ſeems a manifeſt alluſion to the *half-ſtarved* Arabs of the deſert, who were always ready for plunder, as their deſcendants ſtill are to this day. In Job v. 5, *Aquila* renders the word διψωντες, and Vulg. ſitientes *thirſty*, in the plur. and *Symmachus*, I think more juſtly, διψων *thirſty* in the ſingular, which ſince צמים is joined with שאף *ſwallow up*, and placed in appoſition to רעב *hungry*, ſeems nearly right, but I would not confine the meaning of the word to *thirſt*.

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* Πρoμηθευς from προμηθευομαι *to provide*, *take counſel before-hand*.

## צמא

It is nearly related, in ſenſe as well as ſound, to צם, as בוא to בו, חנא to חנ.

*To thirſt*, whether in a natural or ſpiritual ſenſe. See Exod. xvii. 3. Pſ. xlii. 3. lxiii. 2, As a N. צמא *Thirſty*, whether naturally or ſpiritually. 2 Sam. xvii. 29. Iſa. xliv. 3. lv. 1. Alſo, *Thirſt*, *drought*, whether bodily or ſpiritual. See Deut. xxviii. 48. Amos viii. 11. So fem. צמאה. occ. Deut. xxix. 18, or 19. Jer. ii. 25. As a N. צמאון *Dry*, *thirſty land* or *ground*. occ. Deut. viii. 15. Pſ. cvii. 33. Iſa. xxxv. 7.

## צמר

*To couple* or *join together*, *be in pairs*.

I. *To couple*, *be in pairs*. occ. 2 K. ix. 25.—*Remember I and you* (*were*) את רכבים צמדים *thoſe who rode* paired, or in a pair together. Hence

II. As a N. צמד *A pair* or *couple* of horſemen, Iſa. xxi. 7;—of aſſes, Jud. xix. 3, 10;—of mules, 2 K. v. 17;—of oxen, 1 Sam. xi. 7. 1 K. xix. 19. Whence

III. As a N. צמד *An acre* of land, i. e. as much land as *a pair* of oxen will plough in a day. For the ſame reaſon *an acre* is called in Lat. jugerum, from jugum *a yoke*, of oxen namely. occ. 1 Sam. xiv. 14. (where ſee Vulg.) Iſa. v. 10.

IV. *To couple*, *join*, *faſten*, as a ſword. As a Participle Huph. occ. 2 Sam. xx. 8; where LXX. εζευγμενην *joined*. As a participial N. צמיד *Something joined* or *faſtened to another*. occ. Num. xix. 15, צמיד פתיל *Something faſtened* with a thread. Vulg. ligaturam *a binding*, LXX. δεσμον καταδεδεται *a bandage* or *ſtring is bound*, Eng. Tranſlat. *a "covering bound,"* which ſeems to be what is implied. Comp. Lev. xi. 32.

V. As a N. צמיד *A bracelet* (ſo LXX. ψελλιον, and Vulg. armilla) the two ends of which, when worn, are *joined* or *faſtened together* with a haſp or the like. Gen. xxiv. 22. Num. xxxi. 50. & al.

VI. In Niph. With ל following, *To be joined to*, as to an idol, by attending it's worſhip. occ. Num. xxv. 3, 5. Pſ. cvi. 28.

VII. In Hiph. *To couple*, *join*, *connect together*, as deceit. occ. Pſ. l. 19. *Thy tongue* תצמיד connected together *deceit*; where Vulg. concinnabat *twiſted together*, and LXX. ϖεριεπλεκε *wove together*. Comp. Pſ. lii. 4, under חשב.

## צמח

I. In Kal, *To ſpring*, *ſprout*, or *ſhoot up*, as herbs and plants. Gen. ii. 5. xli. 6. & al. freq. In Hiph. *To cauſe to ſprout*, *produce*. Gen. ii. 9. iii. 18. As a N. צמח, fem. צמחה *A ſprout*, *ſhoot*, *produce*. Gen. xix. 25. Pſ. lxv. 11. & al. צמח *The ſhoot* or *branch* is uſed as a title of the Meſſiah. Zech. iii. 8. vi. 12. Comp. Iſa. xi. 1, 10. iv. 2.

II. *To grow* as the hair, which in this reſpect reſembles vegetables. Lev. xiii. 37. Jud. xvi. 22. Ezek. xvi. 7. So in Hiph. *To cauſe to ſprout* or *grow*, as a horn. Pſ. cxxxii. 7. Ezek. xxix. 21.

III. *To ſpring up*, *ariſe*, as other things. See Iſa. xlii. 9. lviii. 8. lxi. 11.

## צמק

*To be dry*, *without moiſture*. It occurs not a a V. but

I. As a Participle or participial N. maſc. plur צמקים *Dry*. Spoken of the breaſts. S LXX. ξηρȣς, and Vulg. arentia. occ. Ho ix. 14.

II. As a participial N. maſc. plur. צמוקים o צמקים *Bunches of dried grapes* or *raiſin* occ. 1 Sam. xxv. 18. xxx. 12, 2 Sam. xvi 1. 1 Chron. xii. 40.

**Der.** *Smoke*, Q?

## צמר

Occurs not as a V. in Heb. but in Arabic th V. ſignifies inter al. *To be weak*, *langui* (ſee *Caſtell*) and the idea of the Heb. wor ſeems to be *ſoft*, *tender*, or the like; for

I. As a N. צמר *Wool*, from it's *ſoftneſs*. So the Eng. *wool* ſeems related to the Gr. ȣλος *ſoft*. Lev. xiii. 47. Pſ. cxlvii. 16. & al.

II. As a N. fem. צמרת *The top* or *leading ſhoot* of the cedar, ſo called from it's *ſoft*, *wooly* texture. Ezek. xvii. 3. & al.

Der. *Smear*. Q?

### צמת

In Kal and Hiph. *To cut off*, *deſtroy*, *conſume*, *deface*. Lam. iii. 53. 2 Sam. xxii. 41. Pſ. xviii. 41. & al. freq. So the LXX. frequently render it by εξολοθρευω, and once (Pſ. xciv. 23.) by αφανιζω. In Niph. *To be cut off*, *conſumed*. Job vi. 17. xxiii. 17.

צמתת *To cut off*, *deſtroy*, or *conſume entirely*. occ. Pſ. lxxxviii. 17. cxix. 139. As a N. צמתת *Somewhat entirely cut off* or *alienated* from the owner, ſo as not to be reſtored to him at the Jubilee. occ. Lev. xxv. 23.

צמיתת The ſame. occ. Lev. xxv. 30.

Der. Saxon ỿmitan, whence Eng. *Smite*, &c. *Smith*. Comp. under שמר.

### צן

Occurs not as a V. but the ideal meaning ſeems to be *pointed*, *ſharp-pointed*, *picked*, *piercing*, *penetrative*, or the like.

I. As a N. maſc. plur. צנים *Thorns*, *prickles*. occ. Job v. 5. Prov. xxii. 5. Hence perhaps Lat. *ſentis* a thorn, Eng. *ſting*, *a ſtang**, ſtake.

II. As a N. fem. plur. צנות *Sharp inſtruments*, *pikes*, *fiſh-ſpears*, or the like. So Vulg. Contis. occ. Amos iv. 2.

III. As a N. fem. צנה, plur. צנות *A large kind of ſhield*, *a target*. It was larger than the מגן as appears from 1 K. x. 16, 17. 2 Chron. ix. 15, 16. Comp. 1 Sam. xvii. 7, 41. Pſ. v. 13. The *target* was probably thus denominated, becauſe the middle part of it *projected* in a *ſharpiſh* point as ſome of the ſhields afterwards uſed by the Greeks and Romans did: and we are informed by the writers of their military affairs, that this *pointed protuberance* "was of great ſervice to them, not only in repelling or glancing off miſſive weapons, but in bearing down their enemies: whence *Martial* has this alluſion.

*In turbam incideris, cunctos* umbone repellet." *

In crouds his *pointed boſs* will all *repel*.

IV. As a N. fem. in Reg. צנת *The piercing cold* of ſnow. occ. Prov. xxv. 13. The Targums frequently uſe the word in this ſenſe. Comp. under שלג.

V. As a N. ציון. See under צי II.

VI. As a N. צנה *Sheep*. See under צאן; but I would juſt query here whether *ſheep* might not be called צנה and צנא from their great *ſenſibility of cold*, or *being*, as it were, eaſily *penetrated* by it. Comp. ſenſe IV. and under שה.

צנן Occurs not as a V. but as a N. maſc. plur. צננים or צנינם *Very ſharp pointed thorns* or *darts*. So LXX. βολιδες, and Vulg. lanceæ and ſudes. occ. Num. xxxiii. 55. Joſh. xxiiii. 13.

צנצן As a N. fem. צנצנת *An urn* or *pot* with a wide belly, and *ſtrait pointed* mouth, ſay the Lexicons. occ. Exod. xvi. 33.

### צנח

*To throw* or *drive downwards*, cum impetu demittere, defigere.

I. Intranſitively, *To threw oneſelf off*, or *light*, as from an aſs. occ. Joſh. xv. 18. Jud. i. 14.

II. Tranſitively, *To drive downwards*, as a ſtake. occ. Jud. iv. 21; where the LXX. according to the Oxford M. S. and the *Complutenſian* and *Aldine* editions, διηλασεν *drove through*, and Vulg. defixit *fixed down*.

### צנם

Occurs not as a V. but as a N. fem. plur. צנמות *Hard*, *dry*. Once, Gen. xli. 23. Not only the Chaldaizing Jews apply

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* See *Junius*'s Etymol. Anglic. in Stang.

* *Potter*'s Antiquities of Greece, Vol. II. ch. 4. p. 35. 1ſt edit. See alſo Dr. *Chandler's* Life of David, Vol. II. p. 7. Note, and the CCCVth Plate in *Scheuchzer*'s Phyſica Sacra, where are ſeveral repreſentations of theſe *pointed* ſhields.

צנמא for a *hard ſtone*, but the Samaritan verſion has צנמה for the Heb. חלמיש in the ſenſe of *very hard*, and as oppoſed to waters, Deut. viii. 15. xxxii. 13; and the Syriac verſion ſeems to uſe צונמא for a *rock* or *hard ſtone*, Job xli. 15, where it anſwers to the Heb. פלח תחתית *nether millſtone*.

### צנע

In Niph. or Hiph. *To be modeſt*, *humble*. occ Mica vi. 8. As a Participle paoul maſc. plur. צנועים *Modeſt*, *humble*, *meek*; ſo LXX. ταπεινων *humble*, and *Theodotion* επιεικων *meek*, and Vulg. as an abſtract Noun, humilitas *humility*. occ. Prov. xi. 2.

### צנף

I. *To turn* or *roll round* and *round*, as a ball by toſſing. occ. Iſa. xxii. 18, twice. As a N. fem. צנפה *A circumvolution*, *rolling round*. occ. Iſa. xxii. 18.

II. *To circumvolve*, *roll*, or *wrap round*, as a turband on the head. occ. Lev. xvi. 4. As a N. צניף *A turband*, which conſiſts of a cap, and of a ſaſh of fine linen or ſilk, *wound round* the bottom of the cap [*]. This is the uſual head-dreſs of the *Turks*, *Perſians*, *Arabs*, and and other eaſtern nations to this day. Thus Dr. *Shaw*, Travels, p. 226. "The *Moors* and *Turks* (in *Barbary*) with ſome of the principal *Arabs*, wear upon the head a ſmall hemiſpherical cap of ſcarlet cloth—The *turbant*, as they call a long narrow web of linen, ſilk, or muſlin, is *folded round* the bottom of theſe caps, and very properly diſtinguiſhes by the number and faſhion of theſe folds, the ſeveral orders and degrees of ſoldiers, and ſometimes of citizens, one from another." [†] And we find the צניף or *turband* was worn in the eaſt as early as the time of Job. See Job xxix. 14. freq. occ. Fem. plur. צניפות *Turbands*. Iſa. iii. 23. As a N. fem. מצנפת *The turband*, either of the king, as Ezek. xxi. 26; or of the high prieſt, Exod. xxviii. 4. & al. freq.

**Der.** Old German *jumpen*, and Eng. *jump*.

### צנק

Occurs not as a V. in Heb. but the Samaritan verſion uſes it, Exod. xiv. 3. in the ſenſe of *confining*, *ſhutting up*, "coarctavit, clauſit." *Caſtell*. As a N. צינק *A place* or *inſtrument of confinement*. Once, Jer. xxix. 26; where the LXX. καταρρακτην *a dungeon*; ſo *Syr*. in Hexapl. εἱρκτην, and Vulg. carcerem *a priſon*.

**Der.** *Snug*. Q?

### צנר

Occurs not as a V. in Heb. and the ideal meaning is uncertain; but

I. As a N. צנור *An aqueduct*, *drain*, or *ſubterraneous paſſage for water*, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." *Bochart*. occ. 2 Sam. v. 8; where Vulg. fiſtulas *pipes*, French Tranſlat. le canal, and Eng. *the gutter*. Ver. 6. *And the king and his men went to Jeruſalem, to the Jebuſite, the inhabitant of the land; and he* (the Jebuſite) *ſpake to David, ſaying, thou ſhalt not come in hither*, (כי אם הסירך) *except thou remove the blind and the lame*, (with whom I ſuppoſe they had, in bravado and contempt of David and his men, manned their walls) *to declare*, or *meaning David ſhall not come in hither*. Ver. 7. *Nevertheleſs David took the ſtrong hold of Zion, the ſame is the city of David*. Ver. 8. *And*, or *For David ſaid on that day* (in which he took it namely) *let every one ſmite*, or (*be*) *ſmiting the Jebuſite, and let him reach* by or through the ſubterraneous paſſage *both the lame and the blind, who hate the perſon of David; becauſe they ſaid, the blind and lame* (man, ſing.) *ſhall not come into the houſe* or *caſtle*. Thus have I endeavoured fairly to conſtrue this very difficult paſſage juſt as it ſtands in *Forſter*'s Bible, without preſuming either to make the leaſt alteration in the text, or to tranſpoſe the words of it, and add an extraordinary ſupplement, as in our common tranſlation; and on the 8th verſe I deſire it may be particularly obſerved, that *the lame and the blind*, i. e. the invalids who manned the walls, are ſaid to be thoſe שנאו *(who) hated* (אשר being underſtood before the V. שנאו, as uſual; or if with *Walton*'s and the *Complutenſian* Bible we read שנאי *hating*, the ſenſe will be exactly the ſame without any ſupplement at all) נפש *the perſon of David*, על כן *becauſe they ſaid the blind and the lame* (ſing.) *ſhall not come in hither*; which if it does not abſolutely prove, makes it at leaſt highly probable that David himſelf was become *lame*, and had his *ſight affected*, or perhaps had *loſt an eye* by the ſevere hardſhips he had undergone, or by the wounds he had received in the frequent engagements in which he had been concerned; and this perſonal inſult on the king by the invalids well accounts for his commanding them in particular to be attacked.

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[*] Are not the Perſic *dulbend*, and Turkiſh *tulbend*, whence by corruption our Eng *turband* and *turban*, derivatives from the Heb. דור *To go round*, and בנט *A band*. So *The Complete Syſtem of Geography*, Vol. II. p. 175, explains the Perſic *dulbend* by *a band that goes round*.

[†] For a very particular account of the modern *head-dreſs* of the eaſtern nations, ſee *Niebuhr*, Voyage en Arabie, Tom. I. p. 129, &c.

II. As a N. maſc. plur. in Reg. צנורי. occ. Pſ. xlii. 8; where the LXX. Καταῤῥακτων, and Vulg. Cataractarum, *Cataracts*, but it more probably means, as rendered in our tranſlation, thoſe dreadful meteors called *Waterſpouts*; and it is no wonder that David ſhould mention theſe in allegorically deſcribing his multiplied diſtreſſes under the image of a ſtorm at ſea; ſince Dr. *Shaw*, Travels, p. 333, informs us that *waterſpouts* are more frequent near the capes of *Latikea*, *Greego*, and *Carmel*, (which laſt every one knows to be in Judea) than in any other part of the Mediterranean*. "Thoſe which I had the opportunity of ſeeing, proceeds the Doctor, ſeemed to be ſo many *cylinders of water falling down from the clouds*; though by the reflection, it may be, of theſe deſcending columns, or from the actual dropping of the water contained in them, they would ſometimes *appear*, eſpecially at a diſtance, *to be ſucked up from the ſea*." But notwithſtanding this deſcription of Dr. *Shaw*'s, there is good reaſon to think that in ſome of theſe meteors called *waterſpouts*, *a great tube* or *pipe* is formed of the matter of the whirling clouds, which actually draws up the ſea-water. For "Mr. *De la Pyme*, from a near obſervation of *two* or *three ſpouts* in Yorkſhire, deſcribed in the Philoſophical Tranſactions, gathers that the *waterſpout* is nothing but a gyration of clouds by contrary winds meeting in a point or center; and there where the greateſt condenſation and gravitation is, falling down into a *pipe* or *great tube*, ſomewhat like Archimedes's ſpiral ſcrew, and in it's working and whirling motion, *abſorbing* and *raiſing the water* in the ſame manner as the ſpiral ſcrew does, and thus deſtroying ſhips, &c. Thus, June the 21ſt, he obſerved the clouds mightily agitated and driven together; upon which they became very black, and were hurried round, whence proceeded *a moſt audible whirling noiſe*, like that ordinarily heard in a mill. Soon after iſſued *a long tube* or *ſpout* from the center of the congregated clouds, wherein he obſerved a ſpiral motion, like that of a ſcrew, *by which the water was raiſed up*. Again, Auguſt the 15th, 1687, the wind blowing at the ſame time out of ſeveral quarters, created a great vortex and whirling among the clouds; the center whereof every now and then dropped down in ſhape of a *long*, *thin*, *black pipe*, wherein he could diſtinctly behold a motion like that of a ſcrew, continually drawing upwards, and ſcrewing up, as it were, wherever it touched." Thus far my † author; and if his very particular account may be dependent on, *Pliny* was nearly right when he ſpake (Lib. II. cap. 49.) of a kind of ſtorm, during which, " In longam *veluti* fiſtulam *nubes aquam trahit*. The cloud draws up the water as it were *into a long pipe*." And the *tube* or *pipe* above deſcribed I take to be the preciſe ſenſe of the Noun צנור in the Pſalm; which difficult word may receive ſome further illuſtration from the name of a *deep* and *rapid river* in *Sicily*, mentioned by *Thucydides*, (Lib. VII. and called by the Greeks *Aſſinaros*, which *Bochart* with great probability thinks is from the Heb. הצינור, an appellation given it by the *Phenicians*, who much frequented that iſland. See *Bochart*, Vol. I. 543, 4.

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* Comp. *Harmer*'s Obſervations on divers Paſſages of Scripture, Vol. II. p. 188, &c.

† In *New and Complete Dictionary of Arts*, &c. in SPOUT, where ſee more.

## צער

I. In Kal, *To ſtep*, *walk*, *go forwards*. Prov. vii. 8. Jer. x. 5. Comp. Gen. xlix. 22, where Vulg. diſcurrebant *ran over*. As a N. צער *A ſtep*. Job xiv. 16. Prov. iv. 12. Pſ. xviii. 37. & al. As a N. maſc. plur. in Reg. מצעדי *Steps*. Pſ. xxxvii. 23. Prov. xx. 24.

II. In Kal, *To ſtep*, *march*, or *move in a pompous*, *ſtately manner*. Jud. v. 4. 2 Sam. vi. 13. Hab. iii. 12. Alſo, In Kal, or according to the *Complutenſian* reading, in Hiph. Tranſitively, *To march againſt*, *invade*. occ. Job xviii. 14. ותצעדהו למלך בלהות *And waſtings*, *deſtruction*, *ſhall* march againſt him, *as* (comp. under ל 13.) *a king*. See Prov. xxx. 29, 31; and obſerve that the N. plur. בלהות is in like manner joined with the V. ſingular תשינהו, with the Pron. הו poſtfixed, in Job xxvii. 20. As a N. fem. צעדה *A ſtepping*, *marching*. occ. 2 Sam. v. 24. 1 Chron. xiv. 15.

III. As a N. אצעדה *An ornament* worn on the arm, *a chain*, ſo called perhaps from the *links*, *bars*, or *ſteps*, as it were, of which it conſiſted. occ. Num. xxxi. 50. 2 Sam. i. 10. In the latter paſſage it is mentioned as worn on the arm, and in the former, where it is rendered in our Tranſlation *chains*, it is ſpoken of as made of *gold*, and diſtinguiſhed from the צמיד, which I therefore ſuppoſe was of *cloſe work*.

IV. As a N. fem. plur. צעדות The ſame; ſo זרע and אזרע are of the ſame import. occ. Iſa. iii. 20.

## צעה

With a radical (ſee Iſa. li. 14. lxiii. 1.) but mutable or omiſſible, ה.

I. Hiph. *To ſpread*, *ſtretch out*, *ſtrew*, as ſackcloth and aſhes. occ. Iſa. lviii. 5. So the LXX. ὑποϛρωσῃ *ſtrew under*, and Vulg. ſternere. In Niph. *To be ſtrewed* or *ſpread*. occ. Eſth. iv. 3. Iſa. xiv. 11. The LXX. render it by ϛρωννυω, and Vulg. by ſterno.

II. As a N. with a formative י, יצוע Somewhat *ſpread out* for men to lie upon, *a bed*, *a mattreſs*. Gen. xlix. 4. & al. The LXX. render it ϛρωμνη, and Vulg. ſtratum, preſerving the idea of the Heb. Alſo, *A chamber*, *a bed-chamber*. So *Montanus*, Thalamus. occ. 1 K. vi. 5, 6, 10. As a N. מצע *A bed*, *a mattreſs*. occ. Iſa. xxviii. 20; where *Theodotion* ὑποστρωμα. Hence,

III. In Hiph. *To ſpread out one's bed*, i. e. according to the eaſtern cuſtoms, *a mattreſs*. Comp. ערש. occ. Pſ. cxxxix. 8.

IV. *To ſtrew* or *throw down*. occ. Iſa. lxiii. 1. Jer. xlviii. 12. So the Vulg. renders the word in this latter paſſage by ſtratores and ſternent, and the LXX. by κλινοντας and κλινȣσιν.

V. As a participial N. צעה *Stretched out*, *lying along*, as a perſon confined in priſon. occ. Iſa. li. 14.—as a proſtitute. occ. Jer. ii. 20; ſo the Vulg. proſternebaris.

צעצע Occurs not as a V. but as a N. maſc. plur. צעצעים. occ. 2 Chron. iii. 10. *And he made—two Cherubs* מעשה צעצעים of overlaid *work*, *and overſpread them with gold*. " This word expreſſes the manner of the workmanſhip, or of covering the *cherubs* with gold, to have been by *ſpreading* or *laying along* the gold cloſe upon all parts.—The gold was *ſpread upon* the images, ſo as to take their exact ſhape or form. The ſheet of gold was *ſpread upon* every part of the images, being made to *cover* them as the ſkin does the body, not like a looſe garment, but conforming to the images in every point, as if it had been their outward ſurface; and as there were *many ſpreadings* upon the *many* ſhapings, parts, and turns of their bodies, the word (צעצעים) is very properly *doubled* and *plural.*" Thus the learned Mr. *Bate,* in his Enquiry into the Similitudes, &c. p. 125, 6, where the reader may meet with further ſatisfaction on this ſubject.

## צען

In a Niph. ſenſe, *To be removed, transferred.* So the Vulg. tansferri. LXX. *σεισθωσιν be moved, ſhaken.* Once, Iſa. xxxiii. 20.

## צעף

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. צעיף *A kind of vail.* So LXX. θεριστρον, and Vulg. pallium. occ. Gen. xxiv. 65. xxxviii. 14, 19.

## צעק

I. In Kal and Hiph. *To cry out* or *aloud, to exclaim.* Gen. xxvii. 34. 2 K. ii. 12. & al. freq. It is applied figuratively to the blood of a murdered perſon. Gen. iv. 10.—to the heart. Lam. ii. 18. As a N. fem. צעקה *Cry, clamour, vociferation.* Exod. xi. 6. xii. 30. & al. freq.

II. In Kal, *To convoke, call together by proclamation.* 1 Sam. x. 17; where LXX. παρηγγειλεν, and Vulg. convocavit *convoked.* In Niph. *To be convoked, aſſembled by proclamation.* Jud. vii. 23, 24. & al. Comp. זעק.

## צער

Denotes *Smallneſs, littleneſs, meanneſs.* As a V. *To be little, mean, vile.* occ. Job xiv. 21. Jer. xxx. 19; in both which paſſages it is oppoſed to כבר *glorious.* As Nouns צעור and צער *Little.* Jer. xiv. 3. Zech. xiii. 7. צעיר *Little, ſmall, young.* Gen. xix. 31. Joſh. vi. 26. Iſa. lx. 22. מצער *Small, little.* Gen. xix. 20. Alſo, *A little time* or *while.* Iſa. lxiii. 18. Fem. in Reg. צערת *Littleneſs, youth.* Gen. xliii. 32. Comp. זער.

## צפר

*To adhere, ſtick cloſe;* where LXX. επαγη (from πηγνυω) *was fixed,* and Vulg. adhæſit *adhered.* Once, Lam. iv. 8. In Arabic the word is uſed for *binding hard* or *cloſe.*

DER. *Spot.* Q?

## צפה

With a radical, but mutable or omiſſible, ה. In general, *To overſpread.*

I. In Kal, *To overſpread, overlay,* as with gold, braſs, wood, precious ſtones. See inter al. Exod. xxv. 11. xxvii. 2. 1 K. vi. 15. 2 Chron. iii. 6. As a Participle Huph. מצפה *Spread over.* occ. Prov. xxvi. 23. As a participial N. צפוי *Somewhat overſpread, an overlaying, covering.* Exod. xxxviii. 17, 19. Iſa. xxx. 22. Num. xvi. 28, 39. So LXX. in the two laſt cited texts περιθεμα.

As a N. fem. צפת *A covering* or *ſhell.* occ. 2 Chron. iii. 15; where it is rendered *chapiter,* and by comparing this text with 1 K. vii. 16, evidently appears to be only another name for the כתרת or *hemiſpherical crown* which was placed on the top of each of the pillars in the porch of Solomon's temple. Comp. under כתר III.

III. As a N. צוף, plur. צופים *A honey-comb, the waxen cells ſpread over* the honey. occ. Pſ. xix. 11. Prov. xvi. 24.

IV. In Kal, *To overſpread, overflow,* as waters. occ. Lam. iii. 54. So LXX. ὑπερεχυθη, and Vulg. inundaverunt. In Hiph. *To cauſe to overflow.* occ. Deut. xi. 4; where LXX. επεκλυσε *overflowed,* and Vulg. operuerint *covered.* And obſerve that in this text הציף in Hiph. with י inſerted before the ף, is of a ſimilar form with יעיב from עבה, Lam. ii. 1. As a N. fem. in Reg. צפת *An overflowing,* as with blood. occ. Ezek. xxxii. 6. *And I will drench the land* צפתך *(with)* an overflowing from thee, *with thy blood.*

V. *To overſpread, float upon the ſurface,* as a ſolid ſubſtance in ſwimming. occ. 2 K. vi. 6. *And the iron* יצף floated. So LXX. επεπολασεν, and Vulg. ſupernatavit.

VI. In Kal, *To ſpread,* as it were, *the ſight* *over*, *to overſee*, *ſurvey*, *look around*, *contemplate*, *watch*. See Pſ. lxvi. 7. Prov. xv. 3. xxxi. 27. Jer. xlviii. 19. Nah. ii. 1, or 2. Hab. ii. 1. Gen. xxxi. 49. It is applied figuratively to a tower, as *looking* is in Engliſh, and * βλεπειν in Greek. Cant. vii. 4, or 5. As a Participle or participial N. צפו of the like form as בהו, ענו, and others, *Watched for*, *ſpied out*. occ. Job xv. 22. *He believeth not that he ſhall return out of darkneſs*, וצפו הוא אלי חרב *but* (*believeth that*) *he himſelf* (*is*) watched for *by*, or ſpied out *for*, *the ſword*. Comp. Pſ. xxxvii. 32. and *Scott* on Job. As a participial N. צפה *A perſon who looks around*, *a watchman*. 2 Sam. xiii. 34. xviii. 24. & al. freq. מצפה, plur. in Reg. מצפי, The ſame. Iſa. xxi. 6. Mic. vii. 4. Alſo, *A place for viewing* or *watching*, *a watch-tower*, ſpecula. 2 Chron. xx. 24. Iſa. xxi. 8. As a N. fem. צפית *A viewing* or *watching*. Iſa. xxi. 5.

Hence Old French *eſpier*, (whence *eſpion*) and Eng. *eſpy*, *ſpy*.

צפצף *To look about accurately*, or *curiouſly*. It occurs not as a V. in this ſenſe, but hence as a N. fem. צפצפה *Curious circumſpection*, *looking about with great caution* and *circumſpection*. LXX. επιϐλεπομενον *looked on*. occ. Ezek. xvii. 5; where obſerve that it is uſed adverbially for *very circumſpectly*, ב being underſtood as uſual.

II. In Kal and Hiph. *To chirp*, *peep*, as birds. occ. Iſa. viii. 19. x. 14. xxix. 4. xxxviii. 14. In this ſenſe it is plainly a word formed from the ſound, as the Lat. *pipio*, and Eng. *peep*, *chirp*, *cherrup*. Comp. under צל III. and צהל II. and ſee *Bochart*, Vol. III. 149.

## צפח

Occurs not as a V. and the ideal meaning is uncertain, but

I. As a N. fem. צפחת *A pitcher*, or *jar*, to hold water or oil. 1 Sam. xxvi. 11. 1 K. xvii. 12. & al.

II. As a N. fem. צפיחת *A pitcher-cake*, i. e. *a cake baked* by ſpreading it on the inſide of *a pitcher* heated for this purpoſe, as is † ſtill ſometimes practiſed by the Arabs.

## צפן

I. *To hide*, *conceal*. Exod. ii. 2, 3. Joſh. ii. 4. Comp. Job xvii. 4. In Niph. *To be hidden*, *concealed*. Jer. xvi. 17.

As a participial N. צפון.

1. *A ſecret place*, adytum, Ezek. vii. 22, where it plainly means the *Holy of Holies*.

2. It ſeems to be uſed for the *Condenſed circumference* of the heavens, (comp. under עבה VI.) Quod tegit omnia cœlum, as *Ovid* expreſſes it, Metam. Lib. I. lin. 5. or as *Cicero* De Nat. Deor. Lib. II. cap. 4. Omnia cingens et coercens cœli complexus, —extrema ora et terminatio mundi. Job xxvi. 7. נטה צפון על תהו *Spreading* the (circumferential) covering *over*, or *upon*, *the liquid air*, or *the looſe fluid matter* of the heavens (comp. Job vi. 18.) which is not ill expreſſed in *Macrobius* Saturnal. Lib. I. cap. 21. by Cœli, cujus ambitu continetur aer—*The cope* or *vault of heaven*, *within whoſe compaſs the air is contained.*

II. It is applied to *winking* or *half-cloſing* the eyes, in order to ſee more diſtinctly. occ. Pſ. x. 8. *His eyes* יצפנו are winked *againſt the afflicted*. The LXX. Tranſlation αποϐλεπουσιν εις, and Vulg. reſpicuunt in, *look at*, *behold*, give the general ſenſe, but not the beautiful image expreſſed in the Hebrew.

III. *To hide*, *lay up*, *reſerve*. Pſ. xxxi. 20. Prov. x. 14. xiii. 22. In Niph. *To be laid up*, *reſerved*. Job xv. 20. And *a number of* (i. e. *many*) *years* (of puniſhment namely) נצפנו *are laid up for the terrible*. So Job xxiv. 1. *Why are not ſtated times*, (i. e. of vengeance,) reſerved or laid up *by the all-bountiful*. Comp. Job xxi. 19. As a participial N. maſc. plur. צפוני or צפני *Hidden treaſures*. Job xx. 26. Pſ. xvii. 14.

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* Comp. *Greek* and *Eng*. Lexicon in Βλεπειν VII.

† See *Niebuhr* Deſcription de l'Arabie, p. 45, 6, and *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 367.

IV. As a participial N. צפֹן or צפן *The north* or *northern part*, probably ſo named, becauſe to our northern hemiſphere of the earth the ſun appears to move from eaſt to ſouth, and from ſouth to weſt, and *towards mid-day* is at all times of the year *ſoutherly*, whence the *north ſide* of a building, tree, or mountain is *uſually concealed* or *hidden* from his direct rays, and is, as we expreſs it, *in the ſhade*. Gen. xiii. 14. Exod. xxvi. 20. & al. freq.

Prov. xxv. 23, רוח צפון The north wind *diſſipates the rain*. So in *Homer*, "Notus (the *ſouth wind*) covers the mountain-tops with clouds, which it is the buſineſs of Boreas (the *north wind*) to *diſpel*.—Boreas is rapid and violent, but ſerene and drying; *diſpels clouds*, brings hoar froſt and ſnow, and is *clear*, *pure*, wholſome, and reviving."* Comp. under זהב I.

As a N. צפוני *Northern*. occ. Joel ii. 20.

V. בעל צפון *Baal-Zephon*, a place on the confines of Egypt, near the Red Sea, mentioned Exod. xiv. 2. Num. xxxiii. 7, and probably ſo called from the *Baal* there worſhipped, who ſeems to have had the epithet צפון added to his name, on account of an *artificial ſky*, of azure and precious ſtones I ſuppoſe, under which the idol was placed. Comp. Senſe I. 2. and under מלך VI. VII. and פער II.

VI. As a N. צפנת. See under פענח among the Pluriliterals in פ.

## צפע

Occurs not as a V. in Heb. but I ſuſpect the radical idea is, *To caſt* or *dart forth with force* or *violence*, *to eject*; for in Arabic it denotes to *eject* the fæces, and alſo to *ſmite* or *ſlap* with the hand, which laſt ſignification it has alſo in Ethiopic.

I. As Ns. צפע, צפעני, and צפעוני, A ſpecies of *ſerpent*, *the baſiliſk*. So *Aquila*, in Jer. viii. 17, Βασιλισκȣς, and Vulg. throughout Regulus. It might perhaps be ſo called from it's *violent darting* on it's prey, though *Bochart* rather thinks it denominated by an onomatopœia from it's *hiſſing*, which he ſhews to be very remarkable, and accordingly it is hence in Latin called Sibilus *the hiſſer*. occ. Prov. xxiii. 32. Iſa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. See *Bochart*, Vol. III. 399. & ſeq.

II. As a N. fem. plur. צפעות *Iſſue*. occ. Iſa. xxii. 24.

III. As a N. maſc. plur. צפועי *Excrements*, *dung*. occ. Ezek. iv. 15. So the LXX. *βολϐιτα*, from *βαλλω to caſt*.

Der. Lat. *Spuo* to ſpit. Eng. *To ſpew*. Q?

## צפר

I. *To move quickly*, *ruſh haſtily*, *ſhoot away*. occ. Jud. vii. 3; where the LXX. (according to the *Alexandrian* copy) *εξωρμησεν ruſhed forth*.

II. As a N. צפור or צפר, plur. צפרים *A bird* in general, whether great or ſmall, ſo called from their *ſwift motion* or *ſhooting away*. (Comp. עוף under עף I.) Gen. vii. 14. xv. 10. Lev. xiv. 4. Deut. iv. 17. xiv. 11. & al. freq.

III. As a N. צפיר *An he-goat*, from his *nimble* or *rapid motion*. occ. 2 Chron. xxix. 21. Dan. viii. 5, 8, 2; in which three latter paſſages *Alexander* the Great is very properly repreſented under this emblem from the *ſwiftneſs* of his *motions*, and the *rapidity* of his conqueſts †.

Chald. As a N. maſc. plur. in Reg. צפירי The ſame. occ. Ezra. vi. 17. viii. 35.

IV. As a N. maſc. plur. in Reg. צפרני *The nails* (*quibus* involatur *ſeu* irruitur) with which beaſts and birds *ruſh* on their prey or enemies, (Comp. טפר and Dan. iv. 30. vii. 19.) and which are alſo a kind of natural *offenſive* weapons to ‡ men. occ. Deut. xxi. 12.

V. As

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* *Wood*'s Eſſay on the Genius and Writings of *Homer*, p. 64, 67. Comp. *Virgil*, Georgic III. lin. 196, &c.

† See *Prideaux* Connect. Part I. Book 8. An. 330. Vol. I. p. 503. 8vo. and Bp. *Newton*'s Diſſertations on the Prophecies, Vol. II. p. 29, &c.

‡ Thus *Horace*, Lib. I. Sat 3. lin. 100—3.

——*Glandem atquo cubilia propter*
Unguibus & *pugnis, dein fuſtibus*——
*Pugnabant*——

Then

V. As a N. צפרן *The ſharp point* of a hard ſubſtance reſembling a *nail*. occ. Jer. xvii. 1. So *a nail* is uſed in Eng. for a a ſmall *ſharp ſpike* of ſome metal.

VI. As a N. fem. צפירה, and צפרה, rendered *the morning*, as if it denoted *The briſk morning light darted* on the earth. (Comp. under עף III.) occ. Ezek. vii. 7, 10. But Mr. *Bate*, in his Crit. Heb. has juſtly remarked, that in theſe texts הצפירה and הצפרה may be Verbs in Hiph. and tranſlated accordingly, *it is puſhing* or *hurrying along*; which interpretation it muſt be confeſſed is very agreeable to the conſtruction of the contexts.

VII. צפירת תפארה *A crown of glory*, ſo called either from it's *radiated* form, or from it's *ſparkling* or *darting forth* rays of light. So *Symmachus* Κιδαριν δοξασματος. occ. Iſa. xxviii. 5.

Der. *A ſparrow*. Alſo perhaps Lat. *ſpiro* to breathe, whence *aſpire*, *inſpire*, *perſpire*, *reſpire*, *ſpirit*, *ſpiritual*, &c. Greek Ζεφυρος, Lat. *Zephyrus*, and Eng. *Zephyr*.

### ציץ

*To break* or *burſt forth* as a flower, the light, the hair, &c. effloreſcere.

I. In Kal, *To flower*, *bloſſom*, *bloom*. occ. Num. xvii. 8; (where the LXX. εξηνθησεν *bloſſomed*, Vulg. eruperant *had burſt forth*) Ezek. vii. 10; (where the LXX. ηνθησεν, and Vulg. floruit, *flowered*) In Hiph. *To flower*, *flouriſh*. Pſ. lxxii. 16. xc. 6. & al. Cant. ii. 9. מציץ מן החרכים, Flowering, i. e. ſhewing himſelf, or burſting out, as it were, like a noble flower, *from the lattices*, of the chioſk, or arbour namely. Comp. under כתל. Thus Mr. *Harmer*, in his Outlines of a New Commentary, p. 143, 4. And in Mr. *Stewart*'s Journey to *Mequinez* we are preſented with almoſt the very circumſtance whence this image is taken; for an arbour in the gardens of the *Baſſa*, near *Tetuan*, is there mentioned as made of *cane-work*, and "this arbour, adds the author, was rendered very delightful by a great number of *carnations growing through the cane-work*." As a N. ציץ, plur. צצים, *A bloſſom, flower*. Num. xvii. 8. 1 K. vi. 18. & al. As a N. fem. ציצת *An effloreſcence* or *flowering*, *a flower*. occ. Iſa. xxviii. 4.

II. In Hiph. *To eradiate*, *emit ſplendour* or *radiance*. occ. Pſ. cxxxii. 14.

III. As a N. ציץ. It is rendered *a plate*, i. e. of metal, ſo LXX. πεταλον, and Vulg. laminam; but by the preceding application ſhould rather have been tranſlated *a flower*. It was faſtened to the High Prieſt's turband, upon his forehead, by a blue thread or twiſt, and as by it's *flower-like* ſhape and ſubſtance, which was pure gold, it was a very ſtriking emblem of *eradiation*, ſo it very properly exhibited him as a type of the *divine light*. occ. Exod. xxviii. 36. xxxix. 30. Lev. viii. 9.

IV. As a N. ציץ *Plumage*, *feathers*, or *wings*, as of a bird. occ. Jer. xlviii. 9. Comp. ſenſe VI.

V. As a N. fem. ציצת *A flower*, i. e. *a flower-like taſſel* or *fringe*, (comp. Iſa. xxviii. 4. above) which the Jews were commanded to wear on the extremities or borders of their garments. This ציצת is otherwiſe expreſſed by גדלים *conical flowers*, Deut. xxii. 12; and theſe *artificial flowers* put on their garments with a פתיל *complicated thread* or *twiſt* of *blue* or *ſky-colour*, an emblem of the *Holy Spirit*, taken from the *azure* appearance of the material ſpirit, were no doubt intended as a conſtant memento to them that they were the *children of light*, and as ſuch were bound to walk in the *complicated graces* of the *Spirit*; or as it is expreſſed, Num. xv. 40, that *ye may remember and do all my commandments, and be*

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Then they for acorns fought, or for a cave
With *nails*, then *clubs*, the arms that nature gave.
Creech.

So *Pytbias* in *Terence*'s Eunuch. Act. IV. Scen. 3. lin. 5, 6.

———*Qui ſi nunc detur mihi,*
*Ut ego* unguibus *facile illi in oculos* involem *veneſico!*

"Whom if I could but find, how gladly would I *fly* at his eyes with my *nails!*"

*be holy unto your Aleim.* Comp. under נדל II. and *Greek* and *Eng.* Lexicon in Κρασπεδον.

VI. As a N. fem ציצת joined with ראש, *The bloom*, *efflorescence*, or *eradiation*, i. e. *the hair*, of the head. occ. Ezek. viii. 3. Comp. under נזר.

### צק

*To preſs*, *preſs down*, *compreſs*, *ſtraiten*.

I. In Kal and Hiph. *To compreſs*, *ſtraiten*. Deut. xxviii. 53. & al. freq. As a N. fem. צוקה *Compreſſion*, *compreſſure*. Iſa. viii. 22. As a N. מצוק *Straitneſs*. Deut. xxviii. 53. & al. As a N. יצוק *Compreſſed*, *firm*, *hard*. Alſo, *A compreſſed concretion*. See Job xxix. 6. xli. 14, 15, or 23, 24.

II. מצקי ארץ *The inſtruments of compreſſing*, or *the compreſſors of*, the earth, i. e. The columns of the celeſtial fluid which *compreſs* or *keep* it's parts *together*. occ. 1 Sam. ii. 8. Comp. under עמד IV.

III. In Kal, *To lay* or *ſet down*, i. e. properly, *to let a thing be preſſed down*, or *ſettle* on the ground by the *preſſure* of the expanſion. occ. 2 Sam. xv. 24. Comp. יצק III.

IV. In Hiph. Tranſitively, or with ל following, *To preſs*, *diſtreſs*. Job xxxii. 18. Jud. xiv. 17. xvi. 16. As Ns. צוק, and fem. צוקה *Diſtreſs*. Dan. ix. 25. Prov. i. 27. מצוק, and fem. מצוקה Nearly the ſame. Pſ. cxix. 143. Zeph. i. 15.

Der. *To ſtick*, *a ſtick*. Q? Alſo, *Stock*, *ſtake*,

### צקל

Occurs not as a V. but hence as a N. צקלן *The huſk* of corn; or rather, *A ſcrip*, *a ſmall bag*; ſo the LXX. according to the *Complutenſian* reading, Πηρα, and Vulg. Pera. Once, 2 K. iv. 42.

If the word be taken in the former ſenſe we may thence deduce the Eng. *ſcale*, as of a fiſh, and Lat. *ſiliqua* a huſk, whence Eng. *ſiliquoſe*; if in the latter, the German *ſechel*, and Eng. *ſatchell*.

### צר

*o bind cloſe*, *encloſe*.

. In Kal, *To bind up*, *bind cloſe*, *encloſe*. Deut. xiv. 25. 2K. v. 23. xii. 10. (So LXX. εσφιγξαν) Iſa. viii. 16. (where *Aquila* αποδησον, *Symmachus* δησον.) Ezek. v. 3. Cant. viii. 9. So in this laſt paſſage *Symmachus* περισφιγξωμεν and Vulg. compingamus. As a N. צר *Narrow*, *ſtrait*, *encloſed* on each ſide. Num. xxii. 26 Iſa. xlix. 20.

II. As a N. מצור, and fem. מצורה *A munition* or *fortification encloſing* a place, *a ſtrong hold*, *a fortreſs*. See 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

III. The word is applied to the celeſtial fluid or matter of the heavens, and denotes it's being *bound cloſe together*, ſo *compreſſed*, or *condenſed*. So the Eng. *freeze*, *froſt*, may be derived from Heb. פצר *to compreſs*. See under פצר.) Iſa. v. 30. חשך צר Thick or condenſed *darkneſs*. The LXX. verſion is here remarkable, which renders the words by σκοτος σκληρον *hard darkneſs*. So in *Cicero* Tuſcul. Diſput. Lib. I. cap. 16. we have rigida, craſſa caligo *hard*, *thick darkneſs*. Comp. under חשך. As a N. fem. צרה *Condenſation*. Iſa. viii. 22. Comp. Zeph. i. 15. and ſee below צרר II.

IV. As a N. צור or צר *A rock* or *flint*, whoſe parts are *compacted* or *bound hard by the compreſſure* of the expanſion. Exod. iv. 25. xvii. 6. Num. xxiii. 9. Ezek. iii. 9. & al. freq. Job xxiv. 8. *They embrace* a rock *for want of ſhelter*. This exactly agrees with what Mr. *Niebuhr* ſays of the modern wandering *Arabs* near mount Sinai, *Voyage en Arabie*, Tom. I. p. 187. "Thoſe who cannot afford a tent, ſpread out a cloth upon four or ſix ſtakes; and others ſpread their cloth near a tree, or *endeavour to ſhelter themſelves from the heat and the rain in the cavities of the rocks.*"

V. As a N. צר, plur. צרים, *A ſharp ſtone* or *flint* ſerving for a knife. Exod. iv. 25. Joſh. v. 2.

VI. As a N. צור *The hardneſs* or *firm temper* of a ſword. Pſ. lxxxix. 44.

VII. As a N. צור *The neck*, from it's *firm compacted* texture. occ. Neh. iii. 5.

VIII. As a N. (with א inſerted before the laſt radical, as in שמאל, שנאן) צואר, plur. in Reg. צוארי, *The neck*, or *bones of the neck*, from their firmneſs. Comp. under צאר.

IX. As a N. maſc. plur. in Reg. צורני rendered alſo the *neck*, but it ſeems properly to denote *the vertebræ*, or *vertebral bones* of the neck, ſo called from their *firm conſiſtence*, and the ſtrong ligaments with which they are *bound together*. occ. Cant. iv. 9. *

X. Spoken of a city or men. In Kal, *To encloſe*, *environ*, *beſet*, *beleaguer*, *beſiege*, *blockade*. In this ſenſe it is generally followed with על or אל, though not always. See Deut. xx. 12, 19. 2 Sam. xi. 1. 1 Chron. xx. 1. 1 Sam. xxiii. 8. Pſ. cxxxix 5. In Niph. *To be beſieged*. Iſa. i. 8. Ezek. vi. 12. As a N. מצור *A ſiege*, *blockade*. Deut. xx. 19. xxviii. 53. & al. freq.

XI. In Kal, *To ſtraiten*, *oppreſs*, *diſtreſs*. Exod. xxiii. 22. Deut. ii. 9, 19. In Hiph. The ſame. Jer. x. 18. Zeph. i. 17. Comp. Jer. xlviii. 41. xlix. 22. As a N צר, and fem. צרה, *Diſtreſs*, *ſtrait*. Deut. iv. 30. Jud. xi. 7. 1 Sam. xiii. 6. Gen. xxxv. 3. xlii. 21. As a N. צר, plur. צרים *A perſon who diſtreſſeth*, or *afflicteth*, *an afflicter*, *oppreſſor*. Gen. xiv. 20. Num. x. 19. Joſh. v. 13. & al freq.

XII. As a N. maſc. plur. צירים or צרים *Girds* or *girding pains*, as of a woman in travail. occ. 1 Sam. iv. 19. Iſa. xiii. 8. xxi. 3. Dan. x. 6.

XIII. As a N. ציר *A hinge* which *confines* a door, or *binds* it *cloſe* to itſelf, "*quia januam* angit & premit *ad ſe*," ſays *Martinius* Lexic. Etymol. in *Cardo*. So *Aquila* renders it ϛροφεα, LXX. ϛροφιγγος, and Vulg. cardine, *a hinge*. occ. Prov. xxvi. 14. Hence,

XIV. As a N. ציר *An ambaſſadour*, *agent*, *meſſenger*, one upon whom the buſineſs *turns* as upon an *hinge*, q. d. Cardinalis. Prov. xiii. 17. Iſa. xviii. 2. & al. It is once uſed as a V. in Hith. הצטיר (for התציר) *To make*, or *feign oneſelf an agent* or *ambaſſadour*. occ. Joſh. ix. 4. It may illuſtrate this application of the Heb. ציר to obſerve, that in like manner the Latin Cardinales *Cardinals*, from cardo *a hinge*, was a title of the *prime miniſters* of the Emperour *Theodoſius*: and every one knows it is now retained in the church of *Rome* as an appellation of *the Pope's counſellors*.

XV. As a N. maſc. plur. צירים *Compreſſors*, *givers of ſtrength* or *firmneſs*. A name for certain idols repreſentative of the *heavens* under this attribute. Comp. above III. occ. Iſa. xlv. 16. But perhaps as Mr. *Bate* has obſerved, the prophet alluded to the other ſenſe of the word, namely, *torments*; ſince idols prove ſuch to their deluded worſhippers. The Canaanites however had a temple to the *compreſſor*, called בית צור, which gave name to a place mentioned Joſh. xv. 58. 2 Chron. xi. 7. Neh. iii. 16. The great *ſtone* which by ſome of the † ancient heathen was eſteemed a ſacred emblem (as ‡ a *rock* ſtill is by ſome modern ones) appears to have been repreſentative of this power of nature, or of the heavens. To this ſpecies of idolatry ſeveral claims and miracles recorded in the ſcriptures ſeem to be oppoſed ‖.

XVI As a N. צרי *Balm*. See under צרה.

צרר I. In Kal and Hiph. *To bind up cloſely*, *to confine cloſely*. Exod. xii. 34. Joſh. ix. 4. Hoſ. xiii. 12. As a N. צרור, plur. ררות *A bundle*, *a collection of things bound cloſe together*. Gen. xlii. 35. (Comp. Deut. xiv. 25.) Cant. i. 13. Job xiv. 17.

II. Spoken of the heavens or celeſtial fluid. *To bind cloſe*, *compreſs cloſely*. Hoſ. iv. 19. Comp. Job xxvi. 8. Prov. xxx. 4. and above צר III. XV.

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* See *New and Complete Dictionary of Arts* in VERTEBRÆ.

† Particularly the *Arabs*. See *Selden* De Diis Syri Syntag II. cap. 4. p. 217. *Guthrie*'s General Hi Vol. VI. p. 10. and *Sale*'s Prelim. Diſc. to *Koran*, p.

‡ See *Modern Univerſal Hiſtory*, Vol. XVII. p. 134.

‖ See *Hutchinſon*'s Trin. of Gent. p. 415. & Moſes Princ. Pt. II. p. 134, &c p. 328, &c.

III. As a N. צרור *A piece of ſolid matter bound hard*, or *cloſely cohering by the compreſſure of the expanſion*, *a ſtone*, *a grain.* occ. 2 Sam. xvii. 13. Prov. xxvi. 8. (ſee under רגם III.) Amos ix. 9. Comp. above צר IV.

IV. *To beſiege*, *beleaguer*, or *blockade cloſely.* 2 Sam. xx. 3.

V. *To diſtreſs* or *afflict exceedingly.* Num. xxv. 17. xxxiii. 55. Pſ. cxxix. 1, 2. As a Participle or participial N. צרר *One who greatly diſtreſſeth*, or *afflicteth*, *a ſevere perſecutor.* Exod. xxiii. 22. Num. x. 9. Eſth. iii. 10. & al. freq.

Der. French *ſerrer* to bind hard, whence Eng. *to ſerr*, *ſerry.* Alſo Eng. *ſure*, *ſurety*, *aſſure*, *aſſurance*, &c. and perhaps *ſore*, *ſorry*, *ſorrow.* (Comp. under זר.) Lat. and Eng. *miſer* (מצר) whence *miſery*, *miſerable*, *commiſerate*, &c.

## צרב

In Kal, *To burn*, *ſcorch.* It occurs as a Participle Benoni fem. Prov. xvi. 27; where *Theodotion*, *καιον burning*, and Vulg. ardeſcit *burneth.*

In Niph. *To be burnt*, *ſcorched.* occ. Ezek. xx. 47. So the LXX. *κατακαυθησεται.* As a N. fem. in Reg. צרבת *A burning*, *an inflammation.* occ. Lev. xiii. 23, 28.

Comp. Roots זרב, סרב, צרף, and שרב, which are evidently related to this in ſenſe as well as in ſound.

## צרה

Occurs not as a V. in Heb. but the cognate Root צרא or צרי (with a *Sad)* in Arabic ſignifies *To flow*, *as a vein* or *wound*, *with blood* (ſee *Caſtell)* and (according to Mr. Profeſſor *Robertſon*, in his *Clavis Pentateuchi* on Gen. xxxvii. 25,) as *a tree with it's juice* or *gum* (*lachrymis*). As a N. צרי *A gum* or *reſin iſſuing from a tree*, whether ſpontaneouſly or by inciſion. So the LXX. conſtantly render it by Ῥητινη, and Vulg. by Reſina. occ. Gen. xxxvii. 25. xliii. 10. Jer. viii. 22. xlvi. 11. li. 8. Ezek. xxvii. 17.

This צרי has been ſuppoſed the ſame as the famous *Opobalſamum* or *Balſam of Mecca*, vulgarly called, perhaps from Jer. viii. 22. xlvi. 11, *the Balm of Gilead.* But the tree, or rather ſhrub, producing this precious balſam, is a native of *Arabia Felix*, not of *Judea.* In different parts of the former country there are many of them growing at this day *; but there are none of them now found in Judea; nor is there any reaſon to think that this ſhrub was even known there in the days of Jacob. But it is more probable that as *Joſephus* relates, Ant. Lib. VIII. cap. 6. § 6, Judea was indebted for it to the queen of *Sheba*, who preſented it to king Solomon; and that it was thence propagated in the gardens near † *Jericho*, on the weſt of the Jordan; for it does not appear that it grew any where elſe in Judea, and therefore not in the land of Gilead, which lay on the eaſt of that river. On the whole, צרי ſeems a general name for *gums* and *reſins iſſuing from ſhrubs* or *trees.* And for further ſatisfaction on this ſubject I refer the reader to *Scheuchzer's* Phyſica Sacra on Gen. xxxvii. 25, and on Jer. viii. 22. and to Dr. *Prideaux* Connect. Part II. Book VI. ann. 63. vol. III. p. 435. 8vo. edit.

## צרח

I. *To cry aloud*, *roar out.* occ. Iſa. xlii. 13. Zeph. i. 14.

Hence Eng. *ſhriek.* Q?

II. As a N. צריח rendered *Hold*, but ſeems rather to mean *a hollow place* or *vault* belonging to a larger building, and ſo called from it's *reſounding.* occ. Jud. ix. 46, 49: So plur. צרחים *Hollow places*, *caverns.* Thus Vulg. Antris. occ. 1 Sam. xiii. 6.

## צרך

Occurs not as a V. but as a N. צרך *Neceſſity*, *want*, *occaſion.* So the LXX. *χρειαν*, and Vulg. neceſſaria. Once, 2 Chron. ii. 16.

This Root has the ſame ſenſe in Chaldee, Syriac, and Arabic.

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* See *Niebuhr's* Deſcription de l'Arabie, p. 127, and Voyage de l'Arabie, Tom. I. p. 280.

† See *Joſeph.* Ant. Lib. XIV. cap. 4. § 1. and De Bel. Lib. I. cap. 6. § 6. and Lib. IV. cap. 8. § 3. edit. *Hudſon.*

## צרע

Occurs not as a V. in the Heb. Bible, but the ideal meaning ſeems to be *To ſmite* or *ſtrike* as with ſome *venemous* or *infectious* matter. The Arabic has words apparently from this Root, for *ſmiting* or *beating down*, *laying proſtrate*, or the like. See *Caſtell.*

I. As a Participle paoul, צרוע *A perſon ſmitten* or *infected with the leproſy*, *a leprous perſon*, *a leper*. Lev. xiii. 44. & al. So in the form of a Participle Huph. מצרע The ſame. 2 Sam. iii. 29. 2 K. v. 1, 27. As a N. fem. צרעת *The ſtroke* or *plague* itſelf, *the leproſy*. Lev. xiii. 2, 3. & al. freq.

Hence Greek ψωρα *the ſcab*, and Eng. *a ſore*.

" The *eaſtern leproſy* was a moſt filthy and loathſome diſtemper, (Num. xii. 10, 12.) highly contagious, ſo as to ſieze and infect even garments, (Lev. xiii. 47, &c.) and houſes, (Lev. xiv. 34, &c.) and by human means incurable, at leaſt ſo deemed by the Jews. (See 2 K. v. 7.) The various ſymptoms of this dreadful diſeaſe, which was a ſtriking emblem of *Sin*, both original and actual, may be ſeen in Lev. xiii. and xiv, where we may alſo read the legal ordinances concerning it, which as on the one hand they ſet forth the *odiouſneſs* of *ſin* in the ſight of God, ſo on the other they repreſent the *cleanſing* of our *pollutions* by the *ſacrifice* and *reſurrection* of *Chriſt*, by the *ſprinkling* and *application* of his *blood*, and by the *ſanctifying* and *healing Influences* of the *Holy Spirit* on all our *Powers* and *Faculties*. See Lev. xiv. 1—32.

" The Greek name Λεπρα, whence Eng. *leper*, *leprous*, *leproſy*, &c. ſeems to have been given to this diſtemper on account of thoſe *thin white ſcales* (λεπιδες) which uſually appeared on the bodies of the *leprous*, and with which they were ſometimes ſo overſpread as to look *like ſnow*. See Exod. iv. 6. Num. xii. 10. 2 K. v. 27.; in which texts, though there is in the Hebrew no word for *white*, yet I am perſuaded it was deſigned to compare the *leproſy* with *ſnow*, as well on account of the *whiteneſs* as the *flakineſs* of it's ſcales. *Herodotus*, Lib. I. cap. 138, mentions the λεπραν as a diſeaſe among the *Perſians* in his time, and calls it alſo λευκην or *the white ſcurf* or *ſcab*. The paſſage deſerves to be tranſcribed. Ὃς αν δε των αςων ΛΕΠΡΗΝ η ΛΕΥΚΗΝ εχοι, ες πολιν ουτος ου κατερχεται, ουδε συμμισγεται τοισι αλλοισι Περσησι· φασι γαρ μιν ες τον Ἡλιον αμαρτανοντα τι ταυτ' εχειν. Whoever of the citizens has the *leproſy* or *white ſcurf* does not enter into the city, nor keep company with the other Perſians. And they ſay that he is afflicted with this diſeaſe for ſome offence committed againſt the ſun." * *Hippocrates* † calls the λευκη or *white leproſy* Φοινικιη νουσος *the Phenician diſeaſe*, and *Celſus* ‡ mentions two kinds of *leproſy* by the names of αλφος and λευκη, both which appellations import *whiteneſs*, agreeably to the deſcription he gives of them. " And I am well aſſured by a gentleman who reſided ſome years in *Turkey* in *Aſia*, that he had in thoſe parts ſeen ſeveral *leprous* perſons, whoſe faces looked *quite white*, or to uſe his own compariſon, *like the hoar froſt*." I add the learned Dr. *Mead*'s Remarks on this ſubject in his Medica Sacra, Ch. II. " Theſe ſeeds of [leprous] contagion are ſoon mixed with an acrid and ſalt humour derived from the blood, which as it naturally ought, partly to have turned into nutriment, and partly to have perſpired through the ſkin, it now lodges, and *corrodes the little ſcales of the cuticle*, and theſe becoming dry and white, ſometimes even *as white as ſnow*, are ſeparated from the ſkin, and fall off like bran. Now although this diſeaſe is very uncommon in our colder climate, yet I have ſeen one remarkable caſe of it in a countryman, whoſe whole body was ſo miſerably ſeized with it, that *his ſkin was ſhining as if co-*

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* *Greek* and *Eng* Lexicon in Λεπρα.

† Prorrhetic. Lib. II. ſub fin. Comp. *Galen* Explicat. Ling *Hippocrat*.

‡ De Medicin. Lib. V. cap. 28. § 19.

*vered with ſnow*; and as the furfuraceous ſcales were daily rubbed off, the fleſh appeared quick or raw underneath." Thus the Doctor, to whom I refer the curious reader for further information, as alſo to Mr. *Michaelis*'s Recueil de Queſtions, Qu. XI. XII. XXVIII. and to Mr. *Niebuhr*'s Deſcription de l'Arabie, p. 119, &c.

II. As a N. fem. צרעה *The waſp*, or rather *the larger waſp* or *hornet*, whoſe *ſting* in the hot eaſtern countries is very *venemous*, and even deadly, as may be collected from Deut. vii. 20. It occurs alſo Exod. xxiii. 28. Joſh. xxiv. 12. Comp. Wiſd. xii. 8, and ſee the learned and entertaining *Bocart*, Vol. III. 534. The LXX. render it throughout by *σφηκια the waſp*, which name however may include the *hornet*, and Vulg. by crabrones *hornets*.

### צרף

I. *To melt* or *refine*, as metals *by fire*. Iſa. i. 25. Jer. vi. 29. & al. As Participles or participial Ns. צרף, צורף, and מצרף *A refiner* of metals. Jud. xvii. 4. Iſa. xl. 19. Mal. iii. 2, 3. & al. As a N. מצרף *A refiner's veſſel, a refiner's pot, a coppel* or *cupel*. Prov. xvii. 3. xxvii. 21.

II. *To refine, purify, prove, try*. See inter al. Pſ. xii. 7. xviii. 31. xxvi. 2. lxvi. 10. Dan. xi. 35. Zech. xiii. 9. Comp. צרב and שרף, which ſeem nearly related to this Root.

## PLURILITERALS in צ.

### צלמות

As a N. compounded of צל *ſhadow*, and מות *death*, *Shadow of death*, that is, *Darkneſs, as of the ſtate of death*. So the LXX. frequently, and *Aquila* and *Symmachus*, ſeveral times, render it *Σκια ϑανατȣ*, thus alſo the Vulg. Umbra mortis. To confirm this interpretation we may obſerve that the word is generally either joined with other words expreſſive of darkneſs, as Job iii. 5. x. 21. xxviii. 3. xxxiv. 22. Pſ. cvii. 14. Iſa. ix. 2; or oppoſed to ſuch as denote light, as Job x. 22. xii. 22. xxiv. 17. Amos v. 8.

### צנתר

From צן *to be ſharp-pointed*, and תר *round*. As a N. fem. plur. צנתרות *Pipes* or *tubes*, perhaps ſo called from their *form gradually diminiſhing*, or *growing more and more pointed*. Once, Zech. iv. 12; where *Symmachus Επιχυτηρων Pipes for pouring in*, Infundibula, q. d. *Infuſories*.

### צפרדע

As a collective N. צפרדע, and plur. צפרדעים, *Frogs*. So *Symmachus* in Pſ. lxxviii. 45, *Βατραχον*, and the LXX. throughout *βατραχος*, and Vulg. Rana. Exod. viii. 2, 3, 6, 9, 11. & al freq. Comp. Rev. xvi. 13, and conſider the reſemblance between the plagues mentioned in that chapter and thoſe of Egypt.

I take the Heb. word to be compounded of צפר denoting * *the briſk action* or *motion of the light*, and ידע *to feel*, becauſe theſe animals are in an eminent manner *affected* thereby; ſo †*Johnſton* obſerves, "Æſtivis *duntaxat menſibus coaxare ſolent, & adventante Hyeme occultantur*. They uſually croak only in the *ſummer* months, and hide themſelves when winter approaches." The above derivation is not a little confirmed by two of the Chaldee names of this animal, אורדע and אורדען, plainly compounded in like manner of אור *the light*, and ידע *to feel*.

## ק

### קא

I. In Kal and Hiph. *To vomit, vomit* or *ſpue out*. See Lev. xviii. 25, 28. Prov. xxiii.

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* By giving צפר this it's true ſenſe, inſtead of confining it to that of the *Morning*, as the *Rabbins* do, *Bochart*'s objection to this derivation, (Vol. III. 652.) that " Frogs croak in the *Evening*, not in the *Morning*, is obviated; and *Mercer*'s queſtion, " What ſenſe has the *knowledge of the morning* in a frog?" appears foreign to the purpoſe.

† Hiſt. Natural. de Quadruped. p. 131.

8. xxv. 16. Jon. ii. 11. It is once, Jer. xxv. 27, written with a י inſtead of the א, קיו for קאו. As a N. קיא *Vomit, matter vomited.* occ. Iſa. xix 14. xxviii. 8, Jer. xlviii. 26. קא The ſame. occ. Prov. xxvi. 11. מקוא ſee under קוה II.

II. As a N. fem. with a formative ת final, קאת A ſpecies of *unclean bird.* occ. Lev. xi. 18. Deut. xiv. 17. Pſ. cii. 7. Iſa. xxxiv. 11. Zeph. ii. 14. It is rendered by the LXX. Πελεκαν *the pelican.* Lev. xi. 18. xiv. 17. Pſ. cii. 7; ſo by the Vulg. Pelican, Pſ. cii. 7, but by onocrotalus *the onocrotalus,* Lev. xi. 18. Iſa. xxxiv. 11. Zeph. ii. 14. Theſe apparently varying verſions of the Vulg. however are eaſily reconciled by obſerving that the ‖ *pelican* of the ancients and the *onocrotalus* are only different names for the ſame ſpecies of bird. (Comp. under כסה V.) The principal food of the *pelican* or *onocrotalus* is ſhell-fiſh, which it is ſaid to ſwallow, ſhells and all, and afterwards, when by the heat of it's ſtomach the ſhells begin to open, to *vomit* them *up* again, and pick out the fiſh. This fact, ſays *Bochart,* Vol. III. 294, is ſo unanimouſly aſſerted by the ancient writers that it cannot be doubted, and then cites a number of teſtimonies to prove it. Notwithſtanding all which I think it may be juſtly queſtioned whether this bird does really take it's prey into it's ſtomach in the firſt inſtance, and rather apprehend that it goes no farther than the bag or pouch under it's lower chap, which, ſays Dr. *Shaw,* Travels, p. 428, "ſerves not only as *a repoſitory for it's food,* but as a net to catch it. And it may be further obſerved, that in feeding it's young ones (whether this bag is loaded with water or more ſolid food) the *onocrotalus ſqueezes* the contents of it into their mouths, by ſtrongly compreſſing it upon it's breaſt with it's bill: an action, ſubjoins the Doctor, which might well give occaſion to the received tradition and report, that the *pelican,* in feeding her young, pierced her own breaſt, and nouriſhed them with her blood;" and which very peculiar action, we may add, may well juſtify the propriety of this bird's Heb. name קאת, ſuppoſing it a derivative from קא or קאה *to vomit.* As for Dr. *Shaw*'s objection, that קאת cannot mean the *pelican,* becauſe it is deſcribed, Pſ. cii. 7, as being a *bird of the wilderneſs,* and the *pelican* muſt neceſſarily ſtarve there as being a *water-fowl;* this goes upon a ſuppoſition that no water was to be met with in the deſerts. But *Bochart,* Vol. III. 297, remarks, that this is a miſtake, ſince *Ptolemy* places three *lakes* in the inner parts of *Marmarica,* which are *extremely deſert,* and that the Iſraelites met with the waters of *Marah,* and the fountains of *Elim* in the *deſerts* of *Arabia,* Exod. xv. 23, 27. To which we may add a very pertinent paſſage of *Iſidore,* Lib. XII. 7. cited by the learned Mr. *Merrick* (on Pſ. cii. 7.) from *Martinius*'s Lexic. Etymol. "where the *pelican* is ſaid to live in ſolitudine Nili fluminis *in the ſolitude of the river Nile;* which circumſtance well agrees with Dr. *Shaw*'s ſuppoſition (ſee his Travels, p. 288, 290, 2d. edit.) that the prophet Amos might with ſufficient propriety call *the Nile the river of the wilderneſs.*" And it may be further remarked that it appears from *Damir,* quoted by *Bochart,* Vol. III. 277. that the *onocrotalus* does not always remain in the water, but ſometimes *retires far from it.* And indeed it's * monſtrous *pouch* ſeems to be given it for this very reaſon, that it might not want food for itſelf and it's young ones when at a diſtance from the water.

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‖ See Note in next column.

* "This bird *(the pelican)* ſays Mr. *Edwards,* Natural Hiſt. of Birds, Pt. II. p 92, ſeemed to me to be more than double the bigneſs of the largeſt ſwan—I thought it ſomething incredible in *Willoughby*'s Deſcription, that *a man ſhould put his head into the pouch under the bill, till I ſaw it performed in this bird by it's keeper, and am ſure a ſecond man's head might have been put in with it at the ſame time.*—The academy of *Paris* think the bird (of this kind) they have deſcribed is the *pelican* of *Ariſtotle,* and the *onocrotalus* of *Pliny.*—The *pelican* ſeems to inhabit the greateſt part of the old world, it being found in many climates, both far north and ſouth, as well as in the intermediate latitudes, it being pretty common in *Ruſſia,* abounding in *Egypt,* and ſometimes found at the *Cape of Good Hope.*"

### קאם

Chald. from the Heb. קם or קום, (as טאב from טוב, דאר from דר, &c.) *To ariſe.* occ. Hoſ. x. 14; where the prophet threatening Iſrael with deſtruction from the *Aſſyrians*, ſeems to uſe the V. in a *Chaldee* or *Aſſyrian* form, which occurs likewiſe Dan. ii. 31. & al.

### קבה

With a radical, but mutable or omiſſible, ה. This Root is nearly related to נקב, as דחה to נדח.

I. *To curſe*, *execrate*. Num. xxiii. 8. *How* אקב *ſhall I curſe*, לא קבה אל (*whom*) *God* hath *not* curſed? Here the ה is plainly radical. (Comp. Num. xxii. 11, 17.) And yet the infinitive is קב, not קבות or קבת, which are the more uſual forms in Verbs with ה final. See Num. xxiii. 11. 25. xxiv. 10.

II. As Ns. קב, קבה, and יקב, ſee under נקב.

### קבל

I. *To receive*, *accept*, *take*. 1 Chron. xii. 18. xxi. 11. Job ii. 10. Prov. xix. 20. & al. So in Chaldee. occ. Dan. ii. 6. v. 31. or vi. 1. vii. 18. As a Participle Hiph. fem. plur. מקבילת *Receiving*, *taking hold*. occ. Exod. xxvi. 5. xxxvi. 12. So a Samaritan verſion, as tranſlated in the Hexapla, *διαδεχομεναι*. LXX. *αντιπιπτουσαι coinciding*.

II. As a Particle קבל, ב being underſtood.

1. *Before*, *in the preſence of*, q. d. *within reach of*, or rather, *with the acceptance*, *approbation*, *conſent of*. occ. 2 K. xv. 10. Ezek. xxvi. 9; in which latter paſſage it ſeems to be uſed in the Chaldee ſenſe of, *Before*, *in the preſence of*. So

2. Chald. with ל prefixed, לקבל *Before*, *in the preſence of*, coram. Dan. ii. 31. iii. 3. v. 1, 5.

3. לקבל *According to*. Dan. v. 10. Ezra vi. 13.

4. לקבל *Becauſe of*, *by reaſon* or *means of*. Ezra iv. 16.

III. Chald. כל קבל *With all reſpect to*, (ſo *Montanus* Omni reſpectu) *entirely on account*, *foraſmuch*, *becauſe*, or *accordingly*. So כל קבל די *Becauſe that*, *foraſmuch as*, *accordingly*. Dan. ii. 8, 10, 40, & al. Alſo, *According as*. Dan. v. 22. כל קבל דנה *On account of this*, *for this cauſe*. Dan. ii. 12, 24. & al.

### קבע

*To preſs down*, *depreſs*, *oppreſs*. It occurs not as a V. ſimply in this ſenſe; but hence

I. As a N. קובע A kind of *defenſive armour*, *an helmet*, which by it's weight (for it was made of metal) *preſſes hard* upon the head. occ. 1 Sam. xvii. 38. Ezek. xxiii. 24.

II. As a N. fem. in Reg. קבעת *The lees* of wine, which are *preſſed down* or *ſubſide* to the bottom of the veſſel. occ. Iſa. li. 17, 21.

III. In a moral ſenſe, *To oppreſs*, *afflict*, *defraud*. occ. Prov. xxii. 23. Mal. iii. 8, 9. So *Aquila* and *Symmachus* render it in Mal. iii. 8, by *αποστερεω to deprive*, *defraud*.

Hence perhaps Lat. *cubo*, *cumbo* to lie down, whence *incumbo*, &c. and Eng. *incumbent*, *incubation*, *incubus*.

### קבץ

I. In Kal, *To collect*, *gather together* things before diſperſed. Gen. xli. 35. Deut. xxx. 8. & al. freq. In Niph. *To be collected*. Joſh. x. 6. & al. In Hith. *To gather themſelves together*. Jud. ix. 47. & al. As a N. maſc. plur. in Reg. קבוצי *Collections of people*, *companies*. occ. Iſa. lvii. 13. As a N. fem. in Reg. קבצת *A gathering together*. occ. Ezek. xxii. 20.

II. *To gather in*, *withdraw*. Nah. ii. 11. Joel ii. 6. See פארור under פאר.

### קבר

In Kal and Hiph. *To bury*, *inter*. Gen. xxiii. 8, 11. Num. xxxiii. 4. & al. freq. In Niph. *To be buried*. Gen. xv. 15. & al. As Ns. קבר, fem. קברה, *A grave*, *a ſepulchre*. Gen. xxiii. 4, 6. xxxv. 20. & al. On Iſa. lxv. 4, comp. under נצר IV. As a N. fem.

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*Hope.*" The reader may alſo ſee a print of this extraordinary bird in *Scheuchzer's* Phyſica Sacra, Tab. CCXLVI.

fem. קבורה *Sepulture, burial.* 2 Chron. xxvi. 23. Iſa. xiv. 20. Concerning that *primitive* cuſtom of *interring* the dead, as practiſed by many nations, ſee *Cicero* De Leg. Lib. II. cap. 22. *Potter*'s Antiquities of Greece, Book IV. ch. 6. and *Davies*'s Note 2. on *Minucius Felix*, cap. XXXIV. p. 170. edit. 1712. and the learned Mr. *Peters*'s Diſſertation on the Book of Job, p. 403, who with great probability ſuppoſes, that it was practiſed originally to expreſs their hope of a *reſurrection.*

Der. Greek κρυπτω, 2d. fut. κρυβω, to hide; whence *cryptical, crytography, apocrypha,* &c. German *grab,* and Eng. *grave.* Alſo Gothic *grubben* to dig, whence Eng. *to grub,* dig up.

### קד

In Arabic ſignifies *To cut, divide,* or *tear lengthways,* " per longum ſecuit, fidit, laceravit." *Caſtell.* Hence

I. As a N. קדה *Caſſia.* Thus the Targ. (in Exod.) קציעתא and the Vulg. (in Exod.) and many other verſions, *Caſia.* In Exod. xxx. 24, it is mentioned as one of the ingredients in the holy anointing oil, and probably denotes the *caſſia lignea* of the ſhops, which is an aromatic *bark* nearly reſembling *cinnamon,* and ſeems to be called קדה in Hebrew, as *being ſtripped* from the tree or ſhrub, q. d. *the bark,* by way of eminence, (as we ſtyle the *quinquina*). Comp. קציעות under קצע. occ. Exod. xxx. 24. Ezek. xxvii. 19; in which latter text I think with the learned *Bochart,* (whom ſee, Vol. I. 116, 117.) that יון מאוזל *Javan* or *Ion of Uzal* means a people of *Uzal* in *Yemen* or *Arabia Felix,* who are diſtinguiſhed by the epithet מאוזל from the *Greeks,* who are, as uſual, called ſimply יון, ver. 13. Comp. *Niebuhr* Deſcription de l'Arabie, p. 252.

II. As a N. in the reduplicate form, קדקד *The top of the head* or *ſkull,* ſo named perhaps from it's being ſo remarkably *divided* by the *ſagittal* and *coronal ſutures,* which in new born infants are open, or not united. Gen. xlix. 26. Deut. xxviii. 35. & al. freq.

And hence although קד occurs not in this ſenſe in the ſimple form I would deduce

III. As a V. in Kal, קד *To bow,* or *bow down the head.* Gen. xxiv. 26. 1 Sam. xxiv. 9. & al. freq.

### קדח

In Kal, Tranſitively. *To kindle,* as a fire. occ. Iſa. l. 11. Jer. xvii. 4. Intranſitively, *To kindle, be kindled, burn, ſparkle, ſhine,* as a fire. occ. Deut. xxxii. 22. Iſa. lxiv. i. Jer. xv. 14.

II. As a N. fem. קדחת *A burning, inflammatory fever.* occ. Lev. xxvi. 16. Deut. xxviii. 22.

III. As a N. אקדח *A ſparkling, gliſtering,* as of precious ſtones. occ. Iſa. liv. 12, אבני אקדח *Stones of* ſparkling, glittering *ſtones,* as at the end of the verſe אבני חפץ pleaſant *ſtones.* Thus Mr. *Bate.*

### קדם

Denotes *precedency, priority,* or *antiquity.*

I. *To be, come,* or *go before, to anticipate, prevent.* See Deut. xxiii. 4. Job iii. 12. xxx. 27. Pſ. lxviii. 26. cxix. 148. Jon. iv. 2. In Hiph. The ſame. occ. Job xli. 2, or 11. (Comp. Rom. xi. 35.) Amos ix. 10. As a N. קדם *Antiquity, priority.* Deut. xxxiii. 15, 27. 2 K. xix. 25. Alſo, adverbially, *Anciently, formerly.* Pſ. lxxiv. 2. Jer. xxx. 20. Lam. v. 21. As a N. קדמני *Ancient, predeceſſor.* 1 Sam. xxiv. 14. Job xviii. 20.

Hence Lat. and Eng. *quondam.*

II. As a N. קדם *The eaſt.* freq. occ. Gen. ii. 8. *And Jehovah Aleim planted a garden in Eden* מקדם eaſtward, i. e. plainly on the *eaſtern* ſide of the *country* called Eden. Gen. iii. 24. *And he placed in a tabernacle* מקדם לגן עדן on the eaſt *of the garden of Eden, the Cherubim,* &c. But why ſo rather than on the weſt? In order, I apprehend, that believers in approaching the ſacred tabernacle might have their backs turned to the eaſt or riſing of the ſun, whom the old ſerpent had ſet up againſt the creator, and of whoſe ſacramental tree he had tempted our firſt parents to eat. And thus the Moſaic tabernacle and Solomon's temple ſtood afterwards, i. e. with their fronts or entrances facing the eaſt. (See Exod. xxvii. 13—15. Ezek. xlvii. 1.) But the idolatrous Jews are deſcribed in Ezek. viii. 16, to be *with their backs towards the temple of the Lord, and their faces* קדמה towards the Eaſt, and as *worſhipping* or *proſtrating themſelves to the ſun* or *ſolar light* קדמה towards the eaſt. And ſo at the ſolemn federal ſacrifice between *Latinus* and *Æneas*, in *Virgil*, Æn. XII. lin. 172,

> Illi ad ſurgentem converſi lumina ſolem.
>
> *Towards the riſing ſun they turn their eyes.*

And *Æneas* begins his prayer to the gods, lin. 176,

> *Eſto nunc*, Sol, *teſtis*———
>
> Witneſs, thou *Sun* ——

So the *Perſees*, *Gaures*, or fire-worſhippers, (as they are called) in *Perſia*, to this day proſtrate themſelves to the *riſing ſun* *.

As a N. קדים *The eaſt*. Ezek. xl. 10. xliii. 17. &al freq. Alſo, *The eaſt wind*. Gen. xli. 6, 23. & al. freq. Comp. Exod. x. 13. The *eaſt wind* is particularly tempeſtuous and dangerous in the Mediterranean ſea, and to this the Pſalmiſt ſeems to allude, Pſ. xlviii. 8. Such a ſtorm is well known to the modern mariner by the name of a *Levanter*. Comp. *Greek* and *Eng*. Lexicon in Ευροκλυδων. As Ns. קדמני and קדמוני (formed as צפוני under צפן IV.) *Eaſt*, *eaſtern*. Ezek. x. 19. xi. 1. & al.

As a N. fem. in Reg. קדמת *Towards the eaſt*, *eaſtward*, אל, ל, or the like, being underſtood. Gen. ii. 14. & al.

The reaſon why the *eaſt* is denominated from this root is evident, namely, becauſe in the earth's progreſſive rotation the *eaſtern* part always *precedes*, or *is before* the weſtern, which latter is therefore denominated אחרן *the hinder* or *hindermoſt*. Comp. under אחר V. The celebrated *Cadmus*, who, according to *Herodotus*, Lib. V. cap. 57, 58. came from *Phenicia* into *Greece*, and whoſe companions introduced the uſe of the *Phenician* letters into that country ſeems to have had his appellation from this Root, q. d. *The eaſtern*.

III. Chald. As a N. fem. in Reg. קדמת with מ or מן prefixed, uſed as a Particle of time, מקדמת *Before*, q. d. *At before*. occ. Ezra v. 11. מן קדמת *From* or *at before*, *aforetime*. occ. Dan. vi. 10, or 11. As a N. maſc. plur. emphat קדמיא *The former*, *firſt*. occ. Dan. vii. 24. As a N. fem. emphat. ſing. and plur. קדמיתא *The firſt* or *former*. occ. Dan. vii. 4, 8.

IV. Chald. As a Particle קדם *Before*, *in the preſence of*, coram. Dan. ii. 10, 11, & al. freq. מן קדם *From before*, *from*. Dan. ii. 15. &al. Alſo, *Before*, q. d. *At before*. Dan. vi. 26, or 27.

## קדר

I. In Kal, *To be dark*, *obſcure*, *black*. occ. Job vi. 16. Jer. iv. 28. xiv. 2. (comp. Lam. iv. 8.) Joel ii. 10. iii. 20. Mica iii. 6. In Hiph. *To obſcure*, *make dark*. occ. Ezek. xxxii. 7, 8. In Hith. *To make itſelf dark*, *become dark*, *be darkened*. occ. 1 K. xviii. 45. As a N. קדר *Black*, *dark*. occ. Job xxx. 28. Comp. under חם I. As a N. fem. קדרות *Darkneſs*, *obſcurity*. occ. Iſa. l. 3

II. As words expreſſive of *light* are frequently in ſcripture uſed for *joy*, (ſee under נהר V.) ſo is קדר, denoting *darkneſs*, for *grief* or *mourning*. In Kal, *To grieve*, *mourn*. occ. Jer. viii. 21. As a Participle or participial N. קדר *Mourning*, *mournful*. Pſ. xxxv. 14. xxxviii. 7. & al. As a N. fem. קדרנית *Grief*, *mourning*. occ. Mal. iii. 14; here uſed adverbially, ב being underſtood, *In mourning* or *grief*, *mournfully*. Comp. under חשך II. עטף II. *Horace* uſes the me images, Lib. IV. Ode 4. lin. 39, 40.

> ——pulcher *fugatis*
> *Ille* dies *Latio* tenebris,
> *Qui primus alma riſit adoreâ.*
>
> *Fair* was that *day*, when *darkneſs* fled,
> And Vict'ry ſmil'd——

## קדש

I. In Kal and Hiph. *To ſeparate* or *ſet apart* from

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[*] See *Hyde* Relig. Vet. Perſ. cap. 4. p. 108, 9.

from it's common and ordinary to ſome higher uſe or purpoſe. This *ſeparation* or *ſetting apart* is the ideal meaning of the word, as appears from [*] comparing Lev. xx. 24, with ver. 26; and Deut. xix. 2, 7, with Joſh. xx. 7; in which laſt paſſage the LXX. accordingly render it by διεςειλαν *they ſevered*. In like manner St. *Paul*, Gal. i. 15, alluding to Jer. i. 5, uſes αφοριζειν *to ſeparate* for קדש.

II. In Kal and Hiph. *To ſanctify, conſecrate, ſeparate*, or *appropriate* to *ſacred* or *religious purpoſes*. Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11. & al. freq. Applied to Jehovah it denotes *to regard* him *in a peculiar, ſeparate* manner. See Num. xx. 12. xxvii. 14. Iſa. viii. 13. xxix. 23. In Niph. *To be ſanctified, conſecrated*. Exod. xxix. 43. Lev. xxii. 32. & al. In Hith. *To ſanctify oneſelf*. Exod. xix. 22. Lev. xi. 44. & al. As a Participle or participial N. קדוש and קדש *Sanctified, holy*. Exod. xix. 6. xxix. 31. & al. freq. As a N. קדש *Holineſs, ſanctity*. Exod. iii. 5, 15. & al. freq. As a N. מקדש *A ſanctuary* or *holy place*. Exod. xv. 17. It is particularly uſed for the *Sanctuary* or *Holy Place*, i. e. the *outer diviſion* of the Tabernacle or Temple. Lev. xvi. 33. 2 Chron. xxvi. 18. & al freq. This, together with its furniture, and the ſervices performed in it, was an eminent type of the *true Tabernacle* which God pitched and not man, even of the body of Chriſt, the *Holy One* of God, whom the Father (the [†] Eſſence) *ſanctified* and ſent into the world, and of what he was to be and perform on *earth*. Comp. John i. 14. Heb. viii. 2. ix. 11. Luke i. 35. John x. 36, and ſee *Clark*'s Notes on Heb. and *Catcott*'s Sermons, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Chriſt*.

III. In Kal, *To conſecrate in an idolatrous manner*, or *to idolatrous purpoſes*. See Deut. xxii. 9. 2 K. x. 20. In Hith. *To conſecrate oneſelf* thus. Iſa. lxvi. 17. So as a participial N. מקדש *An idolatrous ſanctuary* or *chapel*. Amos vii. 13. Comp. ver. 9. And in a like view I would underſtand Jer. vi. 4. li. 27, 28, as referring to the *ſacrifices* and other *religious ceremonies* with which they *luſtrated* their armies previouſly to their military expeditions. Comp. 1 Sam. xvii. 8, under בר III.

IV. As Nouns קדש and fem. קדשה *A proſtitute, male* and *female*. It is evident from 1 K. xiv. 24. xv. 12. 2 K. xxiii. 7. Hoſ. iv. 14, that ſuch wretches were, among the Canaanites and apoſtate Jews, *ſacred* to their idol אשרה or *Venus*, and that that they practiſed their abominable impurities as *Acts of Religion*. *Euſebius*, in Vitâ Conſtantini, Lib. III. cap. 55. expreſly informs us, that in that ſink of pollution, the temple at *Aphac*, near mount *Libanus*, *Venus* was honoured not only by *female*, but by *male proſtitutes* [‡]. "Nor have we any reaſon to doubt of the truth of what [*] *Julius Firmicus* relates concerning the *ſodomy* practiſed in his time in ſome of their *temples*, particularly thoſe of *Juno*, which, he ſays, they were ſo far from being aſhamed of, that they made it the ſubject of their glorying. The learned Dr. [†] *Spenſer* has ſhewn, that among the antient pagan idolaters there were *males*, as well as *females*, *conſecrated* to their deities, who *proſtituted themſelves* in their temples on the ſacred feſtivals, and were thought by ſo doing to yield them acceptable ſervice; and that *they were wont to dedicate the gains of their proſtitution to their gods and goddeſſes*" [‡]. The like curſed impurities we find practiſed *as acts of religion* among the *Indians* in *America*, where, to uſe the words of a pious and learned [‖] writer, " they dedicate young boys to *ſodomy*, particularly at *Old Port* and *Puna* in *Peru*, where the devil ſo far prevailed in their beaſtly devotions, (as *Purchas* relates out of *Cieza*,) that there were *boys conſecrated* to ſerve in the temple, and at the times of their ſacrifices and ſolemn feaſts the lords and principal men abuſed them to that deteſtable filthineſs; and generally in the hill-countries the devil, *under ſhew of holineſs*, had brought in that vice. For every temple or principal houſe of adoration kept one man, or two, or more, which were attired like women, even from the time of their childhood, and ſpake like them, imitating them in every thing; with whom, *under pretext of holineſs and religion*, their principal men on principal days had that helliſh commerce." It is too well known to be inſiſted on, that among the *Greeks*, particularly at *Corinth*, whores were *conſecrated* to Αφροδιτη or *Venus* [*]. And from Gen. xxxviii. 21, 22, it appears that a ſimilar *conſecration*, or rather *deſecration*, was in practice among the *Canaanites* as early as the days of *Judah*, and no doubt had gained ground among them before the *Iſraelites* came out of *Egypt*; hence one reaſon of the law, Deut. xxiii. 17, or 18.

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[*] See the learned *Joſ. Mede*'s Works, p. 6, 7.

[†] Comp. *Greek* and *Eng.* Lexicon under ΠΑΤΗΡ VIII. 2.

[‡] His words, ſpeaking of this temple, are, Σχολη τις ην αυτοθι κακοεργιας πασιν ακολαςοις, πολλη τε ῥαςωνη διεφθοροσι το σωμα· γυνιδες γουν τινες ανδρες ουκ ανδρες, το σεμνον της φυσεως απαρνησαμενοι, θηλειᾳ νοσῳ την δαιμονα ιλεωντο. Γυναικων τε αυ παρανομοι ὁμιλιαι κλεψιγαμοι θ' ὁμιλιαι, αῤῥητοι τε και επιῤῥητοι πραξεις ὡς εν ανομῳ και αποςατῳ χωρῳ κατα τον δε τον νεων επεχειρουντο. See *Bochart*, Vol. I. 748, 749.

I add, that the original of this and all ſuch *ſodomitical* abominations (comp. Gen. xix. 5, &c.) being practiſed as *Acts of Religion*, ſeems to have been that very ancient phyſical opinion, that the Heaven or Air was αῤῥενοθηλυς *an hermaphrodite*, or *both male and female*; by which, as *Damaſcius* the philoſopher informs us, they meant to declare it's *all-fruitful* or *prolific* nature; for ſpeaking of the firſt principle, he ſays, that the *Orphic* Theology αῤῥενοθηλυν αυτην ὑπεςησατο, προς ενδειξιν των παντων γεννητικης ουσιας. So in the *Orphic* verſes concerning *Jupiter*, i. e. the *Air* or *Ether*, cited *Ariſtot.* De Mundo.

——Διος δ' εκ παντα τετυκται
Ζευς αῤῥην γενετο, Ζευς δ' αμβροτος επλετο Νυμφη.
——"All things ſprung from *Jove*;
*Jove* was *a male*, *Jove an immortal nymph*."

Οἱ μεν γαρ ΑΕΡΑ διφυη αῤῥενοθηλυν, τον Δια λεγουσι.

"For ſome call the *Air*, which is of a twofold nature, both male and female, *Jove*, or *Jupiter*." *Athenag.* pro Chriſtianis, cap. XVIII. p. 83. See more to this purpoſe in Profeſſor *Campbell*'s Neceſſity of Revelation, p. 216, Not. and in Mr. *Bryant*'s New Syſtem, Vol. I. p. 314, &c. Comp. *Jortin*'s Remarks on Eccleſiaſtical Hiſtory, Vol. II. p. 298, &c. 2d edit.

V. Chald. As a N. קדיש, plur. קדישין, *Holy*, *a holy one*. Dan. iv. 5, 6, 10, or 8, 9, 13. & al.

## קהה

With a radical, but mutable, ה final.

*To be blunt*, hebetari, hebeteſcere.

I. *To be blunt*, as iron. occ. Eccleſ. x. 10. So Vulg. retuſum.

II. *To be blunt*, or as we ſay, *ſet on edge*, as the teeth. occ. Jer. xxxi. 29, 30. Ezek. xviii. 2.

## קהל

In Kal and Hiph. *To collect*, *aſſemble*, *gather together*. Exod. xxxv. 1. Num. i. 18. viii. 9. x. 7. xvi. 19. & al. In Niph. *To be gathered together*, *to aſſemble*. Exod. xxxii. 1. Num. xvi. 3. 2 Chron. xx. 26. & al. As a N. קהל *An aſſembly*, *a congregation*. Gen. xxviii. 3. Exod. xii. 6. & al. freq. As a N. fem. קהלה, and in Reg. קהלת, The ſame. occ. Neh. v. 7. Deut. xxxiii. 4. So as a N. maſc. plur. מקהלים, and fem. מקהלות, *Aſſemblies*. occ. Pſ. xxvi. 12. lxviii. 27. As a N. קֹהלת *A gatherer together*, *an aſſembler*. It ſeems to refer to So-

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From hence we may obſerve the peculiar propriety of the *puniſhment* of *Sodom*, and of the neighbouring cities. By their *ſodomitical* impurities they meant to acknowledge the heavens as the cauſe of *fruitfulneſs*, independently upon, and in oppoſition to, *Jehovah*; therefore *Jehovah* by *raining upon them* not genial ſhowers, but *fire* and *brimſtone* from *heaven*, not only deſtroyed the inhabitants, but alſo changed all that country, which *was before as the garden of God*, into *brimſtone and ſalt*, *that is not ſown*, *nor beareth*, *neither any graſs groweth therein*. See Gen. xiii. 10. xix. 24. Deut. xxix. 23. Comp. *Tacit.* Hiſt. Lib. V. cap. 7.

[*] " De Errore Profan. Religion. p. 10, 11. *Oxon*, 1678."

[†] " De Leg. Hebr. Lib. II. cap. 22, & 23."

[‡] *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, Vol. I. Part I. ch. 7. p. 191. quarto edit. and p. 176, 8vo. Comp. Deut. xxiii. 18, or 19, and under סך VI.

[‖] Dr *Henry More*, in his Explanation of the Grand Myſtery of Godlineſs, Book III. chap. XII.

[*] See *Strabo*, Lib. VIII. p. 581. edit. *Amſtel.* and *Leland*'s Neceſſity and Advantage, &c. Vol. I. p. 173, &c. 8vo. edit. Comp. *Euſebii* Præparat. Evangel. Lib. IV. cap. 16, p. 162.

lomon's *aſſembling* the people, and diſcourſing with them on the moſt important ſubjects. The LXX. render it Εκκλησιαςης *a public ſpeaker*, *a ſpeaker in an aſſembly*, whence our tranſlators *a preacher*; and hence the name of the book *Eccleſiaſtes*. The word קהלת is properly feminine, and ſeems applied nearly in the ſame manner as we uſe the abſtract Nouns *majeſty*, *excellence*, *eminence*, &c. for *perſonal* titles, and hence it is joined with Verbs, either feminine, as Eccleſ. vii. 28; or maſculine, as Eccleſ. i. 2. xii. 8, 9, 10.

### קוה

With a radical, but mutable or omiſſible, ה. *To ſtretch*, *ſtretch out*, *tend*, tendere.

I. *To ſtretch* or *tend towards.* It is a word of *geſture*, and of like import as St. *Paul*'s *αποκαραδοκια*, Rom. viii. 19. Phil. i. 20, which is properly the * *ſtretching forth of the head and neck*, with earneſt intention and obſervation, to ſee when a perſon or thing expected ſhall appear: So our Heb. Verb may be tranſlated, *To expect earneſtly*, *anxiouſly*, or *eagerly*. Thus *Aquila* and *Symmachus* render it by *ϖροσδοκαν*. It is uſed in this ſenſe tranſitively, and with ל or אל following. See Gen. xlix. 18. Job. iii. 9. Pſ. xxvii. 14. As Ns. מקוה *Hope*, *expectation*, properly the object. Jer. xiv. 8. xvii. 13. & al. תקוה *Expectation*, *hope*, *longing*. Ruth i. 12. Job vi. 8. & al. freq.

As a N. fem. יקהת, ſee under יקה.

II. As Ns. קו *Matter ſtretched forth* or *expanded*. Pſ. xix. 5; where *Aquila κανων a line*. Alſo, *A meaſuring* or *marking line ſtretched out*. 2 Chron. iv. 2. Iſa. xliv. 13. קוה The ſame. occ. 1 K. vii. 23. Zech. i. 16. מקוה *Thread*, *yarn ſpun out in length*. occ. 1 K. x. 28. It is written מקוא after the Chaldee form, 2 Chron. i. 16. Our Engliſh Tranſlation of the two laſt cited paſſages ſeems by far the beſt. תקוה *A thread.* Joſh. ii. 18, 21. Job. vii. 6. *My days are ſwifter than a weaver's ſhuttle*, ויכלו באפס תקוה *and they are finiſhed for want* of thread, to carry on, as it were, the web of life. See *Scott* on the place. It may perhaps be worth adding that the Parcæ or *Deſtinies* in the Roman mythology were repreſented in like manner with diſtaffs, *ſpinning the thread* of human life. See *Spence*'s Polymetis, Dial. X. p. 152.

III. In Niph. *To be made to tend*, *to tend.* Spoken of waters. occ. Gen. i. 9.—of nations, occ. Jer. iii. 17. The LXX. in both places render it *συναγεσθαι to be gathered together.* As a N. מקוה *A place whither water tends*, *a ditch*, *pond*, *lake*, *reſervoir*, or the like. occ. Gen. i. 9. (comp. Eccleſ. i. 7.) Exod. vii. 19. Lev. xi. 36, Iſa. xxii. 11.

Hence Gr. *χυω to pour* as waters.

### קח See under לקח.

### קט

I. In Kal and Niph. *To loath*, *nauſeate*, *reject with loathing*, *be diſguſted at.* It is uſed tranſitively in Kal, or with ב following in Niph. occ. Job viii. 14. x. 1. Pſ. xcv. 10. Ezek. vi. 9. xx. 43. xxxvi. 31. As a N. קט *A loathing*, *diſguſt.* occ. Ezek. xvi. 47. *Yet haſt thou not walked after their ways*, *nor done after their abominations*, כמעט קט that was a loathing (to thee) i. e. that was loathed (Eng. Marg.) *as a ſmall matter*, (thou didſt *diſdain* ſuch a *low degree* of wickedneſs,) *and ſo thou waſt corrupted more than they in all thy ways.*

II. Chald. קיט, ſee קיט.

קטט In Hiph. *To be exceedingly diſguſted.* occ. Pſ. cxix. 158. cxxxix. 21.

Der. *Quott*, full even to loathing. See *Lye*'s *Junius* Etymol. Anglican.

### קטב

*To cut*, *cut off.* It occurs not as a V. in the Heb. Bible, but may be taken as a Participle Benoni in Kal, Iſa. xxviii. 2. שער קטב *A* deſtroying *ſtorm*, Eng. Tranſl. So the Vulg. Turbo *confringens A* ſhattering *whirlwind.* The Chaldee Targum uſes the V. in this ſenſe.

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* See *Leigh*'s Crit. Sacra, and *Greek* and *Eng.* Lexicon in Αποκαραδοκια.

As a N. קטב *A cutting off, exciſion, deſtruction.* occ. Deut. xxxii. 24. Pſ. xci. 6. Hoſ. xiii. 14. This root appears to be nearly related to קטף *to crop,* as צרב to צרף.

## קטל

In Arabic the V. ſignifies, *To amputate, cut off,* " amputavit, ſuccîdit," *Caſtell,* and perhaps this is likewiſe the radical idea of the Hebrew.

I. *To kill, ſlay, cut off by death.* occ. Job xiii. 15. xxiv. 14. Pſ. cxxxix. 19. As a N. קטל *Slaughter.* occ. Obad. i. 9.

II. Chald. *To kill, ſlay.* occ. Dan. ii. 14. iii. 22. v. 19, 30. vii. 11. In Ith. *To be ſlain.* occ. Dan. ii. 13.

Der. *Cattle.* Q.

## קטן

In Kal, *To be ſmall, little.* occ. Gen. xxxii. 10. 2 Sam. vii. 19. 1 Chron. xvii. 17. In Hiph. *To make ſmall, diminiſh.* occ. Amos viii. 5. As a N. קטן *Small, little, young.* Gen. i. 16. xxvii. 15, 42. xxix. 18. & al. freq.

## קטף

*To crop,* or *pluck off.* occ. Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

## קטר

I. In Kal and Hiph. *To fume, fumigate, make to ſmoke.* It is applied both to ſacrifice and to incenſe. 2 K. xxiii. 8. Iſa. lxv. 7. 1 Chron. vi. 34, or 49. 2 Chron. xiii. 11. Exod. xxix. 13, 18, 25. xxx. 7. & al. freq. As Nouns קיטר and קיטור *Smoke, vapour.* occ. Gen. xix. 28. Pſ. cxlviii. 8. cxix. 83. קטר (Jer. xliv. 21.) and fem. קטורה (Deut. xxxiiii. 10.) and קטרת, *Incenſe.* Exod. xxv. 6. xxx. 1. & al. freq. Comp. Ezek. xlvi. 22. Fem. מקטרת *A cenſer, an inſtrument for fuming incenſe.* occ. 2 Chron. xxvi. 19. Ezek. viii. 11. Plur. מקטרות *Incenſe-altars.* occ. 2 Chron. xxx. 24. Comp. Exod. xxx. 1.

It is well known to the learned reader, that the heathen generally retained the cuſtom of *fuming incenſe* in honour of their falſe gods. Thus *Virgil* ſpeaking of *Venus*'s viſiting the iſland of *Paphos,* Æn. I. lin. 420.

——*Ubi templum illi, centumque Sabæo*
Thure calent aræ, ſertiſque recentibus halant.

" There was her temple, where with *incenſe ſweet,*
And *fragrant flowers,* an hundred altars *fum'd.*" *

And *Horace,* Lib. I. Ode 30. lin. 2, 3. invites the ſame goddeſs to come into the chapel dedicated to her by *Glycera, vocantis* thure multo, who invoked her *with much incenſe,* and Ode 36, lin. 1, &c. he ſays, he will gratify the gods who had preſerved his friend *Numida* in his voyage (i. e. *Caſtor* and *Pollux*) thure *with incenſe*; and once more the ſame poet, Lib. III. Ode 8. lin. 2—4. ſpeaking of performing a votive ſacrifice to Bacchus for his own deliverance from an imminent danger, mentions Acerra thuris plena, *poſituſque carbo in ceſpite vivo, the cenſer full of incenſe,* and the burning coals placed on the altar of turf."

The *fume,* whether of *incenſe* or of *ſacrifice,* both of which were evaporated by *fire,* was to believers an emblem of the *atoning merits* of Chriſt's *ſufferings,* and of their *acceptableneſs* to God. The latter in particular is frequently in ſcripture ſpoken of, as ריח ניחוח *an odour of reſt,* or *an appeaſing odour.* (Comp. Prov. xxvii. 9.) See inter al. Exod. xxix. 18, 25. Lev. i. 9, 13, 17. ii. 9. And no doubt ſuch was alſo the ſtyle of the ancient patriarchal believers. (See Gen. viii. 21.) Hence the heathen miſtaking (as the Jews afterwards did) the types for the realities, conceived the *fume, ſteam, nidor,* or *κνισση* as *Homer* calls it, of the ſacrifices themſelves, to be peculiarly acceptable to their gods, and efficacious in appeaſing their anger. For proof, I refer to *Homer,* Il. I. lin. 66, 317. Il. IV. lin. 49. and eſpecially to Il. IX. lin. 495, &c. So *Ovid* ſpeaking of a *ſacrifice,* Metam. Lib. XII. lin. 153.

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* *Catcott's* Sermons, p. 299. Note, whom ſee.

*Et* Dîs acceptus *penetravit in Æthera* Nidor.
And *the fume grateful to the gods* aſcends.

Hence the Greek and Latin *Nectar*, which ſeems originally to have denoted *honey* from it's * *perfumed ſmell*, (q. d. נקטר) or *a liquor made of honey*. Thus as Moſes frequently denominates *Paleſtine a land flowing with milk and* honey; ſo *Euripides* in Bacch. lin. 14.

῾Ρει δε γαλακτι ϖεδον,
'Ρει δ' οινῳ, ῥει δε μελισσαν
Νεκταρι.

The country flows with milk, it flows with wine,
And with the bees ſweet *Nectar*. ——

And *Ovid*, in his deſcription of the earth in general during the golden age, Metam. Lib. I. lin. 111, ſays,

*Flumina jam lactis, jam flumina* Nectaris *ibant*.
Here ſtreams of milk, there ſtreams of *Nectar* flow'd.

And *Virgil*, Georg. IV. lin, 164. ſays of the bees,

——*liquido diſtendunt* Nectare *cellas*.
With liquid *Nectar* ſome diſtend the cells.

And hence *Nectar*, as every one knows, was fabled to be the liquor of the gods.

II. Chald. *To bind, bind together*, from the Heb. קשר. It occurs not as a V. in the Bible, but is often uſed by the Targums in this ſenſe. As a N. maſc. plur. in Reg. קטרי *Ligatures, ligaments*. So *Theodotion* συνδεσμοι, and Vulg. compages. occ. Dan. v. 6.

III. Chald. As a N. maſc. plur. קטרין *Knots, knotty points, difficulties*. occ. Dan. v. 12, 16.

## קיט

Chald. As a N. from the Heb. קיץ, the צ being changed into ט, as uſual, *The ſummer*. occ. Dan. ii. 35.

## קיק See under קק

## קלה

With a radical, (ſee 2 Sam. xx. 14. Deut. xxv. 3. Iſa. xvi. 14.) but mutable or omiſſible, ה.

It denotes *levity, lightneſs*, &c.

I. In Kal, *To be light, alleviated*. Gen. viii. 8, 11. In Hiph. *To make light, alleviate, lighten*. Exod. xviii. 22. 1 K. xii. 4, 9. & al.

II. As a N. מקל, plur. מקלות *A light rod* or *ſtaff*. Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27. & al. freq.

III. In Kal, *To be light, nimble, ſwift*. 2 Sam. i. 23. Job vii. 6. ix. 25. Alſo, *To move lightly* or *ſpeedily*. occ. 2 Sam. xx. 14; where however the marginal and *Complutenſian* reading is יקהלו *they were gathered*. As a N. קל *Swift, nimble*. 2 Sam. ii. 18. Iſa. xxx. 16. & al. freq.

Hence Gr. κελλω to run ſwiftly, κελης, and Lat. *celes* a ſwift horſe or horſeman, Latin *celero* to haſten, whence Eng. *celerity, accelerate, acceleration*.

IV. As a N. קול or קל, plur. קלות and קלת *Voice, ſound, noiſe, articulate* or *inarticulate*, from it's * *lightneſs* or the *ſwiftneſs* with which it moves. Dr. *Derham* found, by many accurate experiments, that ſound *moves* at the *prodigious rate* of 1142 feet in one ſecond of time. See Gen. iii. 8, 17. Exod. ix. 23. xix. 16, 19. Lev. xxvi. 36. Job iv. 10. xxxix. 24. Pſ. xciii. 3.

Hence Greek κελλω and καλεω, Eng. *to call*, Gr. κλεος report, celebrity. Alſo Old Latin *calo*, whence *calendæ, calends*.

V. In Niph. *To be light, eaſy, not difficult*. occ. Prov. xiv. 6.

VI. In Niph. *To be light, trifling, comparatively mean* or *unimportant*. 1 Sam. xviii. 23. 2 K. iii. 18. xx. 10.

VII. In Kal and Niph. *To be light, vile, contemptible*. Job xxxix. 34. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *To eſteem vile, deſpiſe, make light of, ſet light by*. occ. Deut. xxvii. 16. (where LXX. ατιμαζων *diſhonouring*) 2 Sam. xix. 23. Ezek. xxii. 7.

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* In *Lucretius*, Lib. II. lin. 847. *Nectar* ſignifies *a ſweet ſmell* or *perfume*.
——Nectar *qui naribus halant*.

* So *Avenarius* excellently, *Eſt enim* vox *res* leviſſima, & velociſſimè *fertur*.

As a N. קלון *Vileneſs, ignominy.* Job x. 15. Pſ. lxxxiii. 17. Prov. iii. 35. & al.

VIII. *To roaſt, parch, fry,* that is *to evaporate the fluids,* and ſo *make light by roaſting, parching,* &c. So the LXX. απετηγανισε, and Vulg. frixit in Jer. xxix. 22, which is the only paſſage where it occurs as a V. in this ſenſe; but as a Participle paoul קלוי *Parched, parched corn.* occ. Lev. ii. 14. Joſh. v. 11. As a N. קלי *Parched corn.* occ. Lev. xxiii. 14. Ruth ii. 14. 1 Sam. xxv. 18. 2 Sam. xvii. 28. קליא The ſame. occ. 1 Sam. xvii. 17. קלוי and קלי in the above cited texts plainly denote *Parched corn,* and in Lev. ii. 14. xxiii. 14. Joſh. v. 11, probably *barley,* which in Judea ripens before wheat. (Comp. under אפל I.) In 2 Sam. xvii. 28, the former קלי joined with *barley* and *meal,* is rightly explained in our Tranſlation by *parched corn,* as the latter קלי, following *beans* and *lentils,* is by *parched pulſe.* Both theſe ſtill make part of the food of the eaſtern people. Thus *Haſſelquiſt,* Travels, p. 166. "On the road from *Acra* to *Seide* we ſaw a herdſman—eating his dinner, conſiſting of *half ripe ears of wheat,* which he *roaſted,* and ate with as good an appetite as a Turk does his pillaus—*Roaſted ears of wheat,* he adds, are a very ancient diſh in the eaſt, of which mention is made in the book of Ruth," ch. ii. 14. But theſe however were more probably *barley,* as it was then *barley,*—not *wheat-harveſt.* (Comp. ch. i. 22.) "In Egypt, proceeds my author, *ſuch food* is much eaten by the poor, being the ears of maize or Turkiſh wheat, and of their *dura,* a kind of millet. When this food was firſt invented in the earlieſt ages of the world, art was in a ſimple ſtate, yet *the cuſtom is ſtill continued in ſome nations,* where the inhabitants have not even at this time learned to pamper nature." And as to *parched pulſe,* frixum cicer, as the Vulg. renders the latter קלי, 2 Sam. xvii. 28. Dr. *Shaw* informs us, Travels, p. 140, that the *garvanços, cicer* or *chich-pea* are in the greateſt repute after they are *parched in pans* or *ovens,* then aſſuming the name of *leblebby.* This ſeems to be of the greateſt antiquity, for *[*] Plautus* ſpeaks of it as a thing very common in his time; the like obſervation we meet with in † *Ariſtophanes*—The *leblebby* of theſe times may probably be the קלי *parched pulſe* of the Holy Scriptures (2 Sam. xvii. 28.)" As a N. with a formative נ, נקלה *A parching, feveriſh* heat So the Targum קדיחתא *A burning.* occ. Pſ. xxxviii. 8.

Hence Greek κηλεος, Doric καλεος hot, burning, Lat. *caleo* to be hot, whence *calefacio, calidus,* &c. and Eng. *calefy, calefaction, calid.* Alſo the Arabic *Al-Kali,* a kind of plant *burnt,* from the aſhes of which is made the Sal ‡ Al-Kali; and hence in Eng. we uſe *Alcali, alcaline, alcalious.*

קלל I. *To be* or *become exceedingly vile.* occ. Nah. i. 14; ו in קלות ſupplying the place of the ſecond ל. In Huph. *To be made exceedingly vile.* occ. 1 Sam. iii. 13.

II. In Kal and Hiph. *To regard* or *treat as exceedingly vile, to vilify, revile, curſe.* Gen. viii. 21. xii. 3. Exod. xxi. 17. 2 Sam. xvi. 5, 7. As a N. fem. קללה *A curſe, malediction.* Gen. xxvii. 12, 13. & al. freq. Comp. קלה VII.

III. *To ſmooth* or *poliſh,* as a metalline body, *to burniſh,* from the *ſwift* and *repeated motion* with which it was performed. *Burniſhing* is now performed by a round, poliſhed piece of Steel, called a *burniſher,* which is rubbed with a *ſwift motion* upon the metal. As a Participle or participial N. קלל *Burniſhed.* occ. Ezek. i. 7. Dan. x. 6. Comp. below קלקל III.

[*] "In Bacch. Act. IV. Scen. 5. lin 7.

*Tam* frictum *ego illum reddam, quàm* frictum eſt cicer."

To which we may add that *Horace* mentions the frictum cicer as a *food* uſed by the *poorer Romans* in his time, Art. Poet, lin 249.

—— *Si quid* fricti ciceris *probat, & nucis emptor.*

† "In Pace, ſpeaking of *a country clown,* ανθρακιζων τερεβινθȣ, *parching ſome* cicers." See alſo *Bochart,* Vol. III. 46, 47.

‡ See *Bochart,* Vol. III. 45.

קלקל I. *To be exceedingly light,* denoting *great intenſeneſs.* It occurs not as a V. but as a Participle or participial N. קלקל *Exceedingly light.* occ. Num. xxi. 5. So Vulg. leviſſimo.

II. In Kal, *To move very lightly* or *ſwiftly.* occ. Ezek. xxi. 21; where Vulg. commiſcens *mixing together*; on which paſſage Jerome tells us that "the manner of *divining by arrows* was thus. They wrote on ſeveral arrows the names of the cities they intended to make war againſt, and then *putting them promiſcuouſly all together* into a quiver, they cauſed them to be drawn out thence in the manner of * *lots*; and that city whoſe name was on the arrow firſt drawn out was the firſt they aſſaulted."† In Hith. *To move oneſelf,* or *be moved very lightly.* occ. Jer. iv. 24. Comp. קל III.

III. *To furbiſh by moving* or *rubbing ſwiftly* againſt a whetſtone or the like. So the French Tranſlation, *ait fourbi.* occ. Eccleſ. x. 10. Comp. above קלל III. and פנה IV.

## קלח

Occurs not as a V. in Heb. but hence as a N. fem. קלחת *A caldron, kettle.* occ. 1 Sam. ii. 14. Mica iii. 3. The V. in Chaldee ſignifies *to flow, flow out, flow down*; and ſo the LXX. render קלחת by χυτραν, from χυω *to pour forth*; thus it ſeems a name for a *larger kind of veſſel.*

## קלט

*To contract.* It occurs not as a V. in the Heb. Bible; but hence,

I. As a participle paoul קלוט *Contracted, ſhrunk up, having ſome part contracted,* or *ſhrunk,* ſpoken of an animal. occ. Lev. xxii. 23. Hence perhaps Eng. *cold,* i. e. contracted or compacted air. Comp. under קרה VIII.

II. As a N. מקלט *Contraction, retreat, retirement, refuge.* Num. xxxv. 6. & al. freq.

## קלס

*To ſport in contempt, to deride.* occ. Ezek. xvi. 31. *And thou waſt not as an harlot,* לקלס אתנן either, as our tranſlation, in that thou ſcorneſt *bire,* or elſe to ſport at or deride *hire,* i. e. in order to make thy lover give thee more; as the Vulgate explains it, Nec facta es quaſi meretrix *faſtidio augens* pretium. *Nor waſt thou like an harlot* who increaſeth *her hire* by diſdain, i. e. of what is offered her. In Hith. With ב following, *To ſport oneſelf with, to make ſport at, to mock, ſcoff.* occ. 2 K. ii. 23. Ezek. xxii. 5. Hab. i. 10. So in the two former of theſe texts the LXX. render it by καταπαιζω and εμπαιζω. As a N. קלס *A deriſion, ſport.* occ. Pſ. xliv. 14. Jer. xx. 8. Ezek. xxii. 4.

## קלע

The idea ſeems to be, *Curve, bending, inclining, hollow,* whence the Greek κοιλος hollow.

I. As a N. קלע *A ſling* from it's *bending* form. See 1 Sam. xxv. 29. freq. occ. Hence as a V. *To ſling, caſt,* or *throw with a ſling.* occ. Jud. xx. 16. 1 Sam. xvii. 49. xxv. 29. Jer. x. 18. As a participial N. maſc. plur. קלעים *Slingers.* occ. 2 K. iii. 25.

II. As a N. maſc. plur. קלעים, and in Reg. קלעי *Curtains hanging double and hollow,* or, as we expreſs it, *ſlung,* over rods ſupported by pillars, and ſo in form reſembling *ſlings.* It is in our tranſlation very properly rendered *hangings,* and is uſed only for thoſe of the court of the Moſaic tabernacle. freq. occ. See Exod. xxvii. 9, 11, 12, 14, 15; where we may obſerve that חמש עשרה אמה קלעים the hangings *fifteen cubits,* ver. 14, is equivalent to חמש עשרה קלעים *fifteen* hangings, ver. 15; and conſequently that *each hanging* was *one cubit broad.* Comp. ver. 9, with ver. 11.

III. As a N. maſc. plur. קלעים *The (two) leaves* of a double wicket, turning upon the ſame hinge or centre, and ſo called from their form *inclining* towards each other, not unlike the two ſides of a *ſling*. occ. 1 K. vi. 34, where it is plainly equivalent to צלעים; and "it ſeems, ſays Mr. *Bate*, that the doors or gate which opened in two, as great gates do, had leſſer doors or wickets, which were *double*; ſo that when one leaf of the wicket, opened the other ſhut to; and when a perſon entered, the inner leaf opening before him, the hinder one ſhut after him. See Ezek. xli. 23, 24."

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* Comp. under חלש III.

† *Prideaux* Connect. Part I. Book I. An. 590. Vol. I. p. 76. 8vo. edit. Comp. *Calmet*'s Dictionary in ARROWS; and *Sale*'s Prelim. Diſc. to *Koran*, p. 126, 7.

IV. *To hollow* or *ſcoop out* in carving. occc. 1 K. vi. 29, 32, 35. Ver. 29, קלע פתוחי מקלעות he hollowed out hollow *carvings of cherubs*, &c. which were afterwards, ver. 35, filled up with gold; פתוחי expreſſes the firſt *openings* or *inciſions*, קלע *the hollowing* or *ſcooping out of* the engravings. As a N. fem. plur. מקלעות and מקלעת *Engravings*. occ. 1 K. vi. 18, 29, 32. vii. 31.

Hence plainly the Lat. *cælo* to engrave.

## קלש

Occurs not as a V. in Heb. but the Chaldee Targum *Jonath*. in Gen. xxi. 15, uſes it in Ith. for *being attenuated, waſted*. As a N. קלשון *The tine* or *ſpike* of a fork from it's *ſlenderneſs*. occ. 1 Sam. xiii. 21; where שלש קלשון is uſed for *a three*-tined *inſtrument* or *fork*, ſo the Vulg. renders the words by Tridentum, and a Greek verſion in the Hexapla by Τρισκελησιν.

## קם

*To riſe, ariſe, ſtand, ſtand up, be eſtabliſhed*, &c. It is a very general word. The following are it's principal applications.

I. In Kal, *To riſe, ariſe*. Gen. xiii. 17. xviii. 16. xix. 1. & al. freq. In Hiph. *To cauſe to riſe, to raiſe up*. Joſh. v. 7. Jud. ii. 18. 2 K. ix. 2. & al. In Huph. *To be raiſed* in dignity. 2 Sam. xxiii. 1. *To be reared up* as a building. Exod. xl. 17. As a N. fem. in Reg. קימת *A riſing up*. occ. Lam. iii. 63.

II. In Kal, With אל, על, or ב following, *To riſe up againſt*, in a hoſtile manner. Gen. iv. 8. Jud. ix. 18. Pſ. liv. 5. xxvii. 12. & al. As a participle Benoni in Kal maſc. plur. in Reg. קמי, ſo קמי, קמיך, קמיו, קמינו, *Thoſe that riſe up againſt*—me—thee—him—us. See 2 Sam. xxii. 40. Exod. xv. 7. Deut. xxxiii. 11. Pſ. xliv. 6. Comp. 2 K. xvi. 7. So קימנו Job xxii. 20, may be, *The party that roſe up againſt us*, "Factio nobis adverſaria." *Schultens*, whom ſee. In Hiph. *To raiſe, ſtir up*. 1 Sam. xxii. 8.

III. In Kal, *To ſtand, remain, ſubſiſt, be eſtabliſhed*. See Deut. xix. 15. Joſh. ii. 11. 1 Sam. xiii. 14. Jer. xliv. 29. Pſ. i. 5. In Hiph. *To cauſe to ſtand, to eſtabliſh*. Num. xxx. 14, 15. 1 K. vi. 12. ix. 5. In Huph. *To be eſtabliſhed*. Jer. xxxv. 14. As a N. fem. קומה, קמה, and in Reg. קומת, *Stature, hight*. Exod. xxvii. 18. xxxviii. 18. Iſa. x. 33. Gen. vi. 15. 1 K. vi. 23, 26. vii. 15. & al. As a N. מקום *A ſtanding, ſtation* or *place* where any thing *ſtandeth* or *ſubſiſteth*. Gen. i. 9. xix. 27. & al freq. As a N. יקום *That which ſubſiſteth, ſubſtance*. occ. Gen. vii. 4, 23. Deut. xi. 6. As a N. fem. תקומה *A ſtanding, power to ſtand*. occ. Lev. xxvi. 37.

IV. *To riſe, grow up*, as corn. It ſeems uſed as a Verb in this ſenſe, 2 K. xix. 26. Iſa. xxxvii. 27. So the Vulg. renders it as a V. matureſceret *it was ripened*. So alſo the Chaldee Targum מטא למהוי שבולין—*it cometh to be* (*in*) *ears*. As a N. fem. קמה *Grown*, or *ſtanding corn*. Jud. xv. 5. Iſa. xvii. 5. & al.

V. In Kal, Applied to the eyes. *To grow conſiſtent, thicken, be incraſſated*. It refers to the humours of the eye, which in old age loſe much of their *fluidity*, and become *groſs* and thick, and by conſequence leſs tranſparent. occ. 1 Sam. iv. 15. 1 K. xiv. 4. So the LXX. preſerving nearly the idea of the Heb. render it in the former paſſage επαναστησαν, ſteterant, *were become ſtiff*. And obſerve, that in this text קמה is the 3d perſon *fem. ſing*. preter in Kal joined with the *fem. plur*. עיני in a *diſtributive* ſenſe, q. d. *each* of his eyes *was* thickened.

קמם In Hith. *To raiſe up oneſelf, to riſe up*. The reduplicate ם denotes *intenſeneſs* or *violence*.

*violence*. occ. Job xx. 27. xxvii. 7. Pſ. lix. 2. As a N. fem. plur. קוממיות, q. d. *Uprightneſſes*. occ. Lev. xxvi. 13; where it is uſed adverbially, the particle ב being underſtood, as uſual, *With uprightneſs, uprightly*, as oppoſed to *bending* or *ſtooping* under a yoke. As a N. maſc. plur. in Reg. תקוממי *Perſons that riſe up, inſurgents, adverſaries*. occ. Pſ. cxxxix. 21.

Der. Perhaps Greek *κομη*, and Lat. *coma* the hair which riſeth on a man's head. Alſo, Eng. *A comb* on the head of a cock.

### קמח

Occurs not as a V. in the Heb. Bible; but as a N. קמח *Meal, flower, corn reduced to powder by grinding*. Gen. xviii. 6. & al. freq. The radical idea of the word ſeems to be *to grind*, or *reduce to powder by grinding*. So the Greek *αλευρον*, (by which word the LXX. generally render קמח) is from *αλεω to grind*, and our Eng. *meal*, from the German *malen* to grind. Comp Der. under מל.

### קמט

*To lay hold on*, as a criminal, *to arreſt*. occ. Job xvi. 8. xxii. 16. In the former text the LXX. render it *επελαβες thou haſt laid hold on*; in the latter, *συνεληφθησαν were taken, ſeized*; *Symmachus αλωσονται ſhall be taken*, and Vulg. ſublati ſunt *were taken away*. See *Scott* on the texts.

### קמל

*To wither, fade*. occ. Iſa. xix. 6. xxxiii. 9. So the Vulg. in the former paſſage marceſcet.

Der. By tranſpoſition, *qualm, calm*. Q?

### קמץ

*To graſp, take a graſp*, or *handful*. As a N. קמץ *A handful*. Lev. ii. 2. & al.

### קמש

Occurs not as a V. in Heb. but in Arabic the words קמץ and קמאץ, which ſeem corruptions of this Root, denote *Agitation, commotion*, &c. As Ns. קמוש, קימוש, and קמשון *A ſpecies of thiſtle* or *nettle*, ſo called perhaps from the *agitation* it occaſions in the nerves or nervous fluid, and the pain conſequent thereupon. So Vulg. urtica *a nettle*; thus named from uro *to burn*, on account of the *burning* pain it occaſions. occ. Iſa. xxxiv. 13. Hoſ. ix. 6. Prov. xxiv. 31.

### קן

*To lament, wail*. It is perhaps, like the Greek *θρηνειν*, (by which, or it's relatives the LXX. conſtantly render it) and the Eng. *whine*, a word formed by an onomatopœia from the ſound. It occurs not however as a V. in the ſimple form (ſee below קנן) but hence, As a N. fem קינה, plur. קינות and קינים *A lamentation, moan*. Jer. vii. 29. Ezek. xxxii. 16. 2 Chron. xxxv. 25. Ezek ii. 10.

קנן *To lament, wail, bewail*; the reduplicate נ denoting the *repeated cries* or *ſhrieks* of the *mourners*. 2 Sam. i. 17. iii. 33. Ezek. xxxii. 16. & al. As a participial N. fem. plur. מקוננות *Mourning women*. So the LXX. *θρηνεσων*, and Vulg. lamentatrices. occ. Jer. ix. 17. Comp. 2 Chron. xxxv. 25. The cuſtom of employing *mourning women* by profeſſion ſtill prevails in the eaſt. Thus Dr. *Shaw*, Travels, p. 242, ſpeaking of the *Mooriſh* funerals, ſays, "There are ſeveral *women hired to act* on theſe lugubrious occaſions, who like the Præficæ or *mourning women* of old are *ſkilful in lamentation*, (Amos v. 16,) and great miſtreſſes of theſe melancholy expreſſions, (that is, as he had before remarked, of ſqualling out for *ſeveral times* together, *Loo, loo, loo*. in a deep and hollow tone, with ſeveral ventriloquous ſighs); and indeed they perform their parts with ſuch proper ſounds, geſtures, and commotions, that they rarely fail to work up the aſſembly into ſome extraordinary pitch of thoughtfulneſs and ſorrow. The Britiſh factory has often been very ſenſibly touched with theſe lamentations, whenever they were made in the neighbouring houſes." So *Niebuhr*, Voyage en Arabie, Tom. I. p. 150. "The relations of a dead Mahometan's wife, not thinking themſelves able to mourn for him ſufficiently, or finding the taſk of continual lamentation too painful, commonly *hire* for this purpoſe *ſome women who underſtand their trade*, and who utter woful cries from the moment of the death of the deceaſed until he is interred." Comp. alſo *Haſſelquiſt*'s Travels, p. 104.

## קנא

*To be hot*, *inflamed*. It occurs not however ſimply in this ſenſe, though it is frequently in the Heb. Bible joined with אש *fire*, and other words expreſſive of *conſuming* or *burning*. See Pſ. lxix. 10. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8. It is generally uſed for *fervent* or *ardent affection* (ſee Prov. vi. 34, in the Heb.) and is predicated both of God and man, and that whether in a good or a bad ſenſe. So the LXX. uſually render it, as a V. by *ζηλοω to be zealous*, and as a N. by *ζηλος zeal*, both of which are derived from *ζεω to be hot*.

I. *To burn with zeal*, *to be fervent* or *zealous* in a good ſenſe. Num. xxv. 11. In this good ſenſe it is generally followed by ל prefixed to the perſon or thing *for* or *on account of* whom one is zealous, as Num. xxv. 13. 1 K. xix. 10, 14. Joel ii. 18. Zech. i. 14. viii. 2. As a N. fem. קנאה, and in Reg. קנאת, *Zeal*. Iſa. lix. 17. 2 K. x. 16. Pſ. lxix. 10. & al.

II. In Kal, *To burn with jealouſy*, *to be jealous of*, *envious* or *indignant againſt*. In this ſenſe it is generally followed by את or ב, as Gen. xxvi. 14. xxx. 1. Pſ. xxxvii. 1. lxxiii. 3. & al. freq. but twice by ל, Pſ. cvi. 16. Alſo, *To inflame with*, or *provoke to*, *jealouſy*, *indignation*, or *envy*. Deut. xxxii. 21. Comp. 1 K. xiv. 22. Ezek. viii. 3, 5. In Hiph. The ſame. Deut. xxxii. 21. Pſ. lxxviii. 58. As a participial N. קנא *Jealous*. Exod. xx. 4. & al. As a N. fem. קנאה, and in Reg. קנאת, *Burning jealouſy* or *indignation*. Num. v. 14. Pſ. lxxix. 5. Ezek. xxxv. 11. & al freq.

III. Chald. קנא of the ſame import as Heb. קנה, *To buy*. occ. Ezra vii. 17.

## קנה

With a radical, but mutable or omiſſible, ה. *To hold*, *contain*, as ſomewhat *hollow* doth, hence Greek *κενος hollow*, and Eng. *a can*. It occurs not as a V. ſimply in this ſenſe, but

I. As a N. maſc. קנה *A hollow pipe* or *tube*, natural or artificial. Hence Greek *καννα*, Lat. *canna*, and Eng. *cane*, Lat. *canalis*, Eng. *canal*.

1. *A ſtalk of corn*. Gen. xli. 5, 22.
2. *A branch of the candleſtick*, *made hollow* like *a pipe*. Exod. xxv. 31, 32. & al.
3. *A reed* or *cane*. 1 K. xiv. 15. 2 K. xviii. 21.—for meaſuring, Ezek. xl. 3, 5. & al. קנה בשם *The ſweet-ſcented cane*. Exod. xxx. 23. Called ſimply קנה, Cant. iv. 14. Iſa. xliii. 24. Ezek. xxvii. 19; and קנה הטוב *good* cane, Jer. vi. 20. Ευοδμȣ Καλαμοιο *ſweet-ſcented* calamus or cane is mentioned with other *aromatics*, as growing in Arabia, by *Dionyſius*, Perieges. lin. 771. edit. *Wells*. *Pliny* (Nat. Hiſt. Lib. XII. cap. 22.) calls it calamus odoratus; it was otherwiſe called calamus aromaticus, by which name it is ſtill known, and has an *agreeable aromatic ſmell* when freſh broken *.
4. *A hollow bone*. occ. Job xxxi. 22; where it denotes the os humeri or *upper bone of the arm*.
5. *The beam of a balance* from it's reſemblance to a *cane*. So LXX. *ζυγῳ*, and Vulg. ſtaterâ. Or perhaps *canes* might anciently be the very ſubſtances of which they made the *beams* of balances for weighing ſmall weights. Iſa. xlvi. 6.

II. As a N. קן *A hollow receptacle*.

1. *A neſt*, for birds. Deut. xxii. 6. Pſ. lxxxiv. 4. & al. Comp. below קנן I.
2. *A room*, *cabin*, or *manſion*, for men or animals. Gen. vi. 14. Num. xxiv. 21, & al.

III. As a N. קין *A ſpear*, from it's reſemblance to קנה *a cane*, according to ſome; but rather, I apprehend, *a helmet* or *caſque* which *contains* and ſo protects the head. occ. 2 Sam. xxi. 16. *The ſtaff* or *hold* of a ſpear (as Mr. *Bate* renders it) was hardly of braſs, and the *head* of a ſpear ſeems to have no connexion in ſenſe with the Root קנה.

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* See *New and Complete Dictionary of Arts*, &c. in CALAMUS AROMATICUS, and *Scheuchzer*'s Phyſ. Sacr. on Exod. xxx. 23.

IV. In Kal, *To hold*, *poſſeſs*, *get*, *gain*, *acquire* in whatever manner, by gift, purchaſe, or otherwiſe. Gen. iv. 1. xxv. 10. Eccleſ. ii. 7. & al. freq. In Niph. *To be acquired*, *gotten*, *bought*. Jer. xxxii. 43. In Hiph. *To poſſeſs*, *be in poſſeſſion of*, or perhaps *To purchaſe*, as a ſervant. occ. Zech. xiii. 5; which is ſtrangely rendered in our Tranſlation by *taught me to keep cattle*. Comp. Gen. xxxix. 1. xlvii. 19, 23. Exod, xxi. 2. Eccleſ. ii. 7. So, as a Participle Hiph. Job xxxvi. 33. *Concerning Him* (i. e. *God*) *declareth his thunder*, מקנה אף על עולה poſſeſſing *wrath for* or *againſt pride* or *arrogance*. So even the heathen poet *Horace*, Lib. III. Ode 5. lin. 1.

> *Cœlo* tonantem *credidimus* Jovem
> Regnare——
>
> *His thund'ring* proves that mighty *Jove*
> With wond'rous force *rules all above*.
>
> CREECH.

And in another place, Lib. I. Ode 34, after having deſcribed *Jupiter* as ſhaking the earth, the waters, and even the infernal regions with his *thunder*, he adds, lin. 12, &c.

> ——*Valet ima ſummis*
> *Mutare*, & inſignem attenuat Deus,
> *Obſcura promens*——
>
> The God can ſet the low on high,
> *And bring the glorious to the duſt*.

Where the thought is ſimilar to that in Job, but ſurely the expreſſion in energy far inferiour. On Ezek. viii. 3, comp. under סמל. As a N. מקנה, and in Reg. מקנת *Poſſeſſion*, *acquiſition*, *purchaſe*. Gen. xvii. 12, 13. xxiii. 18. xlix. 32. & al. And becauſe the ancient *poſſeſſions* principally conſiſted in *cattle*, hence מקנה is moſt frequently uſed for *cattle*. See Gen. xiii. 7. xlvii. 17. Job i. 3, 10. Hence Eng. *To gain*, *win*.

V. As a N. fem. קינה *Lamentation*. See under קן.

קנן I. In Kal and Hiph. *To build* or *make a neſt*, *to neſt*, *neſtle*. occ. Pſ. cxiv. 17. Iſa. xxxiv. 15. Ezek. xxxi. 6. Jer. xlviii. 28. xxii. 23; where מקננתי ſeems a Participle fem. Hiph. with י *me* or *my* poſtfixed. This is hardly to be expreſſed in Engliſh; but in Lat. might be rendered, O *mihi* nidificans, q. d. *O* my *neſt-maker*, *O thou who makeſt thy neſt* before me; and ſo, I think the final י is to be underſtood in the preceding ישבתי, as likewiſe in Ezek. xxvii. 3. Comp. מבליניתי, Jer. viii. 18. under בלג.

II. As a N. קינן *Poſſeſſion*, *property*. Gen. xxxiv. 23. Joſh. xiv. 4. & al. Comp. above קנה IV.

## קנם

Occurs not as a V. in Heb. but the idea probably is *To ſmell ſtrong*, *emit a ſtrong ſmell*, for in Arabic it denotes, I ſuppoſe by a dialectical abuſe, *To have a ſtrong*, *but fetid*, *ſmell*. As a N. קנמן or קנמון *Cinnamon*, ſo called from it's *ſtrong aromatic ſmell* and *flavour*. What is commonly known to us under the name of *cinnamon* is the * *ſecond* or *inner bark* of the *cinnamon*-tree, which grows in great abundance in the Eaſt Indian iſland of *Ceylon*; but *Scheuchzer*, Phyſica Sacra on Exod. xxx. 23, conjectures that as the *bark of the root* is more valuable than that of the *trunk*, ſo the קנמן בשם *ſweet-ſmelling cinnamon*, LXX. *κινναμωμον ευωδες*, which Moſes uſed for the holy anointing oil, was of the latter ſort. occ. Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14. Comp. Eccluſ. xxiv. 15.

DER. Gr. Κινναμωμον, Lat. *Cinnamomum*, Eng. *Cinnamon* †.

## קנץ

Occurs not as a V. in Heb. but " in Arabic ſignifies *to hunt*, *to lay nets* or *ſnares*, and is applied, as *Schultens* ſhews, to *the uſing of de-*

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* See *Brooke*'s Nat. Hiſt. Vol. VI. p. 23, 24.

† Comp. *Greek* and *Eng*. Lexicon under Κινναμωμον.

*ceitful arts.* See his Commentary. The N. קנואץ (in Arabic) is *a ſnare.* See *Caſtell* Lex. Hept." ‡ As a N. maſc. plur. in Reg. קנצי *Snares.* Once Job xviii. 2. *How long will ye put* or *ſet* קנצי למלין ſnares *of* or *in words* (*aucupia* verborum, *Caſtell*; *captioſos laqueos* ſermonibus, *Schultens*) i. e. inſnaring *words.*

## קס

Occurs not as a V. in the ſimple form, but in the reduplicate

קסס *To cut* or *pluck off.* So the Vulg. diſtringet. Once, Ezek. xvii. 9. This root ſeems related to קצץ (which ſee under קצה) as פרס to פרץ.

## קסם

*To divine*, *preſage*, *prognoſticate.* Deut. xviii. 10. 1 Sam. xxviii. 8. 2 K. xvii. 17. & al. As a N. קסם *A diviner.* Deut. xviii. 14. 1 Sam. vi. 2. & al. Comp. Iſa. iii. 2, where LXX. *στοχαστην*, and Vulg. ariolum *a ſoothſayer.* Alſo, *Divination.* Num. xxiii. 23. Ezek. xxi. 21. & al. Plur. קסמים *The rewards of divination.* So Vulg. pretium divinationis. Num. xxii. 27. For as פעל is uſed for the *reward of work* in general (ſee פעל) ſo קסמים for the *rewards of divination.* Theſe St. *Peter* 2 Ep. ii. 15, calls, *μισθον αδικιας the reward of unrighteouſneſs.* Thus קסם is generally uſed in a bad ſenſe, but ſometimes in a good one. As a N. קסם *Sagacity*, *penetration in diſcovering*, or rather *gueſſing* hidden things. Prov. xvi. 10.

Der. Dutch *ghiſſen*, Eng. *gueſs*, &c. Q?

## קסת

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. קסת *An inkhorn.* So one of the editions of *Aquila* Μελανοδοχειον, and Vulg. Atramentarium. occ. Ezek. ix. 2, 3, 11. *A writer's* or *ſcribe's* קסת inkhorn *upon his loins.* This, though by no means conformable to our cuſtom, yet agrees with that of the modern eaſtern nations. Thus Dr. *Shaw* informs us, Travels, p. 227, that among the *Moors* in *Barbary* the *Hojas*, i. e. the writers or ſecretaries, ſuſpend their *inkhorns* in their *girdles*; a cuſtom as old as the prophet Ezekiel, ch. ix. 2." And in a Note he adds, "That part of theſe *inkhorns* (if an inſtrument of *braſs* may be ſo called) which paſſes betwixt the girdle and the tunic is long and flat, but the veſſel for the ink which reſts upon the girdle is ſquare, with a lid to claſp over it." So Mr. *Hanway*, Travels, Vol. I. p. 332, ſays of the *Perſians*, "Their writers carry their ink and pens about them in a *caſe*, which they put under their *ſaſh*," (which goes round their waiſt.) Comp. Mr. *Harmer's* Obſervations on divers Paſſages, Vol. II. p. 459, &c.

## קע

*To make* or *impreſs a mark*, *to ſtigmatize.* It occurs not as a V. in Heb. but hence

קעקע As a N. *A marking* or *ſtigmatizing.* So the LXX. render כתבת קעקע by *γραμματα στικτα*, and Vulg. by ſtigmata. Once, Lev. xix. 28. Comp. 2 Chron. xxvi. 8. 3 Mac. ii. 21. Gal. vi. 17. Rev. xiii. 16, 17. and *Daubuz* on theſe latter texts. No doubt theſe ſtigmata were prohibited to the *Iſraelites*, becauſe practiſed by the heathen on an idolatrous account. Thus "the greateſt part of the *Arabian* women have their arms and cheeks marked with theſe *ſtigmata*; and *Lucian* ſays that all the *Aſſyrians* bore theſe *printed characters*, some on their hands, others on their necks." See more in *Calmet's* Dictionary in Stigmata, and in *Le Clerc's* Note on Lev. xix. 28. The words of *Lucian*, or whoever was the author of the Treatiſe De Dea Syria, ſeem too remarkable to be omited, Vol. II. p. 914. edit. Bened. ΣΤΙΖΟΝΤΑΙ δε ΠΑΝΤΕΣ, ὁι μεν ες καρπȣς, ὁι δε ες Αυχενας, Και απο τȣ δε ΑΠΑΝΤΕΣ ΑΣΣΥΡΙΟΙ ΣΤΙΓΜΑΤΟΦΟΡΕΟΥΣΙ. Perhaps the *inciſions* which the ancient *Britons* made on their bodies in various ſhapes, and afterwards died with

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‡ *Scott's* Note on Job xviii. 2.

the juice of woad or kelp, were likewiſe of the ſame idolatrous ſort. Theſe are called by *Tertullian* Britannorum Stigmata. It is ſtill uſual with the women among the *Arabs* and *Chinganas* near *Aleppo*, and with the *Tuniſian* women in *Africa*, to *impreſs marks* on their ſkins. See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 104. Lady *M. W. Montague*'s Letter XLIV, Vol. III. p. 30.

DER. French *coing* or *coin*, a ſtamp to mark money, Q? whence Eng. *coin* money ſo ſtamped.

### קער

Occurs not as a V. but in Arabic ſignifies *To be deep*, and as a N. *Depth*, קערא *A large diſh*. See *Caſtell*. As a N. fem קערה, plur. קערות, *A diſh*, *charger*, or the like, of ſome conſiderable *ſize* and *depth*. Exod. xxv. 25. Num. vii. 85. & al.

### קף See under נקף.

### קפא

In Niph. *To be congealed*, *coagulated*, *condenſed*. occ. Exod. xv. 8. Zeph. i. 12. In Hiph. *To coagulate*, *curdle*. occ. Job x. 10; ſo *Aquila* επηξας, and Vulg. coagulaſti. As a N. קפאון *Condenſation*, *thickneſs*, *groſſneſs*, *hazineſs*. occ. Zech. xiv. 6; where obſerve that the marginal and *Complutenſian* reading וקפאון ſeems the true one. Comp. under יקר I.

DER. *To coop* or *cowpe*, i.e. compinge veſſels as a *cooper*. See *Junius* Etymol. Anglican. in COWPE. Alſo, *A coop*. The northern languages have preſerved other traces of this Heb. Root; thus we have the Gothic *quapgan*, the Swediſh *quafwa*, and Iſlandic *kifa* or *kieefa*, to ſuffocate, extinguiſh; whence the Old Engliſh *to quappe*, fail, or faint as the heart; and perhaps *to quaff*, ſwallow in large draughts. See *Junius* Etymol. Anglican. in QUAPPE and QUAFF.

### קפד

I. In Kal, *To haſten* or *hurry along*. occ. Iſa. xxxviii. 12. קפדתי כארג חיי I have hurried *(through) my life as a ſhuttle*. Comp. Job vii. 6. As a N. fem. קפדה *Haſte*, *hurry*. occ. Ezek. vii. 25; where it is uſed adverbially, ב being underſtood as uſual, *With haſte*, *haſtily*.

II. As a N. קפד *A hedge-hog*, or ſome animal of that kind, frequenting deſolate or ſolitary places, and remarkable for it's *hurrying motion*, whence the name. So the LXX. throughout Εχινος, and Vulg. Ericius, *the hedge-hog*. occ. Iſa. xiv. 23. xxxiv. 11. Zeph. ii. 14. The reader may find the interpretation here given defended at large by *Bochart*, Vol. II. 1035, &c. and it ſeems to be much confirmed by the agreement of the Arabic name for a *hedge-hog* * קנפד; and as for the קפד being mentioned with the קאת or *Pelican* in Iſa. xxxiv. 11. Zeph. ii. 14, whence many have been led to conclude it muſt ſignify ſome *water fowl*, this is but of little weight, ſince in Iſa. xxxiv. 13, *dragons* or *ſerpents* are mentioned with *oſtriches* (comp. ver. 14.) and in Zeph. ii. 14, *Flocks* and *beaſts*, the *pelican*, and the קפד are joined together. *Bochart* renders Iſa. xxxiv. 23. ושמתיה למורש קפד ואגמי מים *And I will put it* (*Babylon*) *for*, i. e. *make it*, *a poſſeſſion for the* קפד, *even the pools of water*, and the want of ל before אגמי ſhews this Tranſlation to be right.

### קפו

Occurs not as a V. in Heb. but ſeems nearly related to קפץ *to ſkip*, and in Arabic ſignifies *To leap*. As a N. קפוז *A ſpecies of animal*. *Bochart* hath proved, with a great profuſion of entertaining learning, that this word denotes that ſpecies of *ſerpent*, which is called in Greek ακοντιας, and in Latin jaculus, q. d. *the darter*, from the violence with which it *leaps* or *darts* on it's prey. occ. Iſa. xxxiv. 15. See *Bochart*, Vol. III. 409—415.

### קפץ

I. In Kal, *To contract*, *ſhut*, *ſhut up*, *reſtrain*.

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* Comp. *Shaw*'s Travels, p. 176.

occ. Deut. xv. 7. Job v. 16. Pſ. lxxvii. 10. cvii. 42. Iſa. lii. 15. In Niph. *To be ſhut up*, i. e. in the ſepulchre. occ. Job xxiv. 24; where ſee *Scott*.

II. In Hiph. *To ſkip*, *bound*, *leap*. occ. Cant. ii. 8. So the LXX. *διαλλομενος*, *Symmachus διαπηδων*, and Vulg. tranſiliens. But it properly means *to contract* or *draw up* the body, in order to take a greater ſpring, and is expreſſive of a moſt beautiful image borrowed from animals of the *antelope* or *ſtag* kind (comp. ver. 9.) who when preparing to take a *leap* or *bound*, *contract* or *draw up* their legs and body in a remarkable manner, as any one may obſerve of our common *deer*.

Der. *To ſkip*.

## קץ

*To fret*, *lacerate*, *wound*. It occurs not however as a V. ſtrictly in this ſenſe, but

I. As a N. קוץ, plur קוצים and קצים *A thorn*, from it's *fretting* or *wounding* the fleſh of man or beaſt. See Gen. iii. 18. Exod. xxii. 6. Jud. viii. 7. 2 Sam. xxiii. 6. Iſa. xxxiii. 12. Ezek. xxviii. 24.

II. In Hiph. *To harraſs* or *vex* an enemy's country. occ. Iſa. vii. 6.

III. In Kal, *To fret*, *be fretted*, *wounded* or *vexed* in mind. In this ſenſe it is followed either by ב *at*, *for*, as Gen. xxvii. 46. Num. xxi. 5. Lev. xx. 23. Prov. iii. 11; or by מפני *at*, *before*, i. e. *in the preſence of*, as Exod. i. 12. Iſa. vii. 16; which latter paſſage ſhould be rendered—*The land ſhall be forſaken*, *at whoſe two kings* thou art fretted, or vexed.

## קצה

With a radical, but mutable or omiſſible, ה.

*To make an extremity* or *end*, as *by cutting off*, or the like.

I. In Kal and Hiph. *To cut off*, as the hands or feet. occ. Deut. xxv. 12. Prov. xxvi. 6.

II. In Kal, With, or without ב following, *To cut ſhort*. occ. 2 K. x. 32. Hab. ii. 10.

III. In Hiph. *To ſcrape*, as the walls of a houſe, *to ſcrape off* their *ſurface*. occ. Lev. xiv. 41, 43. So the LXX. *αποξυω*.

IV. As Nouns קץ, fem. קצה, *Extremity*, *end*. It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9. & al. freq. *The* קצות *ends* or *extremities* of the heavens are the oppoſite points of the rational horizon. See Deut. iv. 32. Pſ. xix. 7. Comp. Deut. xiii. 7. As a N. maſc. plur. קצוי *Ends*, *extremities*, as of the earth, with regard to the ſpeaker. occ. Pſ. xlviii. 11. lxv. 6. Iſa. xxvi. 15. So fem. plur. קצוות, Exod. xxxvii. 8. xxxix. 4. As a N. fem. קיצונה, and קיצנה *Extreme*, *outermoſt*. occ. Exod. xxvi. 4, 10.

V. As a N. קצין *A captain*, *a military commander*, ſo called perhaps from being poſted *outermoſt* in the body of men he commands. Joſh. x. 24. Jud. xi. 6, 11. Hence, *A governour*. Iſa. iii. 6, 7. Prov. xxv. 15.

VI. As a N. fem. קצה *A cutting off* or *part from a whole*, *ſome*. Gen. xlvii. 2. Comp. Ezek. xxxiii. 2. So 1 K. xii. 31. xiii. 33, *He made prieſts* מקצות העם of ſome *of the people*, i. e. taken out of *the people*. Our Tranſlation renders it of the loweſt *of the people*; but the LXX. more juſtly *μερος τι ſome part*, or *εκ μερους of a part*; and the *higheſt* would have been as offenſive to God as the *loweſt*, if they had not been of the family of Aaron. See Exod. xxviii. 41. xl. 15. Num. xvi. 40. 2 Chron. xiii. 9; and king Uzziah's caſe, 2 Chron. xxvi. 16—21.

VII. As a N. fem. plur. קוצות *The locks*, *the extremities*, or *ends of the hair*. So *Avenarius*, Fines *Capillorum*, Extremitates *pilorum capitis*. occ. Cant. v. 2, 11.

VIII. As a N. קיץ *The ſummer*. See under יקץ II.

קצץ *To cut off*, *cut through and through*, or *in pieces*. Exod. xxxix. 3. Jud. i. 6. 2 K. xxiv. 13. Pſ. xlvi. 10.

On Jer. ix. 26, &c. ſee under פאה I.

## קצב

I. *To cut equally*, *exactly*, or *by rule and meaſure*. occ. 2 K. vi. 6. As a N. קצב *Cut*, *form*, *faſhion*, **ſize*. occ. 1 K. vi. 27. vii. 37.

קצבי הרים Jon. ii. 7, The cuttings off *of the mountains* (ſo LXX. *σχισμας ορεων*) plainly mean thoſe parts which were *cut off* from them at the Deluge, and hurried down with the receding waters into the great abyſs. To theſe Jonah in the fiſh's belly ſays, ירדתי *I am going down*; for it is plain that this V. as well as thoſe in the preceding verſe ſhould be rendered in the preſent tenſe. Comp. Ezek. xxxi. 18.

II. *To ſhear*, as ſheep. occ. as a participle paoul plur. fem. Cant. iv. 2; where Eng. Tranſl. *even-ſhorn*.

Der. *To chop, chip.*

## קצח

Occurs not as a V. in Heb. and I know not it's ideal meaning. As a N. קצח *A kind of plant* or *ſeed*, *gith*. So Vulg. Gith, and LXX. and *Aquila*, Μελανθιον. It is thus deſcribed by *Balleſter*, Hierolog. Lib. III. cap. 5. p. 234. "*Gith*, ſays he, is a plant, which is called in Greek *melanthion*, vulgarly (in Spaniſh) *nigella*; it is commonly met with in gardens, and grows to a cubit hight, and ſometimes more, according to the richneſs of the ſoil. The leaves are ſmall like thoſe of fennel, the flower blue, which diſappearing, the ovary *(capitulum)* ſhews itſelf on the top, like that of a poppy; furniſhed with little horns, oblong, divided by membranes into ſeveral partitions and cells, in which are incloſed ſeeds of a very *black colour* †, not unlike thoſe of the leek, but of a very fragant ſmell." *Auſonius* obſerves, the *pungency* of the *git* is equal to that of *pepper*,

> *Eſt inter fruges* morſu piper *æquiparans* Git.

And Pliny, Nat. Hiſt. Lib. XIX. cap. 8. ſays it is uſed in *bake-houſes*, (piſtrinis *naſci*) and Lib. XX. cap. 17, that it affords *a very grateful ſeaſoning to bread*, "ſemen gratiſſimè panes etiam condiet." And for this purpoſe it was probably applied among the Jews in Iſaiah's time; ſince we find that the inhabitants of the neighbouring countries to this day have a ‡ variety of ruſks and biſcuits, moſt of which are ſtrewed on the top with the ſeeds of ſeſamum or *fennel flower*," which latter is, I apprehend, the very *git* of the ancients. occ. Iſa. xxviii. 25, 27.

## קצן See under קצה V.

## קצע

I. *To cut*, or *ſcrape off the extremity* or *ſurface*. It is nearly related to קצה, (ſo זרע to זרה, פרע to פרה) as appears from the only paſſage wherein it occurs as a V. namely Lev. xiv. 41; where the LXX. *αποξυσθαι*, Vulg. radi, *ſcrape*.

II. As a N. fem. plur. מקצעות *Planes*, *inſtruments for ſcraping off the ſurface* of wood. occ. Iſa. xliv. 13.

III. As a N. מקצוע or מקצע, plur. מקצעת, *The termination*, *extremity*, or *end* of a wall, or of the ſide of a building. Our tranſlators and others render it *corner*, which in an *angular* building comes to the ſame thing, though that does not ſeem the ſtrict meaning of the word. See Exod. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, & al. freq. So מהקצעות Ezek. xlvi. 22, which is by ſome taken for an irregular Participle in Huph. may be rendered, *By* or *at the* extremities, *boundaries*, or *ſides*, conſidering קצעות as a N. fem. plur. ה as emphatic, and מ as a particle. Comp. under קצה IV.

IV. As a N. fem. plur. קציעות *Caſſia*. So the LXX. Κασια, and Vulg. Caſia. It is properly the *bark* or *peel ſtripped off* the *caſſia* plant, i.e. the *caſſia bark* or *lignea* of the ſhops, and very much reſembles *cinnamon* in appearance, taſte, and medicinal qualities. occ. Pſ. xlv. 9.

It is obvious to remark, that the Greek, Latin, and Engliſh names of this eaſtern ſpice are derivatives from the Hebrew; and from this *aromatic* one of Job's daughters was called קציעה. LXX. Κασιαν, Vulg. Caſſiam, *Caſſia*, ch. xlii. 14. Comp. under הדס.

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* From the Greek *Σχιζω*, or Latin *ſcindo*, to cut.

† Hence the Greek name Μελανθιον, and Lat. and Spaniſh *Nigella*.

‡ *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 81.

### קצף

I. *To foam, froth.* It occurs not as a V. ſimply in this ſenſe, but as a N. קצף *Foam, froth*, as of water. occ. Hoſ. x. 7; where the Vulg. ſpumam, and *Symmachus* επιζεμα *effervescence, ebullition*. Fem. קצפה *Foam*, as of the fig-tree, when the ſmaller branches are broken or corroded. occ. Joel i. 7. See *Shaw*'s Travels, p. 187, 8.

II. In Kal, *To foam with anger* or *rage, to be in a violent rage.* Gen. xl. 2. xli. 10. & al. In Hiph. *To cauſe to foam with anger, to provoke to violent rage.* Deut. ix. 7, 8. & al. In Hith. *To foam, rage.* occ. Iſa. viii. 21. As a N. קצף *Foaming, rage.* Num. i. 53. Deut. xxix. 28. & al. freq. So *Homer* deſcribing *Hector* in a rage, Il. XV. lin. 607.

> Αφλοισμος δε περι στομα γινετο——
>
> He *foam'd* with wrath—— Pope.

### קצר

I. In Kal and Hiph. *To cut ſhort, curtail, abbreviate, ſhorten.* Pſ. lxxxix. 46. cii. 24. Alſo, In Kal, *To be cut ſhort, ſhortened.* Num. xi. 23. Iſa. l. 2. This word joined with רוח, (Exod. vi. 9. Job xxi. 4. Mica ii. 7.) and with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Zech. xi. 8. Prov. xiv. 29, comp. ver. 17.) denotes that *ſhortneſs of breath* which is occaſioned by *extreme grief, anger*, or *fatigue*. In ſeveral of the above paſſages the expreſſions are, in condeſcenſion to our capacities, applied to God.

II *To cut off* or *down, to reap* or *mow*, as the fruits of the earth. Lev. xix. 9. & al. freq. As a N. קציר *Fruits* ſo *cut down, harveſt*. Lev. xix. 9. & al freq. *The time of harveſt.* Exod. xxxiv. 21. Ruth i. 22. Alſo, collectively, *The boughs* or *branches* of a vine or other tree, which are uſually *cut off*, q. d. *The lop*. See Iſa. xxvii. 11. Pſ. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

Hence Lat. *caſtro*, Eng. *caſtrate, caſtration.*

1 Sam. xii. 17. *Is it not* קציר חטים Wheat harveſt *to day? I will call to Jehovah, and he will give thunder and rain*—And what was there extraordinary in this? may the mere Engliſh reader aſk. Does it not *often* thunder and rain in wheat-harveſt? True, in England it does; but not in Judea; and when it does ſo there, it is deemed pernicious, as is evident from Prov. xxvi. 1.

### קק

Occurs not as a V. in Heb. but the idea ſeems to be *Hollow*, or *void of groſs matter.* In Syriac קוקא ſignifies *a capacious veſſel*, amphora, and ſeveral other words from this Root are in that language uſed for different kinds of veſſels. (See *Caſtell* Lexic. Heptag. in קוק). So the French *caque*, and Eng. *cag* or *keg*, ſignifies a barrel.

I. As a N. with a formative נ, נקיק *A hole, hollow place*, as in a rock. occ. Iſa. vii. 9. Jer. xiii. 14. xvi. 16.

II. As a N. קיקיון rendered *A gourd*, ſo the LXX. κολοκυντη; but it ſeems properly to denote *the ricinus* or *palma Chriſti*, "a ſhrub or weed which grows to the height of an olive tree; the trunk and branches are *hollow* like a *kex*," [whence, by the way, it's Heb. name, as alſo the Eng. *keck* or *kex*] "the leaves ſometimes as broad as the brim of a hat. It grows ſurpriſingly faſt, [but the growth of that which ſhaded Jonah might be miraculous] whence it is concluded that it is of a ſoft and ſpungy ſubſtance. *Celſ.* Hierobot." *Taylor*'s Concordance in קיק. *Herodotus*, Lib. II. cap. 94, mentions a fruit which the Egyptians cultivate for the ſake of it's oil, and call *kiki*; ſo *Strabo*, Lib. XVII. p. 1179, and *Pliny*, Nat. Hiſt. Lib. XV. cap. 7. And this is the קיקיון of Jonah, and the *Alkeroa* of the Arabians, which latter *Jerome* ſays the Syrian and Punic name of the קיקיון in his time. Thus a Coptic Lexicon explains the Egyptian word KOYKI by the berry of the *Alkeroa*. And whereas *Dioſcorides* had ſaid concerning the *kiki*, εξ ȣ αποφθλιβεται το λεγομενον KIKKINON ελαιον, an Arabic writer renders theſe words, "And from thence is preſſed the oil, which they call oil of *Kiki*, which is the oil of *Alkeroa*." But for further ſatisfaction concerning this plant I refer the reader to *Bochart*, Vol. III. 293. *Scheuchzer*'s Phyſica Sacra on Jon. iv. 6, Mr. *Michaelis*'s Recueil de Queſtions, Queſt. LXXXVII. and to Mr. *Niebuhr*'s Deſcription de l'Arabie, p. 130. I ſhall juſt add that the *oil* of the Weſt Indian *Ricinus* or *Palma Chriſti* is of late years become famous in England, as a medicine for colic diſorders, under the name of *Caſtor oil*. occ. Jon. iv. 6, 7, 9, 10; on which paſſage I concur with the ingenious author of *Obſervations on divers Paſſages*, &c. whom ſee, Vol. I. p. 157, &c. that the סכה *booth* or *ſhelter* which Jonah made, was of the קיקיון which the Aleim ימן *had prepared*, as this Verb ſhould have been rendered at ver. 7, of this chapter, as it is rightly by our Tranſlators in ch. i. 17.

## קר

I. *To ſpring up*, or *flow out*, as water. It occurs not however as a V. in Kal, (for קרתי 2 K. xix. 24. Iſa. xxxvii. 25, ſee under קרה) but in Hiph. *To cauſe to ſpring up*, *caſt out*, as waters. occ. Jer. vi. 7, twice. As a N. מקור *A ſpring* or *fountain* of water. See Jer. vii. 13. li. 36. Hoſ. xiii. 15; on which laſt paſſage the learned Mr. * *Catcott* obſerves, "*a change of the wind* affects the ſources of ſprings as much as any thing I know, and frequently produces phænomena very contrary to what one might expect from the ſeaſon of the year, or the common courſe of nature. This, though not generally remarked, is noted by the prophet Hoſea, ch. xiii. 15." —of tears, Jer. ix. 1—of blood, Lev. xii. 7. xx. 18. מקור is alſo ſpoken of a man's lawful *wife*, from whom children deſcend as ſtreams from a fountain, Prov. v. 18. Comp. the preceding verſes. It is alſo uſed for the *ſpring* or *origin* of a family or nation, Pſ. lxviii. 27, where, ſays Dr. *Horne*, "*the fountain* of Iſrael is the ſame with the *ſtock* or *family* of Iſrael. See Iſa. xlviii. 1. The ſenſe of this latter clauſe therefore is, *Bleſs the Lord ye who are ſprung* from the ſtock *of Iſrael*." Comp. the uſe of עין Deut. xxxiii. 28.

II. As a N. maſc. plur. in Reg. קורי *Emanations, liquors iſſuing out*. occ. Iſa. lix. 5, 6. *They hatch cockatrice eggs, and weave* קורי עכביש what iſſues *from the ſpider*.—קוריהם what iſſues *from them ſhall not become garments*. "All ſpiders at the extremity of their belly have five teats or papillæ covered with others of leſs dimenſions, the orifices of which they open and ſhut, as well as contract and dilate, at pleaſure. Through theſe orifices they *diſtil that clammy gum*, with which their belly is repleniſhed, and whilſt the ſpider diſcharges it through one or more apertures, the thread lengthens in proportion to her diſtance from the place where ſhe firſt faſtened it.—With this thread ſhe ſpins a web."—*Nature Diſplayed*, Vol. I. p. 59. ſmall Engliſh edit.

## קרא

It is nearly of the ſame ſignification as קרה, thus בטא and בטה, חבא and חבה, חפא and חפה, are reſpectively related in ſenſe as well as in ſound. See 2 Sam. i. 6.

I. In Niph. *To meet*. Exod. v. 3. Comp. chap. iii. 18. As a N. fem. in Reg. קראת *A meeting*. It always occurs with ל prefixed, לקראת *For meeting, to meet, oppoſite, over againſt*, in occurſum, obviam. Gen. xiv. 17. xv. 10. & al. freq. Alſo, *At the meeting* or *coming*. See Exod. xiv. 27. 1 Sam. xvi. 4.

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* In his excellent *Treatiſe on the Deluge*, p. 190, 2d edit.

II. In Kal and Niph. *To occur, happen, befal, light upon.* See Gen. xlii. 4, 38. Deut. xxii. 6. 2 Sam. i. 6. xx. 1. Job iv. 4.

III. As a N. קרא *A partridge.* occ. 1 Sam. xxvi. 20. Jer. xvii. 11. So in the former paſſage the Greek verſions in the Hexapla (except the LXX) ϖερδιξ, and the LXX. in the latter ϖερδιξ, and the Vulg. in both perdix. The account given by Dr. *Shaw*, Travels, p. 236, of the manner of *hunting partridges* and other birds by the Arabs, affords an excellent comment on 1 Sam. xxvi. 20, though not applied by that ingenious and valuable writer to this purpoſe. "The Arabs, ſays he, have another, though a more laborious, method of catching theſe birds; for obſerving that they become languid and fatigued after they have been *haſtily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys or bludgeons as we ſhould call them." "It was preciſely in this manner, adds Mr. * *Harmer*, that Saul hunted David, coming haſtily upon him, and putting him up from time to time, in hopes that he ſhould at length, by frequent repetitions of it, be able to deſtroy him."

The *partridge*, I apprehend, has it's Hebrew name from the *note* it utters when *calling* it's young or mate, which cannot be better expreſſed in letters than by קרא *Qra.* Whoever reads with tolerable attention, the *Hierozoicon* of the learned *Bochart*, or even the † ninth chapter of the firſt book, muſt have the credulity of an infidel, if he can believe that the *Hebrew* names given by *Adam* to the animals were not intended to expreſs ſome remarkable and eminent quality in each. It appears, from Gen. ii. 19, that *the Lord God brought every beaſt of the field, and every fowl of the air unto* Adam, *to ſee what he would call them,* (i. e. ‡ to make proof of his underſtanding) *and whatſoever Adam called every living creature, that (was) the name thereof.* Hence it is very evident that ‖ *Adam* muſt, *in general*, have have had ideas of actions and words ſuited to thoſe ideas, (which words, no doubt, were taught him immediately by God) or, in ſhort, that he muſt have had *language*, (as appears alſo from Gen. ii. 16, 17) before he could give the animals proper and deſcriptive names; for example, he muſt have had an idea of, and a name for, *retribution* or *requital*, namely גמל, before he called the *camel* גמל or *the requiter*. But in ſome particular caſes, where the *cries* or *notes* of animals were very remarkable, and ſufficient to diſtinguiſh them from all others, theſe might be taken to give names to the animals themſelves; ſo the *wild aſs* might be called ערוד, from the *harſh, diſagreeable ſound* of his *braying*; the *turtle-*

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* In *Obſervations on divers Paſſages*, Vol. I. p. 318.

† *De Nominibus Animalium ab Adamo impoſitis.*

‡ Comp. Gen. viii. 8.

‖ Since writing the above in the former edition, I am pleaſed to find the ſame ſentiments better expreſſed in the following paſſage of a very able writer. "From the account given by Moſes of the primæval ſtate of man, it appears that *he was not left to acquire ideas in the ordinary way*, which would have been too tedious and ſlow, as he was circumſtanced, *but was at once furniſhed with the knowledge which was then neceſſary for him. He was immediately endued with the gift of language, which neceſſarily ſuppoſes that he was furniſhed with a ſtock of ideas*, a ſpecimen of which he gave, in giving names to the inferior animals which were brought before him for that purpoſe." Dr. *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, Vol. II. Pt. II. ch. 2. p. 21 of the 4to. and 19, of the 8vo. edit. See alſo an excellent pamphlet of Dr. *John Ellis*, entitled, An Enquiry, Whence cometh Wiſdom and Underſtanding to Man? p. 8, &c. and Mr. *Rowland*'s Mona Antiqua Reſtaurata, p. 293. The learned reader will likewiſe do well to conſult *Euſebius*'s Præparat. Evangel. Lib. XI. cap. 6. *Walton*'s Prolegom. III. 26. and Dr. *Davies*'s Note 5. on *Cicero* Tuſcul. Diſput. Lib. I. cap. 25. I cannot forbear adding on this occaſion, that whatever fantaſtical notions ſome men may advance concerning *the origin of language*, and the poſſibility of man's gradually inventing it by his own natural unaſſiſted powers; yet, *in fact*, not a ſingle inſtance can be produced ſince the creation of the world, of any human creature's ever *uſing articulate ſounds as the ſigns of ideas*, or, in other words, of his *ſpeaking* or *having language*, unleſs he was firſt taught, it either immediately and at once by God, as Adam at his formation, and the Apoſtles on the day of Pentecoſt, Acts ii. or gradually by his parents or nurſes.

*dove*, תר or תור, from it's *note*; and the *hoopoe* or *hoop* דוכיפת, from the *noiſe* it makes. But perhaps this is, in no inſtance, more ſtriking, than in the Heb. name of the *Partridge*, קרא, which is ſo plainly denominated from it's *cry*. And if we conſider that by this *cry* the *Partridge* remarkably *calls* it's mate or brood, we ſhall ſee the Rationale of קרא ſignifying,

IV. In Kal, *To call*, as one perſon *calls to* or *for* another. It is uſed either tranſitively, as Exod. ii. 7; or more uſually with ל or אל following, as Gen. xxiv. 57, 58. Deut. xxv. 8. Lev. i. 1. ix. 1. x. 4. & al freq. Comp. Iſa. vi. 1.

Tranſitively, or with ל following, *To call, invite*, as to a feaſt or entertainment. See 2 Sam. xiii. 23. 1 K. i. 9, 10, 19, 25, 26.

Intranſitively or Tranſitively, *To call, cry out, proclaim.* Job v. 1. Iſa. lxi. 1. Jer. xxxvi. 9. Jon. iii. 2. As a N. fem. קריאה *A proclamation.* Jon. iii. 2. As a N. מקרא *A convocation, a meeting by proclamation.* Exod. xii. 16. Iſa. i. 13.

With ל following, *To call, to name, give a name to.* Gen. i. 5, 8, 10. & al. freq. In Niph. *To be named* or *called.* Deut. xxviii. 10. 2 Sam. xii. 28. 1 K. viii. 43.

קרא בשם *To name, call* or *proclaim by name.* Exod. xxxi. 2. xxxv. 30. Iſa. xlv. 3, 4. Exod. xxxiii. 19. xxxiv. 5, 6.

קרא בשם יהוה *To call on the name of Jehovah.* This expreſſion, when applied to men, ſignifies not only *to invoke the true God*, but *to invoke him by his name* JEHOVAH, thereby acknowledging his *neceſſary exiſtence, eſſential perfections, and infinite ſuperiority over all created beings.* (Comp. under הוה III.) The firſt text in which we meet with this phraſe is Gen. iv. 26; where we read, *Then it was begun*, or, *Then men began* to call on the name of Jehovah; which ſurely cannot mean that *men then firſt began to worſhip the true God*, or *to worſhip him publicly.* (Comp. ver. 3, 4, 5, of this ch.) But it ſeems highly probable that by this time the name אלהים was become *equivocal*, being applied, both by the believing line of *Seth*, and by the idolatrous one of *Cain*, to their reſpective gods; and that therefore believers, to diſtinguiſh themſelves, invoked God by the name *Jehovah.* Thus in after times, when idolatry prevailed, we read of *Abraham*'s (Gen. xii. 8. xiii. 4. xxi. 33,) and of *Iſaac*'s (Gen. xxvi. 25,) קרא בשם יהוה *calling on the name of Jehovah.* (Comp. 2 K. v. 11.) And in that ſolemn conteſt between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* ſaith, ver. 21, to the people, *If* Jehovah *be* God (Heb. האלהים THE, i. e. the true, *Aleim* or *ſaviours*) *follow him, but if* Baal, *then follow him*; and ver. 24, to the prophets of *Baal*, *call ye on the name of* your gods, (Heb. אלהיכם your *Aleim*) *and I will call on the name of* Jehovah, which they accordingly did reſpectively. Comp. ver. 26, 36, 37."*

V. In Kal, *To read, to pronounce from writing, call written ſigns by the names* for which they ſtand. Deut. xvii. 19. Jer. xxxvi. 6. & al. As a N. מקרא *A reading.* occ. Neh. viii. 8.

DER. *To cry*, &c. *crow* as a cock, or is this latter word, like the Heb. קרא III. formed from the ſound?

The Mahometan *Koran*, (*Al-koran*) ſo called, either from the *collection* of the chapters which were at firſt diſperſed, as being promulged by *Mahomet* at different times; or rather from *reading*, in imitation (N. B.) of the Jews, who called the Holy Scriptures מקרא *the reading.* See *Caſtell*'s Lexic. and *Sale*'s Prelim. Diſc. to *Koran*, Sect. III.

## קרב

I. In Kal, *To approach, come near*, or *cloſe to.* Gen. xx. 4. Exod. xiv. 20. & al. freq. Alſo, *To bring near, make to approach.* Iſa. xlvi. 13. Ezek. xxxvii. 17. & al. In Niph. *To be made to approach, to be brought near.* Exod. xxii. 8. Joſh. vii. 14. In Hiph. *To cauſe to approach, bring near.* Exod. xxviii. 1. xxix. 4, 10. & al. Alſo, *To approach, come near.* Gen. xii. 11.

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* *Greek* and *Eng.* Lexicon in Επικαλεω, where ſee more.

Exod. xiv. 10. & al. As a N. קרוב and קרב *Near*. Gen. xix. 20. xlv. 10. Exod. xii. 4. xiii. 17. & al. freq. Job xvii. 12, *They* (i. e. the purpoſes of my heart mentioned in the preceding verſe, Q?) *They have (now) put night for day*; *light is* קרוב near *from the face of darkneſs*. "That is, henceforth the *day* which I am to enjoy is the *night* of death; and the *light* which is ordained for me is the *darkneſs* of the tomb." *Scott*, whom ſee, and *Schultens*. As a N. קרבן *An oblation* or *offering*, *a Corban*, which was to be *brought to* the houſe or altar or prieſts of Jehovah. See inter al. Lev. i. 2, 3. ii. 1, 8. iii. 1.

II. With על following, *To approach* or *advance againſt* in a hoſtile manner, *to aſſault*, *attack*. occ. Pſ. xxvii. 2. Comp. Pſ. cxix. 150. As a N. קרב *An aſſault*, *attack*, *conflict*, *combat*. 2 Sam. xvii. 11. Pſ. lv. 19. lxxviii. 9. & al.

III. As a N. קרב *The inmoſt* or *moſt intimate part* of any thing, *That which*, to borrow the expreſſion of the Latin proverb, *is *neareſt itſelf*, *the midſt*, *inwards*, or *entrails*. freq. occ. See Gen. xviii. 12, 24. xxv. 22. Exod. iii. 20. xxix. 13. Lev. i. 9. iii. 3. Pſ. v. 10.

## קרה

With a radical, but mutable or omiſſible, ה. *To meet*, *join*, *coaleſce*, as when ſeveral perſons or things *meet together*.

I. In Kal and Niph. *To meet*, *light upon*. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. 2 K. xix. 24. Iſa. xxxvii. 25. קרתי I have met with *and drunk ſtrange waters*; for קריתי, the י for ה being omitted, as in קצתה, Deut. xxv. 12, הפרתי, Gen. xvii. 6, for הפריתי, (ver. 20.) and others. And obſerve that קרתי is in Iſa. xxxvii. 25, rendered by *Symmachus* *ωρυξα*, and by the Vulg. fodi, *I have digged*, ſo by the Vulg. in 2 K. xix. 24, by ſuccîdi *I have cut*, as if it were from the V. כרה; and this erroneous verſion has been followed by the modern Tranſlations. In Hiph. *To cauſe to meet* or *light upon*. Gen. xxvii. 20. So Gen. xxiv. 12. *Cauſe to meet*, namely what I deſire, ſee the following verſes. It is alſo rendered *to appoint*, Num. xxxv. 11; but והקריתם may be here better tranſlated, *Then* "ye ſhall chooſe obvious *cities*, *cities* eaſy to meet or to come at" *Taylor*'s Concordance. As a N. קר *A meeting*, *juſtling*, as in the hurly-burly and confuſion at the time a city is taken, (thus Mr. *Bate*) or country invaded. occ. Iſa. xxii. 5. As a N. קרי *A meeting*, as *in oppoſition* or *contrariety*, *an oppoſition*. Lev. xxvi. 24, 27, 40. It is applied adverbially, ב being underſtood, *Contrary*. Lev. xxvi. 21, 23. Compare the uſe of the V. Deut. xxv. 18.

II. In Kal, *To occur*, *befal*, *happen*. Gen. xlii. 29. xliv. 29. Num. xi. 23. 1 Sam. xxviii. 10. Eſth. iv. 7. Eccleſ. ii. 14. & al. As a N. מקרה *An occurrence*, *event*. 1 Sam. vi. 9. Eccleſ. ii. 14. iii. 19. & al.

III. In Kal, *To contignate*, i. e. *to frame* or *fit together* the beams or boards of a houſe or gate, *to make* them *meet and join with* each other. occ. 2 Chron. xxiv. 11. Neh. ii. 8. iii. 3, 6. In Hiph. As a Participle. occ. Pſ. civ. 13. מקרה Contignating his *lofts* or *chambers in the waters* or *watery vapours*; ſo *Montanus*, *contignans* in aquis cænacula ſua; i. e. making theſe waters for a time his *reſidence*, as it follows in the text, *making the clouds his chariot*. Comp. 2 Sam. xxii. 12. Pſ. xviii. 12. and under עלה IV. As a N. fem. קורה, plur. קרות, *A beam*, *rafter*, Tignum. occ. 2 K. vi. 2. 5. 2 Chron. iii. 7. Cant. i. 17. As a N. fem. in Reg. קרת *A contignation*, *roof*. occ. Gen. xix. 8. As a N. מקרה *A contignation*, *fabric*, *building*. occ. Eccleſ. x. 18.

V. As a N. קיר, plur. קירות *The flat wall* of a houſe, or of a vineyard, or *the ſide* of an altar, which *meets* one as it were, and *oppoſes* one's paſſage. Comp. Senſe I. See Exod. xxx. 3. Lev. i. 15. xiv. 37. Num. xxii. 25. In Joſh. ii. 15, it is joined with חומה, and ſo muſt have a different meaning; *Then ſhe (Rahab) let them down by a rope, through*, or

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* *Proximus ſum egomet mihi.*

*tou of, the window; for her houſe (was)* בקיר החומה by the flat *of the wall,* (not upon *the town-wall,* as rendered) *and ſhe dwelt* בחמה by *the wall.* Had Rahab dwelt *upon* the wall, ſhe and all her's muſt have periſhed when the wall fell down before the ark, as Mr. *Bate* juſtly obſerves, " but ſhe dwelt *by* the wall, adds he, her houſe was *againſt the flat* of the wall, ſo that the upper windows overlooked it." And it is not at all improbable that *Rahab* might to one or more of her upper chambers have a * *kioſk,* i. e. a kind of bow-window projecting a little beyond the reſt of the building, through the window of which ſhe might the more conveniently let down the ſpies over the wall of the city. (Comp. 2 Cor. xi. 32, 33.) 1 K. iv. 33, *The hyſſop which groweth* בקיר (not, *out of,* but) *by* or *near* the wall.

VI. As a N. maſc. plur. קורי *The threads* which *meeting* or *being joined together* form the ſpider's web. occ. Iſa. lix. 5, 6. But ſee under קר II. to which Root this word ſeems more properly to belong.

VII. As Ns. fem. קריה, and in Reg. קרית, *A city* or *great town,* from the *concourſe* of people, &c. in it. Deut. ii. 36. 1 K. i. 41, 45. Num. xxi. 28. Pſ. xlviii. 3. & al. freq. קרת The ſame. Job xxix. 7. Prov. viii. 3. & al.

Chald. As Ns. קריה, קריא, and emphat. קריתא The ſame. See Ezra iv. 10, 15.

Hence the famous *Carthage* had in part it's ancient name *Carthada,* q. d. קרתא חדתא *The new city,* as *Solinus, Euſtathius,* and *Stephanus* interpret this appellation. See *Bochart,* Vol. I. 167.

From קיר or קריה may likewiſe be deduced the Welſh *Caer,* " a city, a walled or fortified town, any ſtrong hold, the wall of a city or any other place for it's defence,"† which word *Caer* makes part of the name of ſeveral towns in England and Wales, as *Carliſle, Cardiff, Caermarthen, Caernarvon.*

VIII. As a N. ſubſtantive קר (occ. Gen. viii. 22.) fem. קרה, and in Reg. קרת, *Cold,* i. e. the celeſtial fluid in a comparatively *groſs, condenſed, compacted* ſtate, *coaleſcing* or *cohering* in maſſes or grains, and ſo incapable of entering or pervading the ſmaller pores of bodies, but by it's external preſſure or niſus to purſue the finer celeſtial atoms (or light) within ſuch bodies, rendering them more *fixed* and *denſe.* occ. Job xxiv. 7. xxxvii. 9. Pſ. cxlvii. 17. Alſo, *A cooling.* occ. Prov. xxv. 20. (Comp. under ערה II.) Nah. iii. 17. (Comp. under נב III.) As a N. adjective maſc. plur. קרים *Cold, cooling.* occ. Prov. xxx. 25. Jer. xviii. 14. As a N. מקרה *A cooling, refrigeration.* occ. Jud. iii. 20, 24; where mention is made of *a chamber of cooling.* They have in our times various ways of *cooling their chambers* in the hot eaſtern countries; one is by means of *kioſks,* or a kind of *bow window,* which Dr. ‡ *Ruſſell* ſays, " are quite open to the rooms, and having [|| *latticed*] *windows* in front and on each ſide, there is a great draught of air, which makes them *cool* in ſummer." Another method, which is uſed in Egypt, is by a dome on the top of their rooms, which towards the north has ſeveral open windows, and theſe admitting the north wind make the air within *very cool.* But on this ſubject ſee more in Mr. *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 161, &c.

Hence Greek *κρυος cold.*

קרקר It is rendered *to deſtroy,* but properly, I apprehend, denotes, *To cauſe to meet violently and repeatedly, to juſtle* or *daſh againſt each other.* occ. Num. xxiv. 17. *And he ſhall wound the corners* or *coaſts of Moab,* וקרקר *and* confound *all the children of Seth.* Here it is probable that the latter Hemiſtich is parallel or equivalent to the former, as twice already in the preceding part of this verſe, and in ver. 18, 21; and conſe-

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* Comp. under Senſe VIII.

† *Richards*'s Welſh-Engliſh Dictionary.

‡ Nat. Hiſt. of Aleppo, p. 4.

|| See Plate XV. where a *Kioſk* is repreſented with ſuch window

quently that *Seth* was the name of ſome famous *city* or *place* in the territories of *Moab*, though not elſewhere mentioned in the ſcriptures. See more in the learned Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. I. p. 132, &c. As a participial N. מקרקר *A violent meeting* or *juſtling*, *a hurly-burly*. occ. Iſa. xxii. 5; where the prophet is deſcribing the confuſion occaſioned by the hoſtile invaſion of a country—*For* (*it is*) *a day of tumult, and of trampling down, and of perplexity*—מקרקר קר— of confuſed juſtling or hurly-burly, *and of ſhouting on the mountain*. Comp. under קרה I. above.

## קרח

*To be ſmooth, without roughneſs* or *excreſcences*.

I. As a N. קרח *Ice*, from it's *ſmoothneſs*, or *Congealing cold* or *froſt*, which makes the ſurface of water hard and *ſmooth*. occ. *Gen. xxxi. 40. Job vi. 16. xxxvii. 10. xxxviii. 29. Jer. xxxvi. 30. Pſ. cxlvii. 17. Doth not the word in this laſt paſſage mean *icy concretions* or *hailſtones?* See *Harmer*'s Obſervations, Vol. I. p. 16.

II. As a N. קרח *Chryſtal*, from it's *ſmoothneſs* and reſemblance to *ice*. So LXX. Κρυςαλλȣ and Vulg. Cryſtalli: occ. Ezek. i. 22. It may be obſerved that the Greek name for *Cryſtal*, namely Κρυςαλλος, primarily ſignifies *ice*, from *κρυος cold*, and *ςελλομαι to concrete*; and perhaps the LXX. meant it in the ſenſe of *ice* or *froſt*, in this text of Ezekiel; where the Heb. may be rendered with Mr. *Bate*, *as the glittering of* froſt, *dazzling*. Comp. *Greek* and *Eng*. Lexicon in Κρυςαλλος.

III. In Kal and Hiph. *To make ſmooth on the head*, or *bald*. occ. Lev. xxi. 5. Mic. i. 16. Ezek. xxvii. 31. In Huph. *To be made bald*. Ezek. xxix. 18. In Niph. *To become*, or *be made*, *bald*. Jer. xvi. 6. Comp. under פאה I. As Ns. קרח *Bald*. Lev. xiii. 40. Fem. קרחה *Baldneſs*. Lev. xxi. 5. Deut. xiv. 1. Once קרחא after the Chaldee form, Ezek. xxvii. 31, where the prophet, threatening *Tyre*, probably uſes the *Tyrian* dialect. Fem. קרחת *The bald part of the head*, *the bald head* or *pate*. It denotes *the top* or *hinder part* of the head which becomes *bald*, as גבחת (which ſee) doth the *bald forehead*. See Lev. xiii. 42, 43, 55.

DER. *Cryſtal*, *cryſtalline*. See above Senſe II.

## קרם

*To ſuperinduce*, *bring over* or *upon*, *cover over with*. occ. Ezek. xxxvii. 6. So the Vulg. ſuperextendam. Alſo, in a Niph. ſenſe, *To be ſuperinduced*, *to cover*. occ. Ezek. xxxvii. 8. The word is uſed in a like ſenſe in Chaldee and Syriac.

DER. Lat. *Cremor*, Eng. *Cream*. Q?

## קרן

*To ſhoot forth*, *diffuſe*, as *horns* or *rays of light*.

I. In Kal, *To eradiate*, *ſhoot forth*, or *emit rays of light*. occ. Exod. xxxiv. 29, 30, 35; where LXX. *δεδοξαϛαι was glorified*. Comp. 2 Cor. iii. 7. As a N. maſc. plur. קרנים *Rays* or *beams of light*. occ. Hab. iii. 4. Hence the learned Dr. *Merrick* (Appendix to a Sermon on the *Parable of the Vineyard*, which ſee) well explains Iſa. v. 1, *My beloved hath a vineyard* בקרן in a ſtrong light, (which † vines require for ripening the fruit) and this vineyard was בן שמן *the ſon of oil*, which is one of the *principal conſtituents in all vegetables* as well as *animals*; and without which, for the *light* to act upon, there can be no *vegetable* or *animal life* at all.

II. As a N. קרן, plur. קרנים *A horn* of animals. Gen. xxii. 13. Deut. xxxiii. 17. fem. plur. קרנות or קרנת *Horns*, as of an altar. Exod. xxvii. 2. & al. freq. In Hiph. *To ſhoot forth horns*. occ. Pſ. lxix. 32. So the LXX. Κερατα εκφεροντα, Vulg. Cornua producentem.

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* On this text ſee *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 73.

† Apertos Bacchus amat colles, *Bacchus*, i. e. *the vine*, *loves open hills*, ſays *Virgil*, Georg. II. lin. 112, 113.

*Horns* are the well known emblems of *ſtrength*, *power*, or *glory*, both in the ſacred and profane writers; and that, not only becauſe the *ſtrength* of horned animals, whether for offenſe or defenſe, conſiſts in their *horns*; (ſee Deut. xxxiii. 17. Pſ. xxii. 22. xcii. 11. Dan. viii.) but alſo becauſe, as *horns* are in Hebrew expreſſed by the ſame word as the *rays* or *columns of light*, ſo are they ſtriking [*] emblems of that great agent in material nature, which, aſſiſted by the ſpirit or groſs air, *impels* the parts of matter in various manners, effects the revolution of the planets in their reſpective orbits, the production and growth of vegetables and animals, and in a word, all thoſe wonderful operations which, wherever we turn, loudly call upon us to adore *Jehovah* who formed it, and that Redeemer, even the *Divine Light*, whoſe repreſentative the *natural light* is [†]. We find that in the profane, as well as in the ſacred writers, (ſee Pſ. xviii. 3. lxxv. 5, 6, 11. lxxxix. 18, 25.) [‡] *horns* are the very *hieroglyphical* name for *force* or *power*, and that *horns* or *horned animals*, ſuch as bulls, goats, ſtags, *&c.* were ſuppoſed to bear a peculiar relation to their *Apollo*, the ſun, or *ſolar light* [‖], one of whoſe diſtinguiſhing titles was [*] Καρνειος or *Carnéan*, from Heb. קרן. It is very remarkable in this view, that *Callimachus*, in his hymn to *Apollo*, lin. 62, 3, ſays, that deity did himſelf build an altar of *Horns*, foundation, ſides, and all,

> Δειματο μεν ΚΕΡΑΕΣΣΙΝ εδεθλια, πηξε δε βωμον
> Εκ ΚΕΡΑΩΝ, ΚΕΡΑΟΥΣ δε περιξ, ὑπεϐαλλετο τοιχους.

But to return to the Scriptures. The brazen altar of *burnt-offerings* was to have *four horns* made out of it upon the *four corners* thereof, Exod. xxvii. 2, 3; to ſignify, I apprehend, the *power* of Chriſt as the *Divine Light*, and the efficacy of his *atoning ſacrifice* extending to all the *four corners* or *quarters* of the world. Thus alſo the golden altar of *incenſe* was to have *horns*, Exod. xxx. 2, to denote the *extenſive* efficacy of the *Divine Redeemer's interceſſion*. The idolaters likewiſe had *Horns* to their altars, Jer. xvii. 1.

It has been ſuppoſed from Pſ. cxviii. 27, that it was cuſtomary, though not mentioned in the law, to bind the ſacrifical victim *to* the horns of the altar. But will the Heb. עד expreſs this? Had this been meant would not the particle אל or ל have been uſed? And does not the Hebrew phraſe rather mean, *Bind the ſacrifice with cords*, even at or near *the horns of the altar*, ſo as to be ready for ſacrificing?

In 1 K. i. 50, *Adonijah*, after his rebellion againſt Solomon, *caught hold on* the horns *of the altar*; which was begging mercy for *Chriſt*'s ſake; and accordingly he, for his paſt offences, found mercy. So thoſe who at firſt oppoſed Chriſt, yet were pardoned on their repentance. But when Joab *the murderer* took refuge at the altar, 1 K. ii. 28, Solomon ordered him to be put to death, (ſee ver. 29—34.) agreeably to his father David's wiſe and juſt directions, ver. 5, 6, and to the expreſs command of the law, Exod. xxi. 14; only that he ſo far complied with Joab's requeſt, that he ſuffered him *to be executed at the altar*, inſtead of *being taken from it*, as he ſhould regularly have been. (Comp. 2 K. xi. 15.) From Exod. xxi, 14, however, it is plain, that the altar of Jehovah was an allowed ſanctuary to offenders in certain caſes. And in like manner the temples, ſtatues, and particularly the altars of the gods, among the Greeks, had the privilege of protecting offenders who fled to them. This cuſtom is ſaid to have been introduced among them by *Cadmus* the *Phenician*. See more in Archbp. *Potter*'s Antiquities of Greece, Vol. I. Book II. ch. 2. at the end, and in *Cornelius Nepos*'s Life of *Pauſanias*, Ch. IV. and Note 4, in the Variorum edition, p. 82. Comp. *Virgil*, Æn. II. lin. 523.

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[*] The eloquent *Jer. Taylor*, in his *Holy Dying*, p. 17. deſcribes the riſing *ſun* as peeping over the eaſtern hills, thruſting out his *golden horns*, &c.

[†] See under כרב II. p. 293.

[‡] Thus *Horace*, Lib. III. Ode 21, lin. 18, ſpeaking of wine,

*Addis* cornua *pauperi*.

Thou giveſt *horns* (ſtrength, power, courage, confidence) to the poor.

So *Ovid* De Art. Amand, Lib. I.

——*Tunc pauper* cornua *ſumit*.

*Homer* of *Achilles*, Il. II. lin 861.

Τρωας κεραϊζε

He puſhed with *horns* (force) the Trojans.

Comp. Il. V. lin. 557. Il. XVI. lin. 830. 1 K. xxii. 11. Mica iv. 13. Zech. i. 18, 19, 21.

[‖] The reader may meet with further ſatisfaction on this ſubject in Mr. *Holloway*'s Originals Vol. II. p. 163. &c. in the Appendix to Dr. *Merrick*'s Sermon on the Parable of the Vineyard, and in Mr. *Catcott*'s Sermons, p. 297, Note. See alſo *Greek* and *Eng.* Lexicon under Κερινυμαι.

[*] *Callimach.* Hymn. in *Apoll.* lin. 71, 72, 80.

III. קרנות שן *Horns of tooth*, i. e. *the tuſks* of the elephant, which reſemble *teeth*, by *ſhooting out of the mouth*, and are like *horns* in their *texture* and **ſize*, and in the uſe which the animal makes of them in *goring* it's adverſaries, and *tearing up* trees, &c. Accordingly ſeveral of the ancients have expreſly called theſe *tuſks horns*, particularly *Varro* De Ling. Lat. Lib. VI. ſays of them, *Quos* dentes *multi dicunt*, *ſunt* cornua What many people call *teeth* are *horns*†. occ. Ezek. xxvii. 15; where the LXX. render the two Heb. words by Οδοντας ελεφαντινες *Elephant's* or *ivory teeth*; ſo Vulg. Dentes eburneos. Every one almoſt knows that *ivory* is the ſubſtance of the *teeth* or *tuſks* above-mentioned.

IV. Chald. As a N. קרן, emphat. קרנא, plur. קרנין, emphat. רקניא *A horn*. See Dan. vii. 7, 8, 11. Alſo, *A cornet*, *a wind*, *muſical inſtrument of horn*. occ. Dan. iii. 5, 7, 10, 15.

DER. Lat. *Cornu*, Eng. *a horn*, *cornet*, *corner*. Eng. *A crown*, Greek Κορωνη, the curvature at the ends of a bow or at the ſtern of a ſhip; Lat. ‡*corona*, whence *coronation*, *coronet*, *coronal*. Greek κοιρανος, a prince, ruler.

*Cornwall*, antiently by the Britons called *Cornaw*, from *Corn* a horn, on account of it's many promontories, which ſhoot into the ſea like *horns*, and by the Saxons *Cornwall*, i. e. the country of *Cornaw*, inhabited by *Gauls* or *Britons*.

## קרם

I. *To bend*, *ſtoop*. occ. Iſa. xlvi. 1, 2; where it is joined with כרע *to bow*, as a word of ſimilar import.

II. As a N. maſc. plur. קרסים *Hooks*, *taches*, or *claſps*, from their *curve* form. Exod. xxvi. 6. & al freq.

## קרע

In Kal, *To rend* or *rent*. In Niph. *To be rent*. It is applied to *rending* or *tearing* of clothes, Gen. xxxvii. 29. & al. freq. comp. Joel ii. 13.—to *tearing* a perſon by ſtripes, Pſ. xxxv. 15. Comp. Iſa. l. 6.—to *rending* or *wreſting* a kingdom, or people, from a king, 1 Sam. xv. 21. 2 K. xvii. 21. & al.—to *rending* an altar, 1 K. xiii. 3, 5:—to *rending* or *dividing* the heavens, Iſa. lxiv. 1, as by the divine appearances in ſudden intolerable light and ſplendour. Comp. Mark i. 10, and *Greek* and *Eng.* Lexicon under ΣΧΙΖΩ I.—to the *rending* or *apparently enlarging* the eyes with black lead, Jer. iv. 30. (comp. under פך II.) to *cutting out* windows in a wall, Jer. xxii. 14. As a N. maſc. plur. קרעים *Pieces rent*, *rents*, *rags*. 1 K. xi. 30. Prov. xxiii. 21. & al.

DER. *To crack*. Alſo French *crever*, whence Eng. *crevice*.

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* They are ſometimes nine (Paris) feet long, as thick as a man's thigh, and weigh ninety (Paris) pounds. See *Buffon*'s Nat. Hiſt. Tom. IX. p. 308, Note.

† See *Bochart*, Vol. II. 251, 253.

‡ *Virgil*, Æn. XII. lin. 162, &c. ſays of king *Latinus*, who was feigned to be the grandſon of *Apollo*,

> ——*Cui tempora circum*
> Aurati *bis ſex* radii *fulgentia cingunt*,
> Solis avi ſpecimen——
>
> Twelve *golden beams* around his temples play,
> *To mark his lineage from the God of Day.*
>
> DRYDEN.

## קרץ

*To move, agitate.*

I. *To move, agitate,* the lips, as perſons muttering in deep thought. occ. Prov. xvi. 30.

II. *To move, wink,* or *twinkle,* as the eyes. So the LXX. by διανευω and εννευω, and Vulg. by annuo. occ. Pſ. xxxv. 19. Prov. vi. 13. x. 10.

III. As s N. קרץ *Agitation, violent motion,* or rather perhaps, A ſpecies of *inſect, the Oeſtros, Breeze,* or *Gad fly,* of which *Virgil,* Georg. III. lin. 149, 150. (where ſee *Martyn*'s Notes.)

> *Aſper, acerba ſonans, quo tota exterrita ſylvis*
> Diffugiunt *Armenta*——
>
> At whoſe dread whiz, the trembling herds alarm'd
> *Wildly diſperſe.*

So before him *Homer,* deſcribing men *fleeing* in terrour, Odyſſ. XXII. lin. 299, &c.

> ʽΟι δ’ εφεβοντο κατα μεγαρον, βοες ὡς αγελαιαι,
> Τας μεν τ’ αιολος οιςρος εφορμηθεις εδονησεν,
> Ωρῃ εν ειαρινῃ——

occ. Jer. xlvi. 20; where *Egypt* is repreſented under the image of a *heifer,* and in the next verſe, her auxiliaries under that of *bullocks,* who alſo are ſaid *to be turned back, and fled away together.* The Vulg. renders קרץ in this paſſage by ſtimulator *the ſtinger.*

IV. In Kal, *To be moved, agitated, formed by agitation, kneaded.* occ. Job xxxiii. 6. קרצתי I am kneaded *from the clay, even I.* It appears an alluſion to the potters *kneading* their clay and preparing it for uſe. Comp. Iſa. lxiv. 8. Jer. xviii. 1—6.

V. Chald. As a N. maſc. plur. in Reg. קרצי *Accuſations.* It ſeems to have derived this meaning from thoſe ſignificant *nods* and *winks* by which men may ſlander their neighbours without uttering a word. (Comp. Prov. vi. 13. x. 10.) occ. Dan. iii. 8. vi. 24; in both which paſſages it is joined with the V. אכל, which, as it frequently ſignifies *to eat,* has driven the Lexicon-writers and Commentators, who adhere to this ſenſe, to a very forced, not to ſay abſurd, interpretation: but as *L'Empereur* well intimates on Dan. iii. 8, (ſee *Pole* Synopſ. in Loc.) the Chaldee אכל hath certainly another ſenſe much better ſuited to theſe paſſages; for in the Targum on Joel iii. 9, or 14, אכל anſwers to the Heb. קרא *proclaim,* and on Pſ. civ. 21, to the Heb. שאג *roar;* and therefore in Dan. אכל קרצי may be beſt tranſlated *to ſpeak aloud,* or *proclaim, accuſations.*

## קרש

Occurs not as a V. in Heb. the Vulg. however has, in two paſſages, Exod. xxvi. 26. xxxvi. 31, rendered it verbally; לקרשי ad *continendas* tabulas, *to* hold faſt *the boards.* In Chaldee the Verb ſignifies *to coagulate, congeal, condenſe,* as קרס likewiſe does in Arabic, and the Syriac uſes קרשא, as a N. for *contignation.* The idea therefore of the Heb. קרש ſeems to be, *To compact, compinge,* or *faſten together.* As a N. קרש *A board* or *plank* ſo *compacted.* Exod. xxvi. 15, 16, & al. freq. In Ezek. xxvii. 6, it ſeems particularly to denote the *board* or *bench on which the rowers ſat.* So Vulg. tranſtra.

Der. Latin *craſſus,* whence *craſs, incraſſate,* &c. French *graiſſe,* whence *greaſe, greaſy.* French *gros,* whence Eng. *groſs, engroſs,* &c. Latin *creſco,* whence *creſcent, excreſcence, increaſe.* Alſo Eng. *coarſe.* Lat. *cruſta,* properly a piece of ice frozen, whence Eng. *cruſt.* Perhaps Eng. *croſs,* and Lat. *crux,* whence (let the Chriſtian remark!) *crucio, excrucio,* &c. to torment, and Eng. *excruciate;* from *crux* and *figo* to fix, the Lat. *crucifigo, crucifixio,* &c. and Eng. *crucify, crucifixion.*

## קש

I. *To collect,* as it were, *one by one, to gather together.* So *Symmachus* συλλεγητε, and Vulg. congregamini. occ. Zeph. ii. 1. Comp. Joel ii. 15, 16.

II. As a N. קש *Stubble,* which is thus *collected.* Exod. v. 12. & al. freq.

קשש In Kal and Hiph. *To pick up* or *collect*, as it were, *one by one*, as ſticks. occ. Num. xv. 32, 33. 1 K. xvii. 10, 12.—as ſtubble. occ. Exod. v. 12. In Hith. *To gather themſelves together*. occ. Zeph. ii. 1; where LXX. *συναχθητε be ye gathered together*, and Vulg. convenite *meet*, *convene*.

קשקש See under קשה.

## קשא

Occurs not as a V. in Heb. but ſeems to have nearly the ſame ideal meaning as קשה *to ſtiffen*, or the like. Thus בטא and בטה, חבא and חבה, חפא and חפה are related reſpectively to each other in ſenſe as well as in ſound. Comp. alſo מקשה under קשה IV.

As a N. maſc. plur. קשאים *Cucumbers*, ſo named from their *cooling* and *incraſſating* qualities, by which they frequently, in our country at leaſt, occaſion dangerous *viſcidities* of blood to thoſe who incautiouſly indulge in them. So LXX. *Σικυας*, and Vulg. Cucumeres. occ. Num. xi. 5. "*Maillet*, in deſcribing the vegetables which the [modern] *Egyptians* uſe for food, tells us that melons, *cucumbers*, and onions are the moſt common *." And *Celſius* Hierobot. and *Alpinus* Medicin. Egypt. Lib. I. cap. 10. deſcribes the Egyptian *cucumbers* as *more agreeable to the taſte*, and more wholſome than the European, (Guſtui ſunt dulciores, *atque concoctu faciliores*, *Alpinus*) Comp. *Scheuchzer* Phyſica Sacra on Num. xi. 5.

## קשב

In Kal and Hiph. *To hearken*, *attend*, *liſten*. It properly denotes the *geſture* of perſons in *attention*, *To incline*, as the ear, *Aurem* intendere. See Iſa. xxii. 3. 1 Sam. xv. 22. 2 Chron. vi. 40. vii. 15. Pſ. x. 17. Prov. ii. 2. As a N. קשב *A liſtening*, *attention*. Iſa. xxi. 7.

## קשה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To be ſtiff*, tough, *rigid*, *ſtubborn*, *hard*. In Hiph. The ſame. Alſo, *To ſtiffen*, *make ſtiff*, &c. As a N. קשה, plur. קשים, *Stiff*, *hard*, &c. The word is applied, by a figure taken from *refractory* oxen, (comp. under ערף IV.) to the *ſtiffneſs* of the neck, Exod. xxxii. 9. & al. freq.—to beaten gold, on account of it's greater *toughneſs*, Exod. xxv. 18. & al.—to the *force* of wind, Iſa. xxvii. 8.—to the *ſtiffneſs* of the palm-tree, Jer. x. 5.—to *hardneſs* or *difficulty* of a woman's labour, Gen. xxxv. 16, 17.—to *ſteadineſs of face*, *impudence*, Ezek. ii. 4.—to *difficulty* of breathing, as of perſons in grief, 1 Sam. i. 15.—*to rough*, *reſolute*, or *peremptory* ſpeech, Gen. xlii. 7, 30.—to *implacable* anger, Gen. xlix. 7.—to *hard* ſlavery, Exod. i. 14. Comp. Job xxx. 25. Iſa. viii. 21.—to *hardneſs* or *ſtubbornneſs* of heart, Exod. vii. 3. xiii. 15. & al. Comp. Deut. ii. 30. As a N. קשי *Stubbornneſs*. occ. Deut. ix. 27.

II. As a N. fem. plur. קשות, moſt probably, *Broad ſhallow veſſels of beaten metal.* occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. 1 Chron. xxviii. 17. The Lexicon-writers, in compliment to the Rabbins and their punctuation, make a diſtinct root of this word; but why ſhould not קשות have the ſame ideal Exod. xxxvii. 16, as מקשה has the very next verſe, (comp. Exod. xxv. 29, with ver. 31.) and ſo denote *veſſels* made of *beaten* gold, as the Cherubim and candleſtick alſo were? The uſe of theſe קשות (as well as that of the מניקת, Exod. xxv. 29.) is expreſſed, Exod. xxxvii. 16. Num. iv. 7, to be for נסך *Libation*; accordingly the LXX. have conſtantly rendered קשות by *Σπονδεια Libation-veſſels*.

III. Iſaiah, ch. iii. 24, ſpeaking of the dreſs of the Jewiſh women, oppoſes מעשה מקשה to קרחה *Baldneſs*. It is manifeſt therefore that thoſe words muſt in ſome way or other relate to their *head-dreſs* or *hair*. The LXX. render them by *τȣ κοσμȣ της κεφαλης τȣ χρυσιȣ the golden ornament of their*

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[*] Harmer's Obſervations, Vol. II. p. 333. Comp. *Complete Syſtem of Geography*, Vol. II. p. 386.

*head*, the Vulg. by criſpanti crine *curled* or *wreathed hair*, and this latter verſion, I apprehend comes neareſt to their meaning. The Heb. words מעשה מקשה literally expreſs *ſtiffened work*, and the ladies in the eaſt to this day *ſtiffen*, i. e. *braid* or *plait* their hair, ſo as *to make it ſtiff, with ribbands*. Thus Dr. *Shaw*, Travels, p. 228, of the Mooriſh ladies in Barbary, "They all affect to have their hair—hanging down to the ground, which after they have collected into one lock they bind and *plait it with ribbands*, a piece of finery diſapproved of by the apoſtle, 1 Pet. iii. 3[*]. Where nature has been leſs liberal in this ornament, there the defect is ſupplied by art, and foreign hair is procured to be *interwoven* with the natural." And to this latter circumſtance perhaps Iſaiah, ch. iii. 24, particularly alluded. But however this be, Lady *M. W. Montague*, Letter XXIX. Vol. II. p. 15, deſcribing the dreſs of the Turkiſh ladies, ſays, "The hair hangs at it's full length behind, divided into *treſſes braided with pearl* or *ribbon, which is always in great quantity*. I never ſaw in my life ſo many fine heads of hair. In one lady I have counted *a hundred and ten of the treſſes, all natural*." Comp. Luke vii. 38. John xi. 2. xii. 3. Rev. ix. 8.

IV. As a N. מקשה *A place* or *garden of cucumbers*, from their *cooling, incraſſating* quality. Comp. under קשא above. So LXX. Σικυηρατῳ, and Vulg. Cucumerario. occ. Iſa. i. 8. Comp. under לן I.

קשקש Occurs not as a V. in Heb. in this reduplicate form, but

I. As a N. fem. plur. קשקשת *The ſcales* of a fiſh, from their *rigidity* or *ſtiffneſs*. Lev. xi. 9. & al.

II. As a N. maſc. plur. קשקשים *The metalline ſcales* of a coat of mail. occ. 1 Sam. xviii. 5. Comp. under חשן.

**Der.** Lat. *Caſeus*, Eng. *Cheeſe*, formed by *coagulation*. Alſo, ש being prefixed, *ſqueeze*.

## קשח

It ſeems of nearly the ſame, but of more intenſe ſignification than קשה. In Hiph. *To ſtiffen, harden*, as the heart. occ. Iſa. lxiii. 17. So LXX. εσκληρυνας, and Vulg. induraſti. Alſo, *To treat hardly* or *cruelly*. occ Job xxxix. 16. So LXX απεσκληρυνε, and Vulg. durarur ad—*is hardened towards*. —Comp. under ענה VIII. *Shaw*'s Travels, p. 452, and *Scott*'s Note.

## קשט

I. Occurs not as a V. but as a N. קשט *Truth, rectitude, integrity, purity*. occ. Pſ. lx. 6. Prov. xxii. 2.

Chald. קשט and קשוט The ſame. occ. Dan. ii. 47. iv. 34.

II. As a N. fem. קשיטה *A lamb* or *ſheep*. Thus the Chaldee Targum, LXX. and Vulg. render it in the only three paſſages wherein it occurs, namely, Gen. xxxiii. 19. Joſh. xxiv. 32. Job xlii. 11. But it is plain from a compariſon of Gen. xxxiii. 19, with Acts vii. 16, that the word denotes ſome *money* or *coin*, which might be ſo called, either from it's being *true, genuine*, or *ſterling* as we ſpeak, or from it's being ſtamped with the *figure* of a *lamb* or *ſheep*, to intimate that *Lamb of God which taketh away the ſin of the world*, and *being without blemiſh and without ſpot, verily was foreordained, as the Redeemer, before the foundation of the world*. See John i. 29. 1 Pet. i. xviii. 20; whence we may ſee the reaſon why the *coin* was not called by any of the common Heb. names of a *lamb* or *ſheep*, but rather by a name which deſcribes what thoſe creatures are typically, namely, *pure, harmleſs*[†].

**Der.** Lat. *Caſtus*, Eng. *Chaſte, chaſtity*. Alſo perhaps *A coſſet*, "a lamb brought up without the dam." *Johnſon*'s Dict.

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[*] In *Niebuhr*, Voyage, Tom. I. p. 132. Tab. XXIII. 45. 47. the reader may ſee the heads of two eaſtern women repreſented with their *hair plaited* in ſeveral treſſes.

[†] For further ſatisfaction on this ſubject ſee *Bochart*, Vol. II. 433, &c. *Leigh*'s Critica Sacra, and Dr. *Hodges*'s Elihu, p. 223, 4to edit.

## קשר

I. *To bind, bind about.* Gen. xxxviii. 28. Deut. vi. 8. & al. In Niph. *To be bound, bound up*, as the life or ſoul of one perſon in that of another. Gen. xliv. 30. 1 Sam. xviii. 1. Alſo, *To be joined cloſe, compacted*, as a wall. Neh. iv. 6. As a N. maſc. plur. קשרים *Bands, head-bands.* occ. Iſa. iii. 20. Jer. ii. 32. I once ſuſpected that theſe קשרים might mean ſuch "*handkerchiefs* of crape, gauze, ſilk, or painted linen, as are *bound* cloſe over the *ſarmah*, and falling afterwards careleſsly upon the favourite lock of hair, complete the head-dreſs of the *Mooriſh ladies*;" (*Shaw*'s Travels, p. 239.) or elſe, ſuch *rich embroidered handkerchiefs* as the *Turkiſh* ladies uſe to *bind on* their Talpocks *; but as קשרי in the plural are in Jer. ii. 32, mentioned as uſed by one woman, I rather apprehend they denote the *ribbands* with which they *braided* their hair, of which ſee under קשה III.

II. As Participles or participial Nouns קשרים (maſc. plur.) and מקשרות (fem. plur.) joined with צאן *Sheep*, denote the *ſtronger* kind, whoſe bodies are more *firm* and *compact*, "well *knit together, tight made*." *Bate.* occ. Gen. xxx. 41, 42.

III. In Kal and Hith. *To band together, conſpire, form a conſpiracy.* 1 Sam. xxii. 8, 13. 1 K. xv. 27. 2 Chron. xxiv. 21, 25, 26. & al. freq. As a N. קשר *A banding together, a conſpiracy*, or *confederacy*. 2 K. xi. 14. xii. 20. Iſa. viii. 12. & al.

## קשת

Occurs not as a V. in Heb. but

I. As a N. fem. קשת, plur. קשתות, *A bow to ſhoot with.* Gen. xxi. 16. xlix. 24. 2 Chron. xxvi. 14. & al. freq. 2 Sam. i. 22, may, at firſt ſight, ſeem an inſtance where קשת is conſtrued as a N. *maſc*, but in this text I apprehend the V. נשוג, though really referring to the N. קשת, yet by an Hebraiſm agrees with the latter N. יונתן, as the Participle חתים, not with קשת, but with גברים, 1 Sam. ii. 4. Comp. Gen. iv. 10. Eccleſ. x. 1.

The Lexicons in general make this a diſtinct Root, but the word may moſt probably be conſidered as a derivative from קשה *to be ſtiff, tough*, which affords a good deſcriptive name for *a bow*.

II. *The rainbow*, from it's *form*. Gen. ix. 13. & al. freq. After the univerſal deluge the *Rainbow* was appointed by God as a *token* of the ברית or *purifier*, whom he would *raiſe up*, and was given as a *ſign* to *Noah* and his deſcendants, that God would no more cut off all fleſh, nor deſtroy the earth, as he had done, by the waters of a flood. See Gen. ix. 11—17."

"The whole race of mankind then being ſo deeply intereſted in this divine declaration, it might be expected that ſome tradition of the *myſtical* ſignification of ſuch an important *emblem* would be long preſerved among even the idolatrous deſcendants of *Noah*: Nor need we be ſurpriſed to find *Homer*, with remarkable conformity to the ſcripture account, Gen. ix. 13, ſpeaking of *the Rainbow* which *Jove hath ſet in the cloud, a ſign to men*;

——Ἃς τε Κρονιων
ΕΝ ΝΕΦΕΪ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ μεροπων
ΑΝΘΡΩΠΩΝ.
Il. XI. lin. 27, 28.

"The ancient Greeks who, preceded that poet, ſeem plainly to have aimed at it's emblematical ſignification, when they called it Ιρις, an eaſy derivation from the Heb. ירה *to teach, ſhew*; or if with *Euſtathius* on Il. III. we derive Ιρις from the Greek Verb ειρω *to tell, carry a meſſage*, it's ideal meaning will ſtill be the ſame. In ſome paſſages, *Homer*, as well as the ſucceeding poets, both Greek and Latin, makes *Iris* a goddeſs, and the *meſſenger* of *Jupiter* or *Juno*: A fancy this, which ſeems to have ſprung partly from the radical ſignification of the name, as juſt explained, partly from a confuſed tradition of the ſacred *emblematic* import of the *Rainbow*, and partly from an allegorical manner of expreſſing that it intimates to us the ſtate or condition of the *air*," and the changes of the weather. Comp. Il. XVII. lin. 548, 9.

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* See Lady *M. W. Montague*, Letter XXIX. Vol. II. p. 14.

" *Iris*, or *the Rainbow* was worſhipped or regarded as a goddeſs, not only by the Greeks and Romans *, but alſo by the inhabitants of † *Peru* in *South America*, when the Spaniards came thither. But to return to the ſcriptures—As the *bow* or *light in the cloud* ‡ wonderfully *refracted* into all it's variety of colours was, in it's original inſtitution, a *token* of *God's mercy in Chriſt*, or, more ſtictly ſpeaking, of *Chriſt*, *the real Purifier* and *true Light*, we ſee with what propriety the throne of the *God-man* in Ezek. i. 28, and in Rev. iv. 3, is ſurrounded with the *Rainbow*; and likewiſe how properly the ſame divine Agent is repreſented *with a Rainbow upon his head*, Rev. x. 1."‖

## PLURILITERALS in ק.

## קיקלון

From קי *Vomit* (the א being dropt, as in the V. קיו, Jer. xxv. 27. which ſee under קא) and קלון *Vileneſs*. As a N. קיקלון *Vile* or *ſhameful vomit*. So the Vulg. Vomitus ignominiæ. occ. Hab. ii. 16. Comp. Iſa. xix. 14. xxviii. 7, 8.

## קיתרס

Chald. As a N. *A muſical inſtrument of the ſtringed kind, a harp*. So the LXX. Κιθαρα, and Vulg. Cithara. occ. Dan. iii. 5, 7, 10, 15. " It ſeems to be denominated קיתרס from the *Citron-tree*, the product of *Armenia*, *Media*, and *Perſia*, of whoſe wood it was made. And that tree might take it's name from the *rocky* ground on which it flouriſhed, for קתר ſignifies a *rock* in Chaldee. Prov. xxx. 26." See Biſhop *Chandler*'s Vindication of Defence of Chriſtianity. ch. i. p. 50.

## קרדם

As a N. קרדם, plur. קרדמים, and קרדמות, *A hatchet* or *ax*. occ. Jud. ix. 48. 1 Sam. xiii. 20, 21. Pſ. lxxiv. 5. Jer. xlvi. 22. The word ſeems a compound of קרה *to meet, light upon*, or of קרד (Chald.) *to ſcrape, abrade*, and דמה *to level, lay level with the ground*, for the *ax*, by *impact*, *abraſion*, or *chipping*, *levels* what it is applied to *.

## קרסל

From קרה *to meet*, and סל *to raiſe* or *make a road* or *way*. As a N. maſc. plur. in Reg. קרסלי *The ſoles* or *bottoms of the feet*, which *meet*, or *ſtrike againſt the road* or *way*. occ. 2 Sam. xxii. 37. Pſ. xviii. 37; where LXX. τα ιχνη μȣ, and Vulg. Veſtigia mea, *the ſoles of my feet*.

## קרקע

As a N. from קרה *to join*, *contignate*, and רקע *to expand*, *extend*, *A pavement* or *floor*, that is, *an extended ſurface* conſiſting of ſeveral *planks* or *ſtones joined together*. Num. v. 17. 1 K. vii. 7, מהקרקע עד הקרקע *From the* floor *to the* cieling, i. e. ſuch another *extended ſurface* of boards joined. Comp. under ספן I. and ſee *Bate*'s Crit. Heb.

*The bottom of the ſea* is expreſſed by this word, Amos ix. 3. Might not this lead to ſome curious inquiries?

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* Comp. *Spence*'s Polymetis, Dial. XIII. p. 213.

† " Ils (les *Peruviens*) rendoient de grands honneur à *l'Arc-en-ciel*, tant pour les beautés de ſes couleurs, que parce qu'elles venoient du *Soleil*, & ce fut pour cette raiſon que les *Incas* la prirent pour leur deviſe. L'Abbè *Lamberti* Tom. XIII." Comp. *Voſſius* De Orig. & Prog. Idol. Lib. III. cap. 13. ad fin.

‡ The fanciful Greeks made *Iris* the daughter of *Thaumas*, δια το θαυμασαι ταυτην [τȣς ανθρωπȣς] becauſe men *admired* or *wondered at* her. *Plutarch* De Placit. Philoſ. Lib. III. cap. 5. So *Cotta* the Academician in *Cicero* De Nat. Deor. Lib. III. cap. 20, ſays of the *Rainbow*, *Ob eam cauſam, quia ſpeciem habeat* admirabilem, Thaumante *dicitur eſſe natus*.

‖ *Greek* and *Eng*. Lexicon under ΙΡΙΣ.

* See *Virgil*, Æn. II. lin. 626, &c.

## ר

### ראה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſee, look, look at,* in whatever manner. Gen. i. 4. vi. 2. Prov. xxiii. 31. & al. freq. It is conſtrued either tranſitively, or with the particle אל, Iſa. xvii. 7. ב, Gen. xxix. 32. 1 Sam. vi. 19; or ל following, Pſ. lxiv. 6. In Niph. *To be ſeen, appear.* Gen. i. 9. ix. 14. xii. 7. & al. freq. In Hiph. *To cauſe to ſee, to ſhew.* Gen. xlviii. 11. Exod. xxvii. 8. Deut. v. 24. & al. freq. In Hith. *To ſee,* or *look at, one another.* Gen. xlii. 1. 2 K. xiv. 8, 11. As a N. ראי *Appearance, aſpect.* 1 Sam. xvi. 12. As a N. fem. plur. ראיות *Seemly, comely, of good aſpect.* Vulg. ſpeciociſſimas *the moſt beautiful.* occ. Eſth. ii. 9. As Ns. מראה *Aſpect, look.* Gen. xii. 11. xxiv. 16. Alſo, *A viſion.* Gen. xlvi. 2. Num. xii. 6 & al. מראי *Appearance, countenance, look, ſight.* See Job xli. 1, or 9. Cant. ii. 14. Eccleſ. xi. 9.

II. *To ſee mentally, to underſtand, perceive, experience,* whether in reality, ſee Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccleſ. i. 16. ii. 1. & al. (comp. Eccleſ. ix. 9,) or in imagination, Gen. iii. 6. Exod. xxxii. 1.

III. As a N. ראי *A mirror, a looking-glaſs.* occ. Job xxxvii. 18. *Haſt thou with him ſpread out the conflicting ethers (which are) ſtrongly reſplendent* (for ſo, I think, חזקים muſt here ſignify) *as a molten (metalline)* mirror? This ſimile is beautifully deſcriptive of the unſullied clearneſs and dazzling ſplendour of an eaſtern ſky in ſummer. See *Scott* on the place. Nah. iii. 6. *And I will make thee* כראי *as* a mirror, i. e. to other nations, that in thy puniſhment they may *ſee* what they are to expect, if guilty of the like crimes. To this purpoſe the LXX. ὡς ϖαραδειγμα, and the Vulg. in exemplum, *for an example.* As a N. fem. plur. מראת *Mirrors.* occ. Exod. xxxviii. 8; from which paſſage, as well as from Job xxxvii. 18. it is evident that the eaſtern *mirrors* were [*] anciently made of *metal,* and ſo they are to this day [†]. And further to illuſtrate Exod. xxxviii. 8, we may obſerve from Dr. *Shaw,* Travels, p. 241, that *looking-glaſſes* are ſtill part of the *dreſs* of the *Mooriſh* women in *Barbary,* that they hang them conſtantly upon their breaſts, and do not lay them aſide, even in the midſt of their moſt laborious employments.

IV. As a N. ראה A ſpecies of *unclean bird,* of the *hawk* or *vulture* kind, ſo called from it's *ſharp ſight.* (Comp. Job xxviii. 7.) occ. Deut. xiv. 13; where the LXX. Γυπα *the Vulture.*

V. As a N. מראת Lev. i. 16. See under מרא II.

DER. *A ray,* Latin *radius.* whence *radiate, radiant, irradiate,* &c. Alſo, *Mirror,* Q?

### ראם

I. *To be raiſed up, exalted, elevated.* occ. Zech. xiv. 10. So *Aquila, Symmachus,* and *Theodotion* ὑψωθησεται, and Vulg. exaltabitur. As a Participle or participial N. fem. plur. ראמות *High, exalted.* occ. Prov. xxiv. 7. So Vulg. excelſa. This Root ſeems nearly related to רם, as צאל to צל, קאם to קם.

II. As a N. ראם and (Pſ. xcii. 11.) ראים, plur. ראמים, The name of an *horned animal,* Deut. xxxiii. 17. Pſ. xcii. 11; remarkable for his *ſtrength,* Num. xxiii. 22; and of the *beeve* kind, with which he is mentioned, Deut. xxxiii. 17. Pſ. xxix. 6. Iſa. xxxiv. 7. In ſhort, the name ſeems to denote the *wild bull,* ſo called from his *hight* and *ſize,* in compariſon with the *tame.* The above-cited are all the paſſages wherein this N. occurs; and the LXX.

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[*] So *Callimachus* Hymn. in Lavacr. Pall. lin. 21. deſcribes *Venus* as

——— διαυγεα χαλκον ελοισα,

———taking the ſhining *braſs,*

to adjuſt her hair.

[†] See Sir *John Chardin*'s Travels, Vol. II. 279. *Gaguet*'s Origin of Laws, &c. Vol. I. Book 6. ch. 2. p. 353. edit. *Edinburgh.*

constantly render it *μονοκερως the unicorn*, except in Iſa. xxxiv. 7, where they have *ἁδροι the big* or *mighty ones*. But that it cannot poſſibly mean *an unicorn*, (if indeed there ever exiſted ſuch an animal as that is uſually deſcribed to be) is evident from Deut. xxxiii. 17, where it is ſaid of Joſeph, קרניו *His horns (are)* קרני the horns *of a* ראם, בהם *with them he ſhall puſh the people (to) the ends of the earth*, והם *and* theſe (*two horns* namely, *are*) *the ten thouſands of Ephraim, and the thouſands of Manaſſeh*, i. e. the *two tribes* which ſprang from Joſeph. The Vulg. in Pſ. xxix. 6. xcii. 11. Iſa. xxxiv. 7, renders it after the LXX. by unicornis, but in Num. xxiii. 22. Deut. xxxiii. 17, by rhinocerotis *the rhinoceros*. Several learned men, and among the reſt *Scheuchzer*, embraces this latter interpretation. But firſt, though it is certain that ſome *rhinoceroſes* have * *two horns*, yet in general they have but *one*, and this being placed on the noſe, and bended back towards the forehead, is not formed for *puſhing* (נגח) but for *ripping up* ſuch animals as the *rhinoceros* is engaged with. It is inconſiſtent therefore with the import of Deut. xxxiii. 17, to explain ראם by the *rhinoceros*. 2dly. Notwithſtanding the remarks of *Scheuchzer*, Num. xxiii. 22, there ſeems no ſufficient reaſon to think that the *rhinoceros*, which is a native† only of the *ſouthern regions of Aſia and Africa*, was even known to the Iſraelites in the days of Moſes or even of David.

Hence Eng. *A ram*. Q?

I apprehend with the learned *Bochart*, and others, that רים, which occurs Job xxxix. 9, 10, and plur. רמים, Pſ. xxii. 22, denote the ſame kind of animal as ראם. The deſcription in Job repreſents the רים to be a very ſtrong, fierce, and untameable creature, and implies him to be of the *beeve* kind; and the רמים in Pſ. xxii. 22, correſpond to the *bulls*, and *ſtrong bulls* of Baſhan, ver. 13. And ſince the orthography of theſe words, רים and רמים ſhews them moſt properly to belong to רם or רום, they may ſerve to confirm the relation between that Root and ראם.

For further ſatisfaction on the meaning of the names ראם and רים the reader will do well to compare *Bochart*, Vol. II. p. 949, &c. with *Schultens* and *Scott* on Job xxxix. 9. and with *Michaelis*'s Recueil de Queſtions, Qu. XLVI.

III. As a N. fem. plur. ראמות *Coral*, a kind of *marine plant* or *production*, ſo called from it's being *elevated* in a remarkable manner, for it always grows from the *tops* or *vaults* of cliffs or rocky caverns, with the head downwards ‡. occ. Job. xxviii. 18. Ezek. xxvii. 16. In the former paſſage it is rendered ideally by the LXX. *μετεωρα*, by *Symmachus* ὑψηλα, and by the Vulg. excelſa *high things*. And though *coral* be not now regarded as a very valuable commodity in our part of the world, yet *Pliny*, Nat. Hiſt. Lib. XXXII. cap. 2, aſſures us, that in India it was formerly as greatly valued as pearls in Europe. And the Abbe *Pluche*, as above cited, ſays, "The *coral* which the Europeans make little uſe of, is highly eſteemed in *Aſia*, more particularly in Arabia."—But after all it muſt be confeſſed that this interpretation of ראמות is uncertain. It may be the name of ſome *precious ſtone*, ſo called perhaps from the place whence it came. See *Michaelis* Recueil de Queſtion, Qu. XCIX.

## ראש

Denotes *priority* or *precedence* in reſpect of time, order, place, or dignity, but never occurs as a V.

I. As a N. ראש *Beginning*, as of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a N. fem. ראשית The ſame. Iſa. xlvi. 10. Eccleſ. vii. 9. Job viii. 7.

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* See *Shaw*'s Travels, p. 430, Note 1. *Buffon*, Tom. 9. p. 334.

† See *Buffon*'s Hiſt. Nat. Tom. 8. p. 135. Tom. 9 p. 339, 340.

‡ See a curious account of *Coral* and *Coral-fiſhing* in *Nature Diſplayed*, Vol. III. p. 156, & ſeq.

xlii. 12. In this ſenſe the א is once dropt. Deut. xi. 12. Alſo, *Firſt-fruits*, Lev. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. Gen. i. 1, בראשית In the beginning *the Aleim created*, &c. i. e. in the beginning *of his way* or *work*, as it is expreſſed Prov. viii. 22; *Firſt of all*. It may be worth obſerving that almoſt all the Greek and Roman writers who have attempted to relate the origin of the world, do towards the beginning of their accounts uſe ſome word equivalent to the בראשית of Moſes; as *Orpheus*, Πρωτα *Firſt*; *Heſiod*, Πρωτιϛα *Firſt of all*; *Apollonius*, Το πριν *At firſt*; *Ariſtophanes*, Πρωτον *Firſt*; *Ovid*, Antè *Before*. The reader may find the paſſages cited at large in *Grotius* De Verit. Relig. Chriſt. Lib. I. § 16. Not. 5, 6.

As a N. ראשון *Prior*, *firſt*. Exod. xii. 2. 2 Sam. xix. 43. xxi. 9. & al. freq. It is written ראישון Job xv. 7, and רישון Job viii. 8. בראשנה *At the firſt*, עת *time* namely, Gen. xiii. 4. Joſh. viii. 5, 6. & al. למבראשנה *At the firſt*, literally, *At from in the firſt*. occ. 1 Chron. xv. 13. Plur. maſc. ראשנים *Anceſtors*, Priores. Lev. xxvi. 45. As a N. ראשנית *Firſt*, firſt in time. occ. Jer. xxv. 1.

II. As a N. ראש *Very poor*, or *low in the world*, as we ſay; for the *riches* of men are uſually reckoned by number, which *begins* with *unity*, or *the loweſt*. occ. 2 Sam. xii. 1, 4. Prov. x. 4. xiii. 23; in the three former of which paſſages it is oppoſed to עשיר *Rich*, which ſee under עשר. Alſo, *Poverty*. occ. Prov. vi. 11. xxx. 8.

III. As a N. ראש *The beginning*, of place. Iſa. li. 20. Lam. ii. 19. Ezek. xvi. 25, 31. & al. As a N. fem. uſed adverbially, (ב being underſtood) ראשנה *Firſt*, *in the firſt* or *foremoſt place*. Gen. xxxiii. 2. Num. ii. 9. Comp. Num. x. 14.

IV. As a N. ראש, *Principal*, *chief*, *moſt excellent*. Exod. xxx. 23. 2 Chron. xix. 11. As a N. fem. ראשית *The excellency*, *chief*, *the chief* or *principal part*. Job xl. 14, or 19. Pſ. lxxviii. 51. cv. 36. Jer. xlix. 35 Amos vi. 6.

V. As a N. ראש *The head*, of animals, whether of men, beaſts, or birds, becauſe *firſt* or *higheſt* in place, and, on account of the ſenſes therein lodged, in dignity alſo. Gen. xl. 13, 16. Lev. i. 4, 15. iii. 2. & al. freq. Hence perhaps Eng. *Raſh*, heady, precipitate. Alſo, *A raſh*; and *a ruſh*, from it's remarkable head, ſee Iſa. lviii. 5.

VI. As a N. ראש *The head*, *ſummit*, or *top*, of a mountain, building, ſtaff, &c. See Gen. viii. 5. xi. 4. xlvii. 31.

VII. As a N. maſc. plur. ראשים *The heads* or *origins* of rivers, or ſtreams of water. occ. Gen. ii. 10.

VIII. As a N. maſc. plur. ראשים *Military bands* or *troops*, under diſtinct *heads* or *leaders*. Jud. ix. 34, 43. 1 Sam. xi. 11. Job i. 17.

IX. As a N. ראש *An economical* or *political head*, *ſuperiour*, *ruler*, *director*, *governour*, *captain*. Exod. vi. 14, 25. Num. xiv. 4. Jud. xi. 8, 9, 11. 2 Chron. xiii. 12.

X. As a N. ראש *A ſum*, or *total*, ſo called, I ſuppoſe, becauſe anciently placed (not at the *foot* or *bottom*, as with us, but) at the *top* or *head* of the account. For the ſame reaſon it is named in Greek Κεφαλαιον, and in Latin, Caput, ſumma. Pſ. cxxxix. 17. Hence the phraſe נשא ראש ſometimes (comp. under נשא XXIII.) ſignifies *to take the ſum*, as of men, Exod. xxx. 12. Num. i. 2. iv. 2, 22. xxvi. 2.—of ſpoil, Num. xxxi. 25.

XI. As a N. ראש *A capital* or *deadly poiſon*, whether animal, as Deut. xxxii. 33; or vegetable, Deut. xxix. 18. xxxii. 32. Pſ. lxix. 22. Hoſ. x. 4. & al. freq. It is frequently joined with לענה *Wormwood*, as Deut. xxix. 18. Jer. ix. 15. xxiii. 15. Lam. iii. 19. Amos vi. 12; and from a compariſon of Pſ. lxix. 22, with John xix. 29, the learned *Bochart* thinks the herb ראש in the Pſalm to be the ſame as the Evangeliſt calls ῾Υσσωπω *Hyſſop*, a ſpecies of which growing in Judea, he proves from *Iſaac Ben-Omran*, an Arabic writer, to be *bitter*, adding, that it is ſo *bitter as not to be eatable*; (ſee *Bochart*, Vol. II. 590-2.) and *Chryſoſtom*, *Theophylact*, and *Nonnus* (cited *Martinii* Lexicon in *Hyſſopus*) took the *hyſſop* here mentioned by St. *John* to be *poiſonous*. *Theophylact* expreſsly tells us, that *hyſſop* was added, ὡς δηλητηριωδες *as being deleterious* or *poiſonous*; and *Nonnus*, in his paraphraſe, ſays:

> Ὤρεγεν ὑσσωπῳ κεκερασμενον οξος ολεθρȣ.
> One gave the *deadly* acid mixt with *hyſſop*.

XII. As a N. fem. in Reg. מראשת, plur. מראשתי *A pillow* or *bolſter* for the *head*. 1 Sam. xxvi. 7, 11, 16. In which paſſages, whether with *Walton*'s, *Forſter*'s, and other editions, we read מראשתו in the ſingular, or with the *Keri* and *Complutenſian* edition מראשתיו in the plural, the particle ב *at* muſt be underſtood as uſual, before a Noun, as it muſt likewiſe be before מראשתיו, 1 Sam. xix. 13, 16, 1 K. xix. 6, and Gen. xxviii. 11, 18. And this remark clears the difficulty of theſe two laſt texts, which import, not that Jacob put the ſtones of that ſacred place (* where Abraham had before builded an altar to Jehovah, Gen. xii. 7, 8. xiii. 4.) *for* his pillows, but that he put one of the ſtones (which Abraham had probably erected there as a memorial, ſee מצבה 2. under יצב I.) *at* or *near* his pillows, in expectation of a divine dream, which it appears he accordingly had.

XIII. As a N. fem. plur. in Reg. מראשותי *Head-dreſſes*, *head-attires*, occ. Jer. xiii. 18. *For he (Jehovah) ſhall bring down your* head-tires, (Eng. Marg.) עטרת *the crown of your glory*. Comp. Ezek. xxi. 26, or 31. and under עטר II.

## רב

In Kal and Hiph. and dropping the formative ה, ריב, It is uſed tranſitively, and with the particles אל, ב, עם, and על following, *To ſtrive*, *contend*, uſually in words, as Gen. xxvi. 20, 21. xxxi. 36. Exod. xvii. 2. Jud. vi. 31; but ſometimes in deeds. See Gen. xlix. 23. Exod. xxi. 18. 1 Sam. xv. 5. Though perhaps none of theſe three texts is abſolutely conclusive for this ſenſe: the laſt in particular may be rendered, *And he* (i. e. *his army*) ירב was multiplied *in the valley*. But as a N. ריב not only generally denotes *a verbal contention* or *controverſy*, as Gen. xiii. 7. Deut. i. 12. xix. 17. & al. freq. but in Jud. xii. 2, plainly implies ſomewhat more. See the preceding chapter. As a N. רב, and fem. מריבה, in Reg. מריבת Nearly the ſame. See Exod. xxiii. 2. Job xxix. 6. Gen. xiii. 8. Exod. xiii. 7. Num. xxvii. 14. Deut. xxxii. 51. As a N. יריב *One who contendeth* or *diſputeth*. occ. Pſ. xxxv. 1. Iſa. xlix. 25. Jer. xviii. 19.

## רבא See under רבה.

## רבד

*To wreathe*, *intwine*, *weave*, *interweave*. So the Vulg. in Prov. vii. 16. intexui. It occurs not however as a V. ſimply in this ſenſe, but,

I. As Ns. רבד and רביד *A wreath*, *chain*, or *wreathen collar* for the neck. occ. Gen. xli. 42. Ezek. xvi. 11. So the Vulg. torques, which from torqueo *to twine*, *wreath*, expreſſes nearly the ſame idea.

II. As a N. maſc. plur. מרבדים *Woven work*, *tapeſtry*, *carpets*. occ. Prov. vii. 16. xxxi. 22. Hence, As a V. formed from the Noun, *To carpet*, *ſpread with carpets*. occ. Prov. vii. 16; ſo *Aquila*, ϖεριςρωσα ϖεριςρωμασι. Comp. under ערש. And as to Prov. xxxi. 22, obſerve that *Homer*, who was nearly contemporary with *Solomon*, repreſents both *Helen* and *Penelope* employed at their *looms*. See Il. III. lin. 125. Odyſſ. II. lin. 94. Odyſſ. VI. lin. 52, 306. And to this day in *Barbary*, "*the women alone* are employed in the manufacturing of their hykes or blankets as we ſhould call them, who do not uſe the ſhuttle, but conduct every thread of the woof with their fingers." See Dr. *Shaw*'s Travels, p. 224.

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* See *Well*'s Sacred Geography, Vol. I, p. 277, and 257, 8.

Der. Greek ῥάπτω to ſew, whence compounded with ᾠδὴ a ſong, Ῥαψωδία, and Eng. *Rhapſody*. Alſo, *A raft*, *rafter*.

## רבה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To be*, or *become many* or *great*, *to increaſe*, *multiply*, *magnify*. Gen. i. 22. Exod. i. 10. Deut. xxx. 16. 1 Sam. xiv. 30. Job xxxiii. 12. xxxix. 4. & al. freq. In the Infinitive it forms both רב, Gen. vi. 1; and רבות, Exod. xi. 16. & al. In Hiph. *To cauſe to increaſe* or *multiply*. Gen. iii. 16. xvi. 10. & al. freq. *To enlarge*. 1 Chron. iv. 10. Comp. Ezek. xxiii. 32. As a N. רוב *Greatneſs of number*, *multitude*. 1 Chron. iv. 38. Eſth. iii. 10. Job xxxv. 9. & al As a N. רב *Multitude*, *number*, *magnitude*, *abundance*, *enough*. Lev. xxv. 16. Pſ. xxxvii. 11. cl. 2. Gen. xlv. 28. Exod. ix. 28. Comp. Num. xvi. 3, 7. As an Adj. רב *Much*, *many*. Gen. xxiv. 25. xxvi. 14. Exod. i. 2. & al.—*Great*. Gen. xxv. 23. Joſh. xi. 8. Job xxxix. 11.—*Chief*. 2 K. xxv. 8. Jer. xxxix. 9, 10, 11, 13. & al. freq. As a participial N. fem. it occurs twice in Lam. i. 1, with י poſtfixed, רבתי, once ſignifying *Abundant*, and once, *Great*. As a N. fem. מרבית *Increaſe*, *multitude*, *greatneſs*. occ. 1 Sam. ii. 33. 1 Chron. xii. 29. 2 Chron. ix. 6. xxx. 18. As a N. fem. תרבות *Increaſe*, *progeny*. occ. Num. xxxii. 14.

II. As a N. fem. תרבית *Increaſe*, *increment*, *ſomewhat added* to the original ſtock, *intereſt*. Lev. xxv. 36. & al. מרבית The ſame. occ. Lev. xxv. 37. Comp. under נשך II.

III. In Kal, *To bring up*, *nouriſh*, q. d. *to make great*. So Vulg. by enutrio. occ. Lam. ii. 22. Ezek. xix. 2. Comp. under גדל I.

IV. As a N. maſc. ארבה A genus of *inſects*, including ſeveral ſpecies, *The locuſt*, ſo called from their *prodigious numbers* and *increaſe*, of which ſee inter al. Jud. vi. 5. vii. 12. Pſ. cv. 34. Jer. xlvi. 23. That it is a maſculine N. is evident from Exod. x. 12, 14, 19. & al. and conſequently the final ה is radical, and the N. belongs to this Root רבה. Natural hiſtorians bear abundant witneſs to the propriety of this derivation. See Dr. *Shaw*'s Travels, p. 187, 8, who deſcribes the *numerous ſwarms* and *prodigious broods* of thoſe *locuſts* which he ſaw in *Barbary*. Dr. *Ruſſell*, Nat. Hiſt. of *Aleppo*, p. 62, ſays, "Of the noxious kinds (of inſects) may well be reckoned the *locuſt*, which ſometimes arrive in ſuch *incredible multitudes*, that it would appear fabulous to relate, deſtroying the whole of the verdure wherever they paſs." So Mr. *Hanway*, Travels, Vol. I. p. 125. "Captain *Woodroffe*, who was for ſome time at *Aſtrachan* (a city near the *Volga*, ſixty miles to the N. W. of the *Caſpian* Sea, in lat. 47.) aſſured me that from the latter end of July to the beginning of October, the country about that city is frequently infeſted with *locuſts*, which fly in ſuch *prodigious numbers as to darken the air*, and appear at a diſtance like *a heavy cloud*."

As for the Moſaic permiſſion to the Jews of *eating locuſts*, Lev. xi. 22, however ſtrange it may appear to the *mere* Engliſh reader, yet nothing is more certain than that ſeveral nations, both of *Aſia* and *Africa*, anciently uſed theſe inſects for food, and that they are ſtill eaten in the eaſt to this day. See *Bochart*, Vol. III. 490, 491. *Shaw*'s Travels, p. 188. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 62. *Haſſelquiſt*'s Travels, p. 231—233. *Niebuhr* Deſcription de l'Arabie, p. 150, &c. This laſt authentic and valuable writer gives us ſome account of the *ſeveral ſpecies of locuſts eaten by the Arabs*, and of their different ways of dreſſing them for food. "The Europeans, adds he, do not comprehend how the Arabs can eat *locuſts* with pleaſure; and thoſe Arabs, who have had no intercourſe with the Chriſtians, will not believe in their turn, that theſe latter reckon oyſters, crabs, ſhrimps, cray-fiſh, &c. for dainties. *Theſe two facts*, however, *are equally certain.*"

V. Some of the Lexicon-writers and Tranſlators have given this word the ſenſe of *darting* or *ſhooting* in the following paſſages, all of which may, however, be fairly reduced to one of the preceding ſenſes, or to the Root רב. Gen. xxi. 20, *And became* רבה קשת great *with his bow*, i. e. a great *archer*. (Comp. Ezek. xvii. 7.) Job xvi. 13, רביו *His* great men (ſo *Montanus*, *magni ejus*) *compaſs me round about*. Pſ. xviii. 15, רב He hath multiplied *lightenings*. So the LXX. επληθυνε, and Vulg. multiplicavit. Jer. l. 29, *Call together against Babylon* רבים many, i. e. men or nations. So the LXX. πολλοις, and Vulg. plurimis. Gen. xlix. 23, *And grieved him*, ורבו *and* contended with *him*; where the LXX. ελοιδορουν, and Vulg. jurgati ſunt *quarrelled*.

VI. As a collective N. רבו, formed with a ו, like חיתו, ידו, and others, *Multiplicity*, *multitude*. occ. Hoſ. viii. 12. So LXX. and *Symmachus* πληθος, *Aquila* πληθυνομενους, Vulg. multiplices. Alſo, *A myriad, ten thouſand*. occ. 1 Chron. xxix. 7, twice. Fem. plur. רבות *Myriads, tens of thouſands*. occ. Neh. vii. 71. As a N. fem. plur. רבתים *Two myriads, twenty thouſand*, or perhaps, *Indefinitely numerous*. occ. Pſ. lxxxviii. 18.

VII. Chald. As a N. רבו *Majeſty*. occ. Dan. iv. 33, or 36. As Ns. fem. רבות and רבותא The ſame. occ. Dan. iv. 22, or 19. v. 18. vii. 27.

רבב Occurs not as a V. in this reduplicate form, but

I. As a N. fem. רבבה *An infinite*, or *indefinitely great*, *number* or *multitude*. Gen. xxiv. 60. Lev. xxvi. 8. Pſ. xci. 7. Ezek. xvi. 7. The verſions generally render it *a myriad*, or *ten thouſand*, but it rather ſeems *indefinite*. The learned Mr. *Bate* *, I think juſtly, takes רבבת קדש in Deut. xxxiii. 2, for the name of a place, as *Sinai*, *Seir*, *Paran* in the context, preceded by the ſame particle מ, undoubtedly are. In the form of a participle Hiph. fem. plur. מרבבות *Bringing forth infinite*, or *indefinite multitudes*. occ. Pſ. cxliv. 13.

II. As a N. maſc. plur. רביבים and רבבים *Rain* or *ſhowers*, from the *infinite number* of drops of which they conſiſt. occ. Deut. xxxii. 2. Pſ. lxv. 11. lxxii. 6. Jer. iii. 3. xiv. 22. Mic. v. 6. Comp. Eccluſ. i. 2.

רברב Chald. As a N. maſc. plur. רברבן and רברבין *Very* or *exceedingly great*. Dan. ii. 48. iii. 33. Alſo, *Very great men*, *chief lords* or *nobles*. Dan. iv. 33, v. 2. & al.

רבא Chald. As a N. רבוא *A myriad*, *ten thouſand*. occ. Ezra. ii. 64. Neh. vii. 66, 72. plur. fem. רבאות *Myriads*, *tens of thouſands*. occ. Ezra ii. 69. Dan. xi. 12.

Der. *Rabbet*, from their great increaſe, *Rabble* and *rubble*, from רב *great*, and בל *confuſion*, *mixture*.

## רבך

*To bake* or *fry*. It occurs only in the form of a Participle Huph. מרבכת, and in Lev. vi. 14, or 21, is applied to what is *baked* upon a ſlice or plate of metal, מחבת, which ſee under חבת, but in 1 Chron. xxiii. 19, מחבת is diſtinguiſhed from מרבכת. It occurs beſides only in Lev. vii. 12.

## רבע

I. *To agitate*, *actuate*. It occurs not as a V. ſimply in this ſenſe, but as a N. רבע *Agitation*, *buſineſs*, *employment*. occ. Pſ. cxxxix. 3; where *Jerome*, from the Chaldee ſignification of the word, renders רבעי by accubationem meam, and ſo our Eng. Tranſlation, *my lying down*; but the LXX. τον σχοινον μου, and Vulg. funiculum meum *my line*; by which figurative expreſſions what could they mean but either *the utmoſt meaſure of my intention and deſigns*, or *the line and courſe of my life?* In which latter view their interpretation coincides in ſenſe with that here propoſed.

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* See his *Enquiry into the Similitudes*, &c. p. 62-3, and *Integrity of the printed Heb. Text*, p. 74-5.

II. In Kal, Tranſitively, *To agitate with luſt, to mix carnally, have to do with*, ſubagitare. occ. Lev. xviii. 23. xx. 16. The Vulg. in the former paſſage renders it miſcebitur *ſhall mix, copulate*. In Hiph. *To cauſe to mix* or *copulate*. occ. Lev. xix. 19.

III. As the *fourth* day was that on which the ſun, moon, and ſtars were formed, and the *natural* * *agitation* of the celeſtial fluid began. See Gen. i. 14—19. Hence, As a N. of number ארבע, *Four*. Gen. xi. 13, 16. & al. As a N. fem. plur. ארבעתים *Fourfold*, 2 Sam. xii. 6. Comp. Exod. xxii. 1. As a N. רבע *A fourth part* or *quarter*. Exod. xxix. 40. 1 Sam. ix. 8. Plur. maſc. רבעים *Of the fourth generation*. Exod. xx. 5. xxxiv. 7. & al. So in Exod. xx. 5, 6. xxxiv. 7. שלשים are *thoſe of the third*, and אלפים *thoſe of the thouſandth generation*. As a N. רביעי (as if from רבע) *The fourth*. Gen. i. 19. ii. 14. Fem. רביעית, רביעת, and רבעית *A fourth, a fourth part* or *quarter*. See inter al. Num. xv. 5. Exod. xxix. 40. Num. xv. 4.

In the form of a Participle paoul, רבוע *Four-ſquare, quadrangular*. Exod. xxvii. 1. xxviii. 16. & al.—of a Participle Huph. מרבע *Four-ſquared, quadrangular*. 1 K. vii. 31. Ezek. xlv. 2.

### רבץ

In Kal, *To lie, lie down, couch*, as a beaſt. Gen. xxix. 2. xlix. 9. & al. freq. Comp. ch. iv. 7, and under חטא V.—as a man, Job xi. 19.—as the great deep or abyſs. Gen. xlix. 25. Deut. xxxiii. 13.—as a curſe, *reſting* upon one. Deut. xxix. 20. *To ſit*, as a bird upon it's neſt. Deut. xxii. 6. In Hiph. *To make* or *cauſe to lie down*, as cattle. Pſ. xxiii. 2. Cant. i. 7.—as ſtones in a building, Iſa. liv. 11. As a N. רבץ *A reſt, reſting place, a place to lie down in*. Prov. xxiv. 15. Iſa. lxv. 10. מרבץ The ſame. occ. Ezek. xxv. 5. Zeph. ii. 15.

### רבק

Occurs not as a V. in Heb. but in Arabic ſignifies, *To tie, bind, tie up*, as cattle, by the neck. As a N. מרבק *A place* where cattle, and particularly calves, (for it is always joined with עגל *a calf*) are *tied up* to fatten, *a ſtall*. occ. 1 Sam. xxviii. 24. Jer. xlvi. 21. Amos vi. 4. Mal. iv. 2; where the LXX. render מרבק by *εκ δεσμων ανειμενα* looſed from *the ties*, thus giving the idea of the word. See *Bochart*. Vol. II. 302, & ſeq.

Hence perhaps by tranſpoſition the Greek *βροχος* a cord, halter.

### רגב

*To clod, gather into concretions*. It occurs not as a V. in Heb. but it is evident that this is nearly the idea of the word; for hence, as a N. maſc. plur. רגבים *Clods, lumps*. occ. Job xxi. 33. xxxviii. 38. So the Vulg. in this latter text Glebæ.

### רגז

Denotes *motion, commotion, agitation*.

I. In Kal, *To move*, or *be moved* or *diſturbed*. 2 Sam. vii. 10. 1 Chron. xvii. 9; in both which paſſages it is oppoſed to *being planted*, or *dwelling* as a people. In Hiph. *To diſturb, diſquiet*. 1 Sam. xxviii. 15. So LXX. *ϖαρηνωχλησας*, and Vulg. inquietaſti.

II. As a N. ארגז *A ſmall portable cheſt* or *caſe*. So Vulg. capſella. occ. 1 Sam. vi. 8, 11, 15.

III. *To ſhake* or *tremble* as the earth, mountains, heavens, &c. Joel ii. 10. 1 Sam. xiv. 15. 2 Sam. xxii. 8. Iſa. v. 25. Comp. Hab. iii. 16. In Hiph. *To cauſe to ſhake*. Job ix. 6. Iſa. xiii. 13.

IV. *To tremble* or *ſhake* with violent paſſions—as with anger, Prov. xxix. 9. Iſa. xxviii. 21—with fear. Exod. xv. 14. Deut. ii. 25. Joel ii. 1. Comp. Gen. xlv. 24.—with a mixture of anger and grief. 2 Sam. xviii. 33. In Hiph. *To cauſe to ſhake*—with anger. Job xii. 6. Ezek. xvi. 43.—with fear. Iſa. xxiii.

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* This *Agitation* was till then effected *ſupernaturally* by the *immediate* power of God. See Gen. i. 4. and Comp. under בדל I.

11. Jer. l. 34. In Hith. *To tremble*, with rage. 2 K. xix. 27. 28. & al. As a N. רגז *Commotion, trembling, trouble, fear.* Job iii. 17, 26. xxxix. 24. *Anger.* Hab. iii. 2. Fem. רגזה *A trembling, fear.* Ezek. xii. 18.

Der. French and Eng. *Rage, enrage.*

## רגל

*To ſmite, ſtrike, impreſs,* as the feet againſt the ground. The LXX. in Iſa. xxxii. 20. render it by *πατεω to tread.*

I. As a N. maſc. plur. רגלים denotes *ſeveral diſtinct ſtrokes* or *impreſſions on the ſenſes*, and may be rendered *times.* occ. Gen. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם IV.

II. As a N. רגל, plur. רגלים *The foot*, which by continually *ſtriking* againſt, or *treading* upon, ſome ſolid obſtacle, ſupports and moves the animal forward. Gen. viii. 9. xviii. 4. & al. freq. Comp. פעם II. As a N. fem. plur. רגלות and רגלת *The feet.* occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As a N. רגלי *A man on foot, a foot-ſoldier.* Jud. xx. 2. 2 Sam. viii. 4. & al.

In Deut. xi. 10, mention is made of *watering* the land of Egypt ברגל with *the foot, like a garden of herbs.* This Dr. *Shaw*, Travels, p. 408, thus explains from the preſent practiſe of the Egyptians, "When their various ſorts of *pulſe, ſafranon,* (or *carthamus*) *muſa, melons, ſugar-canes,* &c. (all which are commonly planted in rills) require to be refreſhed, they ſtrike out the plugs that are fixed in the bottoms of the ciſterns [wherein they preſerve the water of the Nile]; and then the water guſhing out is conducted from one rill to another by the gardener, who is always ready, as occaſion requires, to ſtop and divert the torrent, by turning the earth againſt it *with his foot*, and opening, at the ſame time, with his mattock a new trench to receive it. This method of conveying moiſture and nouriſhment to a land * rarely or never refreſhed with rain, is often alluded to in the Holy Scriptures; where alſo it is made the diſtinguiſhing quality betwixt *Egypt* and the land of *Canaan. For the land* (ſays Moſes to the children of Iſrael, Deut. xi. 10, 11.) *whither thou goeſt in to poſſeſs it, is not as the land of Egypt, whence ye came out, where thou ſowedſt thy ſeed, and wateredſt it* with thy foot, *as a garden of herbs: But the land whither ye go to poſſeſs it, is a land of hills and valleys, and drinketh water of the rain of heaven.*" And this explanation of the Doctor's it muſt be owned is very ingenious; but is it quite ſatisfactory? Moſes mentions *ſeed* in general, plainly including, if not principally intending, *corn*; but of this Dr. *Shaw*'s account ſays nothing; nor is it probable that their corn ſhould be watered in the ſame manner as the plants he mentions; and yet the words of Moſes evidently imply that the *watering by the foot* was a work of *great labour*, "whereas the turning of the earth with the foot, which the Doctor ſpeaks of, is the leaſt part of the labour of watering" †. On the whole, therefore, it ſeems more probable that by the expreſſion, *watering by the foot*, Moſes alluded to *a machine for drawing up water*, which was worked *by the foot.* Such an one, *Grotius* long ago obſerved, that *Philo*, who lived in Egypt, has deſcribed as uſed by the peaſants of that country in his time. And the ingenious and accurate *Niebuhr*, in his *Voyage en Arabie*, Tom, I. p. 121, has lately given us "A repreſentation of a machine which the Egyptians make uſe of *for watering the lands* (pour arroſer les terres) and probably the ſame, ſays he, as Moſes ſpeaks of, Deut. xi. 10. They call it *Sakki tdir beridsjel*, or *an hydraulic machine, worked by the feet.*" The name in Heb. letters would be שאקיה תדיר באלרגל, which omitting the א in the firſt, and the article אל in the laſt word, is very nearly Hebrew.

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* Comp. *Haſſelquiſt*'s Travels, p. 106, 109, 114, 451, 458.

† Mr. *Harmer*'s Obſervations on divers Paſſages, &c. Vol. II. p. 237, where ſee more.

As a N. fem. תרגלה, in Reg. תרגלת, *A footing*, or *going on foot*. occ. Hoſ. xi. 3. *And as for me*, תרגלתי my footing (of the ſame form as תפארתי, Iſa. xlvi. 13, with י my poſtfixed) (*was*) *for Ephraim*, q. d. *I footed* after him, I *attended* him *on foot*, as a nurſe does a child. So the Vulg. expreſſes the general ſenſe, but not the preciſe idea of the word. Et ego quaſi *nutricius* Ephraim, *And I* (*was*), *as it were*, the nurſing father *of Ephraim*.

III. In Kal, *To* * *inveſtigate*, *ſearch*, or *ſpy out*, that is, either *To follow by the foot*, as it were, or rather, q. d. *To foot* round a country or city, in order to ſpy. Num. xxi. 33. Deut. i. 24. Joſh. vii. 2. & al. As a participial N. maſc. plur. מרגלים *Spies*. Gen. xlii. 9. & al.

IV. In Kal, with ב following, *To ſlander*, *calumniate*, *ſmite with the tongue*, (ſo נכהו בלשון *we will ſmite him with the tongue* is uſed, Jer. xviii. 18.) occ. 2 Sam. xix. 27. Pſ. xv. 3; in which latter paſſage however רגל ſeems rather to be a Noun; לא רגל *There* (*is*) *no* ſtroke (of calumny) על לשונו *upon his tongue*.

## רגם

*To whelm*, *heap*, *heap together*, *accumulate*.

I. In Kal, *To overwhelm* with ſtones, *to whelm* ſtones upon one. In this ſenſe it is generally followed by אבן or אבנים, and variouſly conſtructed. See Lev. xx. 2. xxiv. 23. 1 K. xii. 18. 2 Chron. xxiv. 21.

II. As a N. fem. in Reg. רגמת *A heap* of ſtones *for defenſe*, *a bulwark* of ſtones. occ. Pſ. lxviii. 28; where it is applied figuratively (as אבן and צור on other occaſions) to the princes of Judah, *the bulwarks* of Iſrael—Ἑρκος Ἀχαιων.

III. As a N. fem. מרגמה *A heap of ſtones*. occ. Prov. xxvi. 8. *As a grain* or *ſpark of precious ſtone* (as אבן is often uſed) במרגמה in a heap of ſtones, *ſo* (*is*) *he who giveth honour to a fool*. The precious ſtone in one caſe, and the honour in the other, is thrown away and loſt. And this ſeems a clear and good ſenſe. But *Schultens* takes מרגמה to denote *a heap of ſtones* erected over a perſon who had been *ſtoned to death*, (as in the caſe of Achan, Joſh. vii. 25.) and perhaps we may extend it's meaning to ſuch *heaps* as were put over thoſe who died ignominiouſly (ſee Joſh. viii. 29. x. 27. 2 Sam. xviii. 17.) This explanation will make Solomon's proverb more poignant. כצרור (Infin.) *As the confining* or *endeavouring to ſecure a precious ſtone* in the ſepulchral heap of an executed malefactor, (where it muſt neceſſarily be diſgraced, if not loſt,) *ſo* (*is*) *he who giveth honour to a fool*.

IV. As a N. ארגמן *The purpura* or *purple fiſh*, *a ſpecies of ſhell-fiſh* ſo called, either becauſe, as *Pliny* informs us, they are † *collected together* in the ſpring, and *by rubbing againſt each other*, emit a clammy humour like wax," or rather ſimply from the *rugged form* of their ſhell, reſembling *a heap of looſe ſtones* ‡. In Scripture however, the word is only uſed for the *purple colour* furniſhed by this *fiſh*. The Greek πορφυρα, and Lat. purpura, by which the LXX. and Vulg. conſtantly render ארגמן, denote both the *purple fiſh* and *colour*. Exod. xxv. 5. & al. freq.

V. Chald. As a N. ארגון, and ארגונא *Purple*. Theſe words ſeem dialectical variations from the Heb. ארגמן. occ. 2 Chron. ii. 7. Dan. v. 7, 16, 29.

## רגן

*To mutter*, *murmur*. occ. Deut. i. 27. Pſ. cvi. 25. Iſa. xxix. 24. So the LXX. and *Symmachus* by γογγυζω, and Vulg. by murmuro, and in Iſa. by muſſitatores. As a N. נרגן *A mutterer*, *a whiſperer*. occ. Prov. xvi. 28. xviii. 8. xxvi. 20, 22. So the

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* Latin inveſtigare, derived from the prepoſition in in, and veſtigia *footſteps*.

† "Congregantur *verno tempore*, mutuoque attritu *lentorem cujuſdam Ceræ ſalivant*." Nat. Hiſt. Lib. IX. cap. 36. Comp. *Martinii* Lexic. Etymol. in PURPURA.

‡ See *Scheuchzer*'s Phyſica Sacra, Tab. CLXXIII. Fig. 4.

Vulg. renders it in the two laſt paſſages by the N. ſuſurro.

**Der.** French and Eng. *Jargon*, Q.

### רגע

I. In Kal, *To ſtill, quiet, ſtop motion.* Job xxvi. 12. Iſa. li. 15. Jer. xxxi. 35. So the LXX. render it Job xxvi. 12, by *καταπαυω*, and ſeveral times by *αναπαυω*. In Hiph. *To be ſtill, quiet, reſt.* Deut. xxviii. 65. Iſa. xxxiv. 14. & al. Alſo, *To make ſtill* or *quiet, cauſe to reſt.* Iſa. li. 4. Jer. l. 34. & al. As a participial N. maſc. plur. in Reg. רגעי *Thoſe who are ſtill* or *quiet.* occ. Pſ. xxxv. 20. As Ns. מרגוע, and fem. מרגעה, *Reſt, quiet.* Jer. vi. 16. Iſa. xxviii. 12.

II. In Kal, Intranſitively, *To be ſtill, fixed, ſtiff,* or *rigid.* occ. Job vii. 5. Vulg. aruit *is dry.*

III. As a N. רגע *A reſt, pauſe, ſtop,* or *inſtant* of time. Job xxi. 13. Iſa. liv. 7. It is often uſed adverbially, the particle ב being underſtood as uſual, *In a moment, ſuddenly,* as Exod. xxxiii. 5. Job xxxiv. 20. Pſ. vi. 11. & al. לרגעים *By moments,* i. e. *every moment.* Job vii. 18. Ezek. xxvi. 16. & al. As a N. fem. ארגיעה *A moment* or *inſtant,* Prov. xii. 19. It is alſo, like רגע, uſed adverbially, *In an inſtant, inſtantly.* Jer. xlix. 19. l. 44.

IV. Some of the Lexicons and Tranſlators render the word, *To cut, divide, transfix, break to pieces*; but for theſe ſenſes there is no ſufficient authority.

**Der.** Gr. Ῥιγεω, ῥιγος, &c. whence the Lat. *Rigeo, rigor,* and with the Æolic Ϝ or Digamma prefixed inſtead of the aſpirate breathing, *Frigus, frigidus,* and Eng. *Rigid, rigidity, rigour, frigid, frigidity,* &c.

### רגש

In Kal, *To meet together, aſſemble in a tumultuous manner.* occ. Pſ. ii. 1. To this purpoſe *Aquila εθορυβηθησαν,* and *Symmachus κυκα.* Chald. In Aph. The ſame. Dan. vi. 6. As a N. רגש, fem. in Reg. רגשת *A confuſed aſſembly* or *multitude*; the former word is uſed in a good or middle ſenſe, the latter in a bad, and rendered by the LXX. πληθυς, by the Vulg. Multitudine, *a multitude.* occ. Pſ. lv. 15. lxiv. 3.

### רדה

With a radical, but mutable or omiſſible, ה. This Root is both in ſound and ſenſe, nearly related to ירד, which ſee.

I. In Kal, Intranſitively, *To deſcend, come* or *go down.* Jud. xiv. 9. *And he did not tell them that the boney* רדה came down or forth *from the carcaſe of the lion.* Comp. Lam. i. 9. Jer. v. 31. and Marg. Eng. Tranſlat. *To deſcend, decline* as the day. Jud. xix. 11. So one of the Greek verſions in the Hexapla *κεκλικυια having declined.* In a Hiph. ſenſe, *To bring down, cauſe to deſcend.* occ. Jud. xiv. 9. Comp. ירד.

II. In Kal, Tranſitively, *To ſubdue, bring under ſubjection.* Iſa. xiv. 6. xli. 2. In Kal and Hiph. Intranſitively, *To obtain rule, have dominion.* Gen. xxvii. 40. As a participial N. רד *A ruler.* Pſ. lxviii. 28. Hoſ. xi. 12. or xii. 1.

III. With ב following, *To deſcend upon* one, as it were, *To have under one, have in ſubjection, rule over.* Gen. i. 26. Lev. xxv. 43. 1 K. iv. 24. v. 16.

רדד I. *To ſubdue entirely* or *abſolutely.* To this purpoſe the LXX. *ὑποτασσων,* and Vulg. ſubdit. occ. Pſ. cxliv. 2.

II. As a N. רדיד *A kind of vail,* ſo called, I apprehend from it's *deſcending* or *reaching down* to the feet. occ. Cant. ii. 7. Iſa. iii. 23; in both which paſſages the LXX. render it by *θεριστρον a ſummer garment* or *vail,* the Vulg. by pallium and theriſtra, one of the Hexaplar verſions in Cant. by *καλυμμα a vail.*

### רדם

In Arabic it ſignifies *To ſhut cloſe, ſtop up,* (ſee *Caſtell*) but in Heb. it occurs only in Niph. *To be overwhelmed with ſleep, to be in a deep* or *dead ſleep* or *trance,* when all the outward

ward ſenſes are *cloſed.* Jud. iv. 21. Pſ. lxxvi. 7. Dan. viii. 18. & al. As a N. fem. תרדמה *A deep* or *dead ſleep.* Gen. ii. 21. xv. 12. & al.

DER. By tranſpoſition, *Dream.* Q? Alſo Latin *dormio,* French *dormir* to ſleep, whence Eng. *dormant, dormitory,* (and compounded with mouſe) *Dor-mouſe.*

## רדף

I. In Kal, *To follow, go after.* Hoſ. ii. 7. xii. 2.

II. In Niph. Of time or ſucceſſion, *To be followed.* occ. Eccleſ. iii. 15. *God requireth* את נרדף *that which* is followed after, namely by time or things ſucceeding, i. e. *which* is paſt. Comp. ch. xi. 9. xii. 14.

III. In Kal, *To follow, purſue, chaſe,* as an enemy does, Gen. xiv. 14. xxxv. 5. Exod. xiv. 4. xv. 9. Iſa. xvii. 13. & al. freq. In Niph. *To be purſued.* Lam. v. 5. *On our necks* נרדפנו we are purſued, i. e. our enemies are *cloſe behind,* ready to deſtroy us. In Hiph. *To purſue* or *cauſe to be purſued.* Jud. xx. 43.

IV. In Kal, *To follow,* as a commander, Jud. iii. 28.

V. *To purſue, be inſtant,* or *preſſing* with words. occ. Prov. xix. 7; where I think ב *in, with,* ſhould be underſtood as uſual before אמרים.

VI. In Kal, *To perſecute,* whether in words, Job xix. 22; or deeds, Pſ. vii. 2. Jer. xv. 15. xvii. 18.

VII. In Kal and Hiph. *To follow, affect, endeavour after,* ſectari, as juſtice, goodneſs, wickedneſs, peace, &c. Deut. xvi. 20. Pſ. xxxviii. 21. cxix. 150. Prov. xi. 19. xv. 9. Iſa. i. 23. v. 11.

## רהב

I. In Kal, Tranſitively, *To incite, excite, ſtir* or *ſpirit up.* occ. Prov. vi. 3. (So the LXX. ϖαροξυνε, *Symmachus* and *Theodotion* ϖαρορμησον, and Vulg. ſuſcita) Pſ. cxxxviii. 3. תרהבני Thou haſt incited, emboldened, or encouraged *me in my ſoul* or *perſon (with) ſtrength.* Intranſitively, *To be ſtirred up, emboldened.* occ. Iſa. iii. 5. In Hiph. *To incite,* as to love. occ. Cant. vi. 4.

II. As a N. רהב *High-ſpirited, fierce, proud.* Fr. fier. occ. Job. xxvi. 12. (comp. Pſ. lxv. 8.) Pſ. xl. 5. Alſo, *High-ſpiritedneſs, pride,* Fr. fierté. occ. Job ix. 3. Pſ. xc. 10.

III. As a N. רהב *Rahab,* a name of Egypt, from the *pride* of it's princes and inhabitants, which is often noted in ſcripture. Pſ. lxxxvii. 4. lxxxix. 11. Iſa. li. 9. And to this name there is an alluſion, Iſa. xxx. 7, *For the Egyptians ſhall help in vain, and to no purpoſe, wherefore I have cried concerning this* רהב הם שבת *they are* Rahab, i. e. *proud and inſolent,* but not to be depended on, comp. ver. 2, 3, 5. *(therefore) Be ſtill.* So the Vulg. *Superbia* tantùm eſt, quieſce. *It is only* pride, *be ſtill.* Comp. ver. 15.

## רה or רהה

Words from this Root in Arabic ſignify *To be weak, faint, inconſtant, wavering,* or the like, (ſee *Caſtell*) and ſo the Heb. Verb ſeems to import, *To be irreſolute, wavering through fear,* in the only paſſage wherein it occurs, Iſa. xliv. 8; where the LXX. ϖλανασθε err, Vulg. conturbamini *be diſturbed.* Comp. Jam. i. 6, 7.

## רהט

Occurs not as a V. in Heb. but in Chaldee and Syriac ſignifies, *To run, run down,* and ſeems in Heb. to denote *tremulous motion,* as of a *ſtream* or *rill of water.*

As a N. רהט *A gutter* or *trough,* for the conveyance of water. occ. in plur. Gen. xxx. 38, 41. Exod. ii. 16.

Cant. vii. 5 or 6. *The hair of thy head (is) like the purple of a king,* or *like royal purple, bound up,* in the canals or troughs. So the Vulg. rightly, *Comæ capitis tui, ſicut purpura regis* vincta canalibus; thus referring אסור to the *purple,* not to *the king.*" "In Solomon's Song, ſays Monſ. *Goguet,* alluding to this text, there is mentioned *a royal purple* *which the dyers dipt in the canals after having tied it in ſmall bundles.*" Origin of Laws, &c. Vol. II. p. 99. edit. *Edinburgh*; where this Note is added. "The beſt way of waſhing wools after they are dyed is *to plunge them in running water*. Probably the ſacred author had this practice in view, when he ſaid, *they ſhould dip* [*dipped*] *the royal purple in canals*. As to what he adds, *after being tied in little bundles or packets*, one may conclude from this circumſtance, that inſtead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now; they then followed another method. They began by dying the wool in ſkeins, and made it afterwards into purple ſtuffs."* Thus far Monſ. *Goguet*. And his account well illuſtrates the compariſon of *a lady's hair to royal purple bound up in the canals* or *troughs*; if we may ſuppoſe what is highly probable, namely, that the eaſtern ladies anciently *braided their hair in numerous treſſes*, in a manner ſomewhat ſimilar to what they do in our times, according to the deſcription given by Lady *M. W. Montague*, which has been already cited under קשה III. which ſee.

**Der.** Old Eng. *Rathe* quickly, whence comparative *rather*. Alſo, perhaps *Riot*, *rout* †.

## רוה

With a radical, but mutable or omiſſible, ה, but with the ו fixed and immutable, as in צוה.

I. In Kal, *To be wet*, *ſoaked*, *ſaturated*, or *drenched*, as with liquor. Iſa. xxxiv. 7. Jer. xlvi. 10. In Kal and Hiph. *To drench*, *ſoak*. Pſ. lxv. 11. Iſa. xvi. 9. lv. 10. As a participle or participial N. רוה *Watered*, *moiſtened*. Iſa. lviii. 11. Jer. xxi. 12. Fem. רויה *Saturated*, *full of liquor*, *well moiſtened*. Pſ. xxiii. 5. lxvi. 12. As a N. רוה *Soaking*, *drunkenneſs*, i. e. figurative *drunkenneſs*, or *indulgence in idolatry* and *ſin*. Deut. xxix. 18, or 19.

II. In Kal, *To be ſaturated*, *ſatiated*. Prov. vii. 18. Pſ. xxxvi. 9; where ירוין is the third perſ. plur. fut. in Kal, with ן paragogic for ירויון, the latter ו being dropped, probably for the ſake of ſound. In Kal and Hiph. *To ſaturate*, *ſatiate*. Prov. v. 19. Iſa. xliii. 24. Jer. xxxi. 14, 25. Lam. iii. 15.

III. Chald. As a N. רו and רוה *Aſpect*, *appearance*, from Heb. ראה *to ſee*. occ. Dan. ii. 31. iii. 25. The Targums uſe רוי and רוא in the ſame ſenſe.

**Der.** Greek ῥεω, ῥευμα, διαρροια, καταρρεω, whence *rheum*, *diarrhœa*, *catarrh*, &c. Lat. *Rivus*, *derivo*, whence Eng. *River*, *rivulet*, *derive*, &c.

## רוח See under רח.

## רזה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To diminiſh*, *waſte*, *attenuate*, *make lean*. So Vulg. attenuabit. occ. Zeph. ii. 11. Alſo, Intranſitively, *To waſte*, *conſume away*. So Vulg. marceſcet. occ. Iſa. xvii. 4. As a participial N. רזה *Lean*, *waſted*. occ. Num. xiii. 21. Ezek. xxxiv. 20. As Nouns רזו *Leanneſs*. occ. Iſa. xxiv. 16. רזון The ſame. occ. Pſ. cvi. 15. Iſa. x. 16; where the Vulg. tenuitatem. Alſo, *Tenuity*, *ſcantineſs*. occ. Mica vi. 10. Prov. xiv. 28; which ſee under רזן.

II. As a N. תרזה *A ſpecies of tree*, probably of the *pine* or *fir* kind, ſo called perhaps from its remarkably *tapering* ſhape. But *Aquila*, *Theodotion*, and the LXX. (according to the *Aldine* and *Compluteнſian* Editions) Αγριοϐαλανον *the wild oak*, Vulg. Ilicem *the ilex*; whether from being *ſlenderer* than the other oaks, Q? occ. Iſa. xliv. 15.

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* It appears from two paſſages of *Horace*, cited below under שנה IV. that in his time likewiſe they uſed to die the *wool* before it was made into cloth; and from Lib. II. Ode XVIII. lin. 7, 8.

> *Nec* Laconicas *mihi*
> Trahunt *honeſtæ* purpuras *clientæ*;

it is evident that the *wool* was died before it was ſpun.

† See *Junius* Etymol. Anglican on theſe words.

III. As a N. ארז A ſpecies *of tree*, *The cedar*; ſo the Vulg. Cedrus, and the LXX. (almoſt throughout) and the other ancient Greek verſions, Κεδ[illegible]ς. freq. occ. If this be the true meaning of the Heb. word, it is certain that the *cedar* (cedrus conifera) cannot be thus called from its *abſolute ſlenderneſs*; ſince we are, on the contrary, well aſſured by the teſtimony of reſpectable *travellers, that thoſe on Libanus are of a prodigious bulk; (comp. Pſ. xcii. 13.) neither does it appear that this tree is remarkably *ſlender*, in reſpect to it's hight, much leſs-[redacted]that it is named ארז from it's *naturally waſting* by the reſinous juice diſtilling from it; for of it's *thus waſting*, (I do not ſay of it's juice exuding) it would, I believe, be impoſſible to produce any proof. I find myſelf obliged therefore to conſider the א in this word as radical, and I ſuſpect it's ideal meaning to be, *Firm*, *ſtable*, *durable*, or the like. 1ſt, Becauſe the Arabic uſes ſeveral words from the root ארז in theſe ſenſes. (See *Caſtell*). 2dly. Becauſe *firmneſs*, *ſtability*, or *durableneſs* is in a moſt eminent degree the property of the *cedar*; whence Solomon uſed this wood in building the temple of Jeruſalem, and the heathen, as † *Pliny* informs us, made their idols of it for the ſame reaſon. 3dly. In Ezek. xxvii. 24, we meet with the plur. ארזים, which is in that paſſage conſtructed with גנזי *cheſts*, *bound with cords*, and rendered *made of cedar*, but from the connexion ſeems rather to mean *firmly* or *cloſely compacted*. I ſhall not here enter into the celebrated controverſy whether the Heb. ארז means the *cedar* (cedrus conifera) or *the fir*; but ſhall juſt obſerve that Ezek. xxxi. 5, 6, 8, (comp. Pſ. lxxx. 11.) ſeems almoſt deciſive for the *cedar*; and in anſwer to the principal ſcriptural argument in favour of the *fir* (or *pine*) drawn from Ezek. xxvii. 5, I would with the learned Mr. *Merrick* "propoſe it to be conſidered whether the cedars whoſe branches are now grown to the bulk of trees, might not at a certain age have been fit for *maſts*, as having firſt grown to a proper height for that purpoſe, and afterwards extended and enlarged their branches to their preſent dimenſions." And to confirm this conjecture I add, that I have myſelf ſeen in a curious gentleman's garden in Surrey, a true *cedar of Libanus*, whoſe *ſtem was grown to a conſiderable hight*, *ſtraight*, *and of a ſhape fit for a maſt*. For further ſatisfaction I muſt beg leave to refer the reader to *Michaelis*'s Recueil de Queſtions, Qu. XC. *Niebuhr*'s Deſcription de l'Arabie, p. 131, &c. and to Mr. *Merrick*'s 2d Diſſertation in the Appendix to his Annotations on the Pſalms.

IV. Chald. As Nouns רז, רזה, and רזא *A ſecret*. So LXX. *μυστηριον a myſtery*. Dan. ii. 18, 30. iv. 6. & al.

DER. *Reazy*, *ruſt*, *ruſty*, &c. Q? Lat. *Reſina*, Eng. reſin, and *reſinous*. Q?

## רזח

*To cry out* or *ſhout*, for grief or joy. It ſeems like our Eng. *ſhriek*, to be a word formed from the ſound. It occurs not as a V. but hence as a N. מזרח *A ſhrieking* for grief, or *ſhouting* for joy. occ. Jer. xvi. 5. Amos vi. 7. On Jer. xvi. 5, comp. Baruch vi. 32, *They* roar and cry *before their gods as men do at the feaſt when one is dead*, ὡσπερ τινες εν περιδειπνῳ νεκρȣ.

## רזם

*To be contracted*, *ſcowl*, as the eyes of a perſon in anger, *ὑποδρα ιδων*. Once, Job xv. 12. It is uſed in the ſame ſenſe in Chaldee.

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* "As for the Cedars of Lebanon (ſays Mr. *Maundrell*, Journey, p. 140.)—here are ſome of them very old, and of a *prodigious bulk*—I meaſured one of the largeſt, and found it *twelve yards ſix inches* in girt, and *thirty ſeven yards in the ſpread of it's boughs*. At about five or ſix yards from the ground it was divided into five limbs, *each of which was equal to a great tree*. *Le Bruyn* alſo tells us that he had the curioſity to meaſure the bigneſs of two of the moſt remarkable cedars, and that he found one to be *fifty ſpans about*, and the other *forty ſeven*." *Wells*'s Sacred Geography, Vol II. p. 263, 264.

† Materiæ *verò* ipſi Æternitas. *Itaque et ſimulachra deorum ex eâ factitaverunt*." Nat. Hiſt. Lib. XIII. cap. 5.

## רזן

Occurs not as a V. in Heb. but in Arabic denotes, *To poiſe* or *balance* a thing by the hand, in order to feel whether it be heavy or not. (See *Caſtell.*) So the idea of the word ſeems to be, *To weigh, balance, try*, or *examine carefully*. Hence, as a participial N. maſc. plur. רוזנים and רזנים *Counſellors*, whoſe buſineſs it is to *weigh* and *examine* the expediency of public meaſures. Jud. v. 3. Pſ. ii. 2. & al. As a N. רוזן *A counſellor*, according to ſome. occ. Prov. xiv. 28. But it ſeems better to refer this word to the root רזה, and to render the paſſage, *But in want of people, (is) deſtruction of* waſting, or waſting *deſtruction*, namely, to the king. See *Pole* Synopſ. and *Schultens* in Loc.

Der. Lat. *Ratio—onis*, whence *rational, rationality*, &c. Eng. *Reaſon*, &c.

## רח

Denotes primarily the *action*, or *breathing of the air in motion.*

I. As a N. רוח, plur. רוחות, *Air in motion, a breeze, breath, wind.* See Gen. i. 2. iii. 8. vi. 17. viii. 1. Exod. xv. 10. 1 K. xix. 11. Pſ. xviii. 11. 2 Sam. xxii. 11. 1 Chron. ix. 24. Pſ. civ 4, 30. Iſa. xl. 7. In 1 K. xviii. 12, רוח יהוה ſeems to denote *a miraculous wind from Jehovah*. Comp. Ezek. iii. 14. 2 K. ii. 11, 16. Acts viii. 39. As a N. fem. in Reg. רוחת *A breathing*. Lam. iii. 56. Vulg. ſingultu *ſighing*. In the form of a Participle Huph. maſc. plur. מרוחים *Airy, expoſed to, and perflated by, the air.* occ. Jer. xxii. 14. Comp. under קרה VIII.

II. As a N. רוח *Space, diſtance, interſtice*; for wherever on the earth, or in this ſyſtem, there is not other matter, there will be *air*. Comp. under אל II. Gen. xxxii. 16. So Jer. lii. 33. *And the pomegranates were ninety and ſix* רוחה in the void or open ſpace, i. e. of the meſhes of the net-work.

And becauſe *air* is a moſt *powerful*, though *ſubtile* and *inviſible* agent, hence it is uſed for

III. *The ſpirit*, or *animal ſoul* of a brute Eccleſ. iii. 21. *Who* ירע *regardeth, conſidereth* (ſo *Junius* and *Tramellius*, animadvertit) the ſpirit *of the children of men that goeth upwards, and* the ſpirit *of a brute that goeth downwards to the earth?* Who conſiders as he ought the great and eſſential *difference* there is between men and brutes in this reſpect.

IV. As a N. רוח *Spirit*, or *an incorporeal ſubſtance*, as oppoſed to fleſh, or a corporeal one. Iſa. xxxi. 3. 1 K. xxii. 21, 22.

V. As a N. רוח, plur. רוחות *The ſpirit* or *ſoul* of man. Pſ. xxxi. 6. Iſa. lvii. 16. * Eccleſ. xii. 7. Num. xvi. 22. xxvii. 16. Zech. xii. 1. *A paſſion* or *motion of the ſoul.* Num. v. 14. Iſa. xix. 14. Comp. Mal. ii. 15, 16.

VI. Joined with רעה, *An* evil *ſpirit*. 1 Sam. xvi. 14, 15, 16, 23. xviii. 10. Comp. 1 Cor. v. 5. 1 Tim. i. 10. 1 K. xxi. 21, 22, 23.

VII. As a N. רוח *The Holy Spirit*, or *Spirit of God*, whoſe agency in the ſpiritual world is, in Scripture, repreſented to us by that of the *air* in the natural. See under כרב II. p. 293. See Gen. vi. 3. xli. 38. Num. xi. 17, 25, 26. 2 Chron. xxiv. 20. Iſa. lxiii. 10. Joel iii. 1. & al. הריח ſeems once as a V. in Hiph. to ſignify, as Mr. *Bate* has obſerved, *To inſpirit, inſpire.* Iſa. xi. 3. *And He* (i. e. *the ſpirit of Jehovah)* ſhall inſpire *him with the fear of Jehovah.* Vulg. Et *replebit* eum ſpiritus timoris Domini, *And the ſpirit of the fear of the Lord* ſhall fill *him*. It is remarkable that *Homer* frequently expreſſes the *influence* of his deities on the human mind by the term ενεπνευσεν *inſpired*. See Il. X. lin. 482. Il. XV. lin. 262. Il. XIX. lin. 159. Il. XX. lin. 110. Odyſſ. IX. lin. 381. Odyſſ. XIX. lin. 138.

VIII. As a N. רוח, and fem. רוחה, *Reſpiration, refreſhment, reſpite, breathing time.* Exod. viii. 15. (where *Aquila* αναπνευσις, LXX. αναψυξις) 1 Sam. xvi. 23. (where

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* See Bp. *Browne*'s Procedure, *&c.* of Human Underſtanding, Book II. ch. 10. p. 355, &c.

LXX. ανεψυχεν, and *Theodotion* αναπνεειν) Eſth. iv. 14. It is once uſed as a V. in Niph. imperſonally as it were, like יחר, יחם, &c. Job xxxii. 20. ירוח לי *there ſhall be* breathing, refreſhment, *to me*. To this effect the Vulg. reſpirabo paululum, *I ſhall breathe a little*.

IX. As a N. fem. רחת *A van*, or *fan for winnowing corn*. occ. Iſa. xxx. 24; if רחת in this text ſhould not rather be rendered *the wind*; for it is not interpreted the *fan* either by the LXX. or Vulg. and I do not find that the *fan* is mentioned as uſed by the eaſtern nations either in ancient or modern times, and Dr. *Shaw*, Travels, p. 139, expreſsly ſays, "after the grain is trodden out, they *winnow* it by throwing it up againſt *the wind* with a ſhovel. Comp. under מרן.

X. In Kal and Hiph. *To inſpire in ſmelling*, *to ſnuff*, *ſnift*. Gen. viii. 21. xxvii. 27. *Exod. xxx. 38. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos v. 21. (comp. under קטר I.) & al. As a N. ריח *Smell*, *odour*. Gen. viii. 21. xxvii. 27.

XI. In Hiph. *To inſpire*, *breathe in*, *admit as by breathing*. It is applied to combuſtible matter *admitting* or *imbibing* the fire. occ. Jud. xvi. 9. Comp. Dan. iii. 17.

XII. As a N. ריח *The* † *exhalation*, *reek*, or *ſteam* of water, which being greatly rarified by the light or heat, is by the agency of the air, *breathed*, as it were, into the tubes of plants, which it gradually ſupples and dilates, conveying into them at the ſame time the fineſt and moſt nutritive particles of the vegetable mould, and thus cauſing the plants to ſhoot or bud. occ. Job xiv. 9‡.

See Mr. *Bate's* Crit. Heb. on this whole Root.

Der. *To rack*, "To ſtream as clouds before the wind," *Johnſon* from *Shakeſpeare*. Alſo, *Reek*, *reeky*.

## רחב

I. In Kal and Niph. *To be dilated*, *made broad*, or *wide*. 1 Sam. ii. 1. Iſa. xxx. 23. Ezek. xli. 7. In Hiph. *To dilate*, *extend*, *make broad* or *large*. Exod. xxxiv. 24. Deut. xii. 20. 2 Sam. xxii. 37. & al. With ל following, *To make room for*. Gen. xxvi. 22. Pſ. iv. 2. Prov. xviii. 16. As a N. רחב *Breadth*, *width*. Gen. vi. 15. Exod. xxv. 10. & al. freq. Alſo, *Broad*, *wide*, *ſpacious*. Exod. iii. 8. & al.

רחב ידים *Broad in ſides*, i. e. *extended on all ſides*. See Gen. xxxiv. 21. Pſ. civ. 25. Iſa. xxxiii. 21. and comp. under ידה V. 3.

רחב לב *Dilatation*. *pride* of heart. Prov. xxi. 4. Comp. Pſ. ci. 5. Job xxvi. 12. But רחב לבב is alſo uſed for *Dilatation of heart* in a good ſenſe, i. e. from joy or pleaſure. Iſa. lx. 5. Comp. Pſ. cxix. 32. It is obvious to remark the philoſophical propriety with which this expreſſion is applied; ſince *the heart is dilated*, and the *pulſe* by conſequence becomes *ſtrong* and *full*, as well from the exultation of *joy* as of *pride*. Comp. 2 Cor. vi. 11, 13. and *Greek* and *Eng.* Lexicon under Πλατυνω II.

רחב נפש *Large* or *vaſt in* (*his*) *deſires*. Prov. xxviii. 25; where LXX. according to the *Complutenſian* and *Aldine* editions, απληϛος *inſatiable*. Comp. Hab. ii. 5. Iſa. v. 4.

As a participial N. מרחב *A broad* or *large place*. 2 Sam. xxii. 20. & al. Plur. in Reg. מרחבי *Breadths*. occ. Hab. i. 6.

II. As a N. רחוב and רחב, plur. רחובות and רחבות *A broad place* in a city, *a forum*, *market-place*, *a broad ſtreet* or *ſquare*. Gen. xix. 2. Deut. xiii. 16. Prov. i. 20. Jer. v. 1. & al. freq. The LXX. and Vulg. which generally render it by πλατεια and platea, from πλατυς *broad*, preſerve the idea of the Hebrew.

## רחט

Occurs not as a V. in Heb. nor, ſo far as I can find, in the dialectical languages, and the radical idea is uncertain. As a N. רחיט. Once, Cant. i. 17. *The rafters of*

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* Is not הריח in this paſſage, *to make a ſmell* or *perfume*.

† This word, compounded of the Latin ex *from*, and halo *to breathe*, ſeems very near to anſwer the Heb. ריח.

‡ See Mr. *Holloway's* Originals, Vol. II. p. 315.

*our houſes (are) cedar*, רחיטנו our cieling *cypreſs* or *fir*. So LXX. φατνωματα ημων, and Vulg. laquearia noſtra. To this day the eaſtern houſes *are cieled with wood* *.

## רחל

Occurs not as a V. in Heb. but in Arabic ſignifies, *To bear patiently*, *to ſubmit oneſelf. to injuries* (as in this expreſſion רחלת לה נפסי I ſubmitted myſelf *to him*) and hence, I think, it is applied *to loading* a camel *with his pack*, &c. to which theſe animals, if not loaded beyond their ſtrength, *ſubmit with great patience* †. See *Caſtell*. As a N. רחל, plur. רחלים, *A female ſheep*, *an ewe*, from their *meek ſubmiſſive temper*, which is particularly remarked, not only by the profane, (ſee *Bochart*, Vol. II. 520) but alſo by the ſacred writers. See Jer. xi. 19. Iſa. liii. 7. And this derivation of the name ſhews the propriety of it's being confined to the *ewe*, ſince the *ram* is often a very *fierce* and *dangerous* animal. (See Dan. viii. 4.) occ. Gen. xxxi. 38. xxxii. 14. Cant. vi. 5. Iſa. liii. 7.

## רחם

*To embrace*, *incloſe*, *ſurround cloſely*.

I. As a N. רחים *The lower mill-ſtone*, whoſe convex ſurface is *cloſely embraced* by the concave ſurface of the upper mill-ſtone, which being put in motion, the corn is thereby broken or ground. The Rabbins pretend this word is dual; but the LXX. and Vulg. conſtantly render it ſingular, and that it ought to be ſo rendered is evident from Deut. xxiv. 6; where, as רכב (*the rider*) denotes the *upper mill-ſtone*, ſo רחים muſt denote *the lower*. And thus the Vulg. renders theſe two words, inferiorem *et* ſuperiorem molam. It occurs alſo in Exod. xi. 5. Num. xi. 8. Iſa. xlvii. 2. Jer. xxv. 2.

" Moſt families, ſays Dr. *Shaw*, Travels, p. 231, ſpeaking of the *Moors* in *Barbary*, *grind their wheat and barley at home*, having *two portable mill-ſtones* for that purpoſe; the uppermoſt whereof is turned round by a ſmall handle of wood or iron that is placed in the rim ‡. When this ſtone is large, or expedition is required, then a ſecond perſon is called in to aſſiſt, and as it is uſual for the ‖ *women alone* to be concerned in this employment, who ſeat themſelves over againſt each other, with the mill-ſtones between them, we may ſee not only the propriety of the expreſſion, Exod. xi. 5, of *ſitting behind the mill*, but the force of another, Mat. xxiv. 40, that two women *ſhall be grinding at the mill*, the one *ſhall be taken*, *and* the other *left*." Thus the Doctor. I add, that his account of *each family's having mill-ſtones to grind their own corn*, well illuſtrates the law, Deut. xxiv. 6, with the emphatic reaſon of it. Sir *John Chardin* has remarked, " that they are female *ſlaves* that are generally employed in the Eaſt at theſe *hand-mills*; that this work is * *extremely laborious*, and eſteemed the *loweſt employment* in the houſe." This obſervation throws further light on Exod. xi. 5; (comp. Iſa. xlvii. 2.) as another made by the ſame author does

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* See *Shaw*'s Travels, p. 209. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 2.

† " When they *are to be loaded*, they bend their knees at the voice of their driver; but if they delay doing ſo, they are ſtruck with a ſtick, or their necks forced downwards, and then as if conſtrained and groaning after their way, they bend their knees, put their bellies againſt the ground, *and remain in that poſture till after having been loaded they are commanded to riſe.*" Voyage du *P. Philippe*, p. 369, in *Buffon* Hiſt. Nat. Tom. X. p. 21. Comp. *Bochart*, Vol. II. 80.

‡ In *Niebuhr*'s Voyage en Arabie, p. 122. Plate XVII. Fig. A. the reader may find a Repreſentation of one of theſe *hand-millls*, as ſtill uſed in *Egypt*, with the ſurface of the *lower mill-ſtone* convex, and the upper millſtone furniſhed with a peg, or pin,

‖ Thus in *Homer*, Odyſſ. VII. lin. 104, of the fifty Δμωαι or *female ſlaves* belonging to Alcinous king of Phæacia,

Αι μεν ΑΛΕΤΡΕΥΟΥΣΙ ΜΥΛΗΣ ΕΠΙ μηλοπα καρπον.

*Some at the mill grind* the well favour'd grain.

* So *Homer*, Odyſſ. XX. lin. 105, &c. introduces a female ſlave *quite ſpent with the fatigue of grinding*, (αφαυροτατη δ' ετετυκτο) and *curſing the authors of her toil*, lin. 115, &c.

no

on Jer. xxv. 10, (comp. Rev. xviii. 22.) namely, "that in the Eaſt they grind their corn *at break of day*; and that when one goes out in the morning, one hears every where *the noiſe of the mill*, and that it is the noiſe that often awakens people." For the publication of theſe two laſt remarks the reader is indebted to Mr. *Harmer*, in his excellent *Obſervations on divers Paſſages of Scripture*, Vol. I. p. 250—253, where he may find the latter more particularly applied to the illuſtration of Jer. xxv. 10.

II. As a N. רחם *The uterus*, *matrix*, or *womb*, which *cloſely embraceth* the fœtus. Gen. xx. 8. & al. freq.

III. As a N. רחם *A damſel*, *a miſs*, ſo called, either *in levity*, (thus *Montanus*, Amaſia) or from the *tenderneſs* of her age and ſex. (See below Senſe V.) occ. Jud. v. 30. רחם רחמתים לראש גבר A damſel of damſels *for the head* (account) *of the great man*, namely *Siſera*. So the Vulg. rightly paraphraſes it, *Pulcherrima feminarum* eligitur ei, The moſt beautiful of the women *is picked out for him*.

IV. As a N. maſc. plur. רחמים *The bowels* or *inteſtines*, which *cloſely embrace* each other. Gen. xliii. 29. 1 K. iii. 26. (Comp. כמר I.) So the Vulg. renders it in both paſſages by viſcera, and in the former the LXX. by εγκατα, and two other Hexaplar verſions by σπλαγχνα and εντερα. Hence,

V. In Kal, *To be affected*, *move* or *yearn* as the *bowels* in tender affection, as in love or pity. It is conſtrued with the particle על *upon* following, or more frequently tranſitively. *To love intimately*, *tenderly*, *intenſely*. Pſ. xviii. 1. ciii. 13. Or generally *To pity*, *have pity* or *mercy upon*. Exod. xxxiii. 19. Deut. xiii. 17. & al. The Greek Verb σπλαγχνιζομαι, derived in like manner from the N. σπλαγχνον *a bowel*, is often uſed in the ſame ſenſe by the Writers of the New Teſtament. As a Participle or participial N. רחום *One ſo affected*, *pitiful*, *merciful*. Exod. xxxiv. 6. & al. freq. As a N. maſc. plur. רחמים *Bowels of mercy* or *pity*, *mercies*. Gen. xliii. 13, 29. (where the LXX. εγκατα, or according to the *Alexandrian* copy, εντερα, *entrails*) Pſ. li. 3. Prov. xii. 10; where the LXX. σπλαγχνα, and Vulg. viſcera, & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17. and *Greek* and *Eng*. Lexicon in ΣΠΛΑΓΧΝΟΝ and Σπλαγχνιζομαι. As a N. fem. plur. רחמניות *Tenderly affectionate*, Ευσπλαγχνοι. occ. Lam. iv. 10.

VI. As a N. רחם, and fem. רחמה, *A ſpecies of unclean bird*. occ. Lev. xi. 18. Deut. xiv. 17. *Bochart*, Vol. III. 303, has taken great pains to prove that it means a kind of *vulture*, which the Arabs call by the ſame names. So Dr. *Shaw*, Travels, p. 449, takes it for the "*Percnopteros* or *Oripelargos*, called by the Turks *Ach Bobba*, which ſignifies *White Father*, a name given it, partly out of the reverence they have for it, partly from the colour of it's plumage; though in the other [latter] reſpect, it differs little from the *ſtork*, being black in ſeveral places. It is as big as a large capon, and exactly like the figure which *Geſner*, Lib. III. De Avib. hath given us of it*. Theſe birds, like the ravens about London, feed upon the carrion and naſtineſs that is thrown about the city of Cairo in Egypt." In Lev. רחם is placed between קאת *the pelican*, and החסידה *the ſtork*, and in Deut. רחמה, between קאת *the pelican*, and שלך *the cataract*, which poſitions would incline one to think it meant ſome kind of *water-fowl*. But however this be, this bird ſeems to be denominated from it's *remarkable tender affection to it's young*. Comp. Pſ. ciii. 13. Iſa. lxiii. 15, 16, Jer. xxxi. 20; and eſpecially 1 K. iii. 26. Iſa. xlix. 15. Lam. iv. 10.

## רחף

In Kal, *To ſhake*, *move tremulouſly*. It is uſed for the *fluttering* of an eagle over her neſtlings, Deut. xxxii. 11; (ſee *Bochart*, Vol. III. 176, &c.—for) the *ſhaking* of the bones in fear, Jer. xxiii. 9. So LXX.

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* Comp. *Haſſelquiſt*'s Travels, p. 194.

εσαλευθη. Comp. under עצם III. In Hiph. *To cauſe a tremulous motion*, as the material ſpirit or groſs air (comp. Exod. xv. 10. Pſ. civ. 30. cxlvii. 18. Iſa. xl. 7.) did on the ſurface of the yet unformed orb of water and earth, Gen. i. 2.

The above are all the paſſages of Scripture wherein the word occurs.

Hence Lat. *Repo*, (Gr. ἑρπω) to creep, whence Eng. *reptile*. Alſo perhaps Eng. *to creep*.

From a corrupt tradition of the *fluttering*, or *tremulous* motion cauſed by the ſpirit in the primitive chaos, the opinion of ſeveral heathen nations concerning the world's being formed from an *egg*, appears to have ariſen.

## רחץ

I. In Kal, *To waſh* or *cleanſe the ſurface with water*. It is generally applied to an animal body, or to ſome part of it; ſee Gen. xviii. 4. xliii. 30. Exod. ii. 5. xxix. 17. xl. 32. Lev. xiv. 9; but in 1 K. xxii. 38, to defenſive armour; and this application of the V. is a confirmation that זנות in that paſſage means not *girdles*, but ſome ſubſtance which the water could not penetrate. Comp. Cant. v. 12; where it is ſpoken of milk; and ſee under כבס. As a N. fem. רחצה *A bath, bathing*, or *waſhing*. occ. Exod. xxx. 18. xl. 30. 2 Chron. iv. 6. (twice) Cant. iv. 2. vi. 6.

Dr. *Shaw*, Travels, p. 238, obſerves, that "the cuſtom which ſtill continues [in Barbary] of walking either barefoot or with ſlippers, requires the ancient compliment of *bringing water*, upon the arrival of a ſtranger, *to waſh his feet*." See Gen. xviii. 4. Jud. xix. 21. Luke vii. 44.

Hence perhaps by inſerting *n*, French *rinſer*, and Eng. *To rinſe* or *renſe*.

II. Figuratively, *To waſh, wet*, as one's ſteps in ſtrong liquor, (comp. under חם VI. 1.) Job xxix. 6.—one's feet in blood, Pſ. lviii. 11.—one's hands in innocency, Pſ. xxvi. 6.

III. Chald. In Hith. With על following, *To truſt to, depend upon*. occ. Dan. iii. 28. The Chaldee paraphraſts often uſe the word in the ſame ſenſe.

## רחק

I. In Kal, *To remove*, or *be removed to a diſtance*, or *far off, to elongate*. See Iſa. vi. 12. xxvi. 15. Pſ. cxix. 150. Iſa. xxix. 13. xlix. 19. lix. 9. In Hiph. The ſame. Pſ. lxxxviii. 9, 19. Gen. xxi. 16. xliv. 4. Exod. viii. 28. As a participial N. רחק and רחוק *Far, diſtant*. Gen. xxii. 4. Pſ. xxii. 2. & al. freq Alſo, *A diſtance, ſpace*. Joſh. iii. 4. As Ns. מרחק *Far, diſtant*, of place, 2 Sam. xv. 17. Pſ. cxxxviii. 6. Iſa. xvii. 13. מרחוק *Diſtant*, in time, either paſt, 2 K. xix. 5. Iſa. xxxvii. 26; or to come, 2 Sam. vii. 19.

II. In a paſſive ſenſe, *To be diſſolved, looſed*, or *looſened*. occ. Eccleſ. xii. 6. *Whilſt the ſilver cord* (the *Medulla ſpinalis*, and whole nervous ſyſtem) לא ירחק *is not looſed*. See *Solomon*'s Portrait of Old Age by Dr. *Smith*, p. 178—187, 3d edit.

## רחש

*To boil* or *bubble, caſt* or *throw up*. It occur not as a V. ſimply in this ſenſe, but

I. As a Noun fem. מרחשת *A veſſel for boiling, ſtewing*, or *frying, a frying pan*. occ Lev. ii. 7. vii. 9; in which paſſages think this word, and not מחבת, denote what the Arabs call a *tajen*, that is, ſay Dr. *Shaw*, Travels, p. 231, Note 3, *ſhallow earthen veſſel*, like a *frying-pa* made uſe of not only for this, but for othe purpoſes." This interpretation is confirmed by obſerving that the מנחה is ſai to be dreſſed על *upon* the מחבת or *ſlic* but ב *in* the מרחשת, Lev. vii. 9. Comp *Harmer*'s Obſervations, Vol. I. p. 233 235.

II. In Kal, Applied to the heart, *To boil o bubble up, be greatly agitated with*. occ. P xlv. 2. *My heart* רחש boileth or bubblet up (Eng. Marg.) (with) *a good matter*;

is ſo *full* and *warmed* with the thought of it that it *cannot contain.* LXX. εξηρευξατο, Vulg. eructavit. Comp. Pſ. xxxix. 4. Hence Eng. *To retch.* Q?

## רחת See under רח IX.

## רט

Occurs not in the ſimple form, but hence in the reduplicate,

רטט *To tremble*, *tremble exceedingly.* It occurs not as a V. in Heb. though ſeveral times in the Chaldee Targums; but as a N. רטט *Great* or *exceſſive tremour*, or *trembling*. So the LXX. and another Greek verſion in the Hexapla Τρομος, and Vulg. Tremor. Once, Jer. xlix. 24. This word, both in ſenſe and ſound, appears nearly related to רתת, which ſee.

## רטב

*To be wet*, *moiſt.* occ. Job xxiv. 8. So the LXX. ὑγραινονται, and Vulg. rigant. As a participial Noun רטב *Moiſt*, *full of juice* or *ſap.* occ. Job viii. 16. So the LXX. ὑγρος, *Aquila* ενικμος, and Vulg. humectus. The word is uſed in the ſame ſenſe in Chaldee, Syriac, and Arabic. See *Caſtell.*

## רטש

*To daſh*, or *be daſhed.* occ. 2 K. viii. 12. Iſa. xiii. 16, 18. Hoſ. x. 14. xiv. 1. Nah. iii. 10.

## רך

I. *To be* or *become ſoft*, *tender*, *delicate.* Deut. xx. 3. Pſ. lv. 22. Iſa. vii. 4. In Hiph. *To make ſoft*, *mollify.* occ. Job xxiii. 16. As a participial N. רך *Soft*, *tender*, *delicate.* Gen. xviii. 7. xxix. 17. xxxiii. 13. Deut. xxviii. 54. & al. Alſo, *Tenderneſs.* occ. Deut. xxviii. 56. As a N. מרך *Tenderneſs*, *faintneſs.* occ. Lev. xxvi. 36. Comp. Iſa. vii. 4.

II. As a N. fem. in Reg. ארכת. See under ארך III.

רכך *To be mollified* or *ſuppled* as with oil. occ. Iſa. i. 6; where LXX. απαλυνομενη *ſoftened.* But ſhould not רככה be rather conſtrued as a N. *A ſoftening* or *mollifying*? Der. Old Eng. *Ragg*, a drizzling rain, or miſt.

## רכב

I. *To ride*, inſidere, vehi—on a camel. Gen. xxiv. 61.—on a horſe. Ezek. xxiii. 6.—on an aſs. Num. xxii. 22.—on a mule. 2 Sam. xviii. 9.—in a chariot. Jer. xxii. 4. Comp. Deut. xxxiii. 26. Pſ. xviii. 11. lxviii. 5, 34. civ. 3. Iſa. xix. 1. In Hiph. *To cauſe to ride.* See Gen. xli. 43. Exod. iv. 20. 1 K. i. 33. 2 Chron. xxxv. 24. Eſth. vi. 9. & al. As a participial N. רכב *A rider on horſeback.* Exod. xv. 1. 2 K. ix. 17. *A rider* or *driver in a chariot*, *a charioteer.* 1 K. xxii. 34. 2 Chron. xviii. 33. Comp. Hag. ii. 22. As a participial N. in a paſſive ſenſe רכב (and once Pſ. civ. 3. רכוב) *That which is ridden in* or *upon*, *a vehicle*, *carriage*, *chariot.* Exod. xiv. 6. & al. Alſo, collectively, *Chariots*, q. d. *Chariotry*, as we uſe cavalry, infantry. Gen. l. 9. Exod. xiv. 7, 28. Jud. iv. 3, & al. freq. As a N. מרכב *A riding ſeat*, *a ſeat to ride on*, *a ſaddle*, or *pad.* Lev. xv. 9. Alſo, *The ſeat* or * *couch of a litter* or *palanquin.* Cant. iii. 10. Alſo, collectively, *Chariots.* 1 K. iv. 26. As a N. fem. מרכבה, in Reg. מרכבת, *A chariot* or *carriage.* See Gen. xli. 43. xlvi. 29. 1 K. x. 29. 2 K. v. 26.

1 Chron. xxviii. 18, is rendered, *And gold for the pattern of the chariot* of *the cherubims*; but had this been the ſenſe, the N. for *chariots* would have been in Reg. מרכבת, as in other inſtances. I would therefore rather tranſlate the Heb. words, *And according to the pattern*, (ſee ver. 11, 19.) חמרכבה of the vehicle, namely, הכרובים *the Cherubim*, *(he gave) gold*, לפרשים *according to them (their) ſpreading out* (i. e. their wings) protendentibus illis, *and overſhadowing the ark of the purification of Jeho-*

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* See Mr. *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 126,

*vah.* I am obliged here to make uſe of the word *vehicle* for want of a better; but what I mean is, that the *cherubim* themſelves *with their wings ſpread out* are here called the מרכבה *of Jehovah*, foraſmuch as the *God-man* uſed to appear in Glory *above them*, and thence give oracular anſwers. See Exod. xxv. 22. Num. vii. 89. Lev. xvi. 2. Ezek. i. 26.

In Deut. xxxiii. 26, Jehovah is ſaid רכב *to ride upon* the heavens (comp. Pſ. lxviii. 5, 18, 34.)—on the clouds, Iſa. xix. 1; and the clouds and whirlwinds are ſaid to be his *chariots*, Pſ. civ. 3. Iſa. lxvi. 15; and in Hab. iii. 8, mention is made of *his chariots and horſes of ſalvation.* And from theſe tremendous appearances of Jehovah, accompanied with fire, glory, darkneſs, clouds, and whirlwinds, and the expreſſions of believers concerning them, we may in part deduce the heathen cuſtom of equipping their idols with *chariots* and *horſes*. Thus we read, 2 K. xxiii. 11, of the *horſes* and *chariots* of the שמש or *ſolar light*. So *the chariot* and *horſes* of Apollo or *the ſun* are famous in the Roman mythology *. And *Homer* and the Latin poets furniſh their gods in general with the like equipage, as *Jupiter*, Il. VIII. lin. 41, &c. (Comp. *Horat*. Carm. Lib. I. Ode XII. lin. 58. Ode XXXIV, lin. 5, &c.) *Juno*, Il. V. lin. 720, &c. 767, &c. Il. VIII. lin. 381, &c. (Comp. *Virgil*, Æn. I. lin. 21.) *Neptune*, Il. XIII. lin. 23, &c. (Comp. *Virgil*, Æn. I. lin. 160.) So that mad idolater, the Emperour *Helicgabalus*, uſed to drive his Phenician god once a year to the magnificent temple he had prepared for him in the ſuburbs of Rome, ἁρματι, χρυσῳ τε και λιθοις τιμιωτατοις ϖεποικιλμενῳ *in a chariot* richly adorned with gold and precious ſtones." *Herodian*, Lib. V. cap. 16. And the ancient Canaanites appear to have had the ſame emblems of the *Circulation* and *Motions of the heavens*; for in Joſh. xix. 4, we read of a place named בית המרכבת *The houſe* or *temple of the Chariot*; called, 1 Chron. iv. 31, בית מרכבות.

II. As a N. רכב *The upper mill-ſtone*, which *rides* upon the lower, *the rider*, occ. Deut. xxiv. 6. Jud. ix. 53. 2 Sam. xi. 21. So in Deut. where it was neceſſary to make the diſtinction, the LXX. render it επιμυλιον, and Vulg. ſuperiorem molam. Comp. under רחם I.

III. Chald. As a N. fem. plur. in Reg. ארכבת *The knees*, ſo called, either becauſe they are ſupported by, and *ride*, as it were, upon the *Os Tibia*, or by tranſpoſition, from the Heb. ברך *the knee.* occ. Dan. v. 6.

## רכל

I. *To trade*, *traffick*, *merchandiſe.* It occurs in the form of a Participle Benoni in Kal, רוכל *A perſon trading*, *a merchant*, Cant. iii. 6; and frequently as a Participle or participial N. plur. רכלים *Merchants*, *traders.* 1 K. x. 15. Ezek. xvii. 4. & al. freq. As a participial N. fem. in Reg. רכלת *A negociatrix* or *female trader*. Ezek. xxvii. 3, 23. Alſo, *Merchandiſe*. Ezek. xxviii. 5, 16. As a participial N. fem. in Reg. מרכלת *A mart*, *market*. Ezek. xxvii. 24.

II. As a N. רכיל *A buſy body*, *a trader in ſlander*, *a tale-bearer*. occ. Lev. xix. 16. Prov. xi. 13. xx. 19. Alſo, *Slander*, *tale-bearing*. occ. Ezek. xxii. 9. Jer. vi. 28. ix. 4. In the two latter paſſages it is uſed adverbially, the particle ב being underſtood, as uſual. Comp. 1 Tim. v. 13.

## רכס

I. *To bind hard* or *cloſe*, *to join*, *connect.* So the LXX. render it by σφιγγω and συσφιγγω, and Vulg. by ſtringo. occ. Exod. xxviii. 28. xxxix. 21.

II. As a N. maſc. plur. in Reg. מרכסי *Combinations*, *conſpiracies*. occ. Pſ. xxxi. 21; where the Chaldee Tragum נדודי *Troops*.

III. As a N. maſc. plur. רכסים, rendered by the LXX. τραχεια, and by the Vulg. aſpera, ***rough places***, are oppoſed to בקעה *a break* between two mountains, *a valley*, and ſeem properly to denote the ***firm coheſive parts*** of which mountains uſually conſiſt, ſuch as ſtones, metals, and minerals. occ. Iſa. xl. 4.

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* See the ſtory of *Phaeton* in *Ovid*'s Metam. Lib. II. Fab. I. particularly lin. 105, &c. lin. 153, &c.

### רכש

I. ***To earn***, ***acquire by labour*** or ***induſtry***. Gen. xii. 5: & al. As a participial N. רכוש *Subſtance* or *wealth ſo acquired*, *acquiſition*. Gen. xii. 5. xiii. 6. xiv. 16. & al. freq.

II. As a collective N. רכש *Working cattle*, ſuch as horſes, aſſes, mules, camels, that *earn* their living by their labour. (See Deut. xxv. 4.) occ. 1 K. iv. 28. Eſth. viii. 10, 14. Mica i. 13. Comp. Gen. xxxi. 18; which laſt paſſage the learned Mr. *Bate*, to obviate the objection of tautology, thus renders, "*And he drove away all his cattle, and all his* רכש Beaſts *which* he had earned, מקנה קנינו *the ſubſtance of his own acquiring*, *which he* רכש earned *in Meſopotamia*." Integrity of the Printed Heb. Text, p. 24.

Der. French, *Riche*, *richeſſe*. Eng. *Rich*, *riches*.

### רם

I. In Kal, *To be lifted up*, *exalted*, *elevated*. Gen. vii. 17. Num. xxiv. 7. Job xxii. 12. & al. freq. In Hiph. *To lift up*, *elevate*, *erect*. Gen. xiv. 22. xxxi. 45. In Huph. *To be lifted up*, *heaved*. Exod. xxix. 27. Lev. iv. 10. This word is applied to the voice, eyes, heart, *&c.* As a Participle or participial N. רם *Elevated*, *high*. Deut i. 28. xii. 2. xxvii. 14. & al. freq. As Ns. רום *Elevation*, *haughtineſs*. Prov. xxi. 4. (Comp. ch. xxx. 13.) Iſa. ii. 11. x. 12. מרום *Hight*, *high*. 2 Sam. xxii. 17. 2 K. xix. 22. Pſ. lxviii. 19. lxxv. 6. & al. Fem. תרומה *An heave-offering*, *an oblation*, which was *heaved* or *lifted up* before the Lord. See Exod. xxix. 27, 28.

Hence the Old Latin *Ruma*, denoting the *female breaſt* from it's *elevated form*; whence their goddeſs *Rumina* or *Rumilia*, whoſe buſineſs it was to make young infants *ſuck*. See *Montfaucon*'s Antiquité Expliquée, Tom. II. p. 328. and Pl. 203, Fig. 3. where this idol is repreſented with a *large breaſt*, *ſuckling* an infant. And from this goddeſs *Rumina*, the famous fig-tree under which Romulus and Remus *were ſuckled*, might be called Ficus Ruminalis. See Mr. *Spence*'s Polymetis, Dial. X. p. 156, Note 93.

II. In Niph or Hiph. *To riſe up*, *raiſe up oneſelf*. Num. xvi. 45, or xvii. 10.

III. In Hiph. *To raiſe*, *levy*, (from French lever, or Lat. levo *to raiſe*) as an aſſeſſment or tribute. Num. xxxi. 28.

IV. As a N. רים, plur. רמים. See under ראם II.

V. As a N. ארמון, plur. fem. ארמנות *A raiſed* or *lofty building*, *a turret* or *tower*. See 1 K. xvi. 18. 2 K. xv. 25. Prov. xviii. 19. Iſa. xxiii. 13.

רמם In Kal and Hiph. *To raiſe*, or *lift on high*, *to exalt* or *extol very much*. 1 Sam. ii. 7. 2 Sam. xxii. 49. Ezra ix. 9. & al. freq. So רוממתי in Iſa. i. 22, is rendered by the LXX. *Symmachus*, and *Theodotion*, ὑψωσα, and by the Vulg. exaltavi, *I have exalted*; but the V. in this paſſage ſeems rather to ſignify, *to make tall*, *bring up to tallneſs*, as it is plainly uſed Iſa. xxiii. 4, and perhaps the Greek Tranſlators and Vulg. meant to expreſs this ſenſe in the former text, as the LXX. and Vulg. plainly did in the latter, where the LXX render it by ὑψωσα, and the Vulg. by ad incrementum perduxi *I have brought to growth*. Alſo in Kal, *To be exalted* or *extolled*. occ. Pſ. lxvi. 17. So *Symmachus* ὑψωθη. But is not רומם in this paſſage rather a N. ſignifying *Exaltation*, *praiſe?* As a N. fem. in Reg. רממת *Exaltation*, *lifting* or *raiſing up on high*. Iſa. xxxiii. 3. So *Symmachus* τȣ ὑψωθηναι, and Vulg. exaltatione. Fem. plur. רוממות *Exaltations*, *high praiſes*. Pſ. cxlix. 6. Thus *Aquila* ὑμνολογιαι, LXX. ὑψωσεις, and Vulg. exaltationes.

Der. *Room*, *roomy*. Qu?

## רמא See under רמה IV.

## רמה

With a radical, but mutable or omiſſible, ה.
In general, *To caſt*, *throw*, *project*.

I. In Kal, *To caſt*, *project*, *ſhoot*, as with a bow. occ. Pſ. lxxviii. 9. Jer. iv. 29; in both which texts the particle ב *with* is, as uſual, underſtood before קשת, and in the former the LXX. according to the *Complutenſian* edition, render רומי קשת by βαλλοντες τοξοις ſhooting *with bows*.

II. In Kal, Tranſitively, *To caſt* or *throw* into ſome calamity or evil. occ. Exod. xv. 1, 21. *The horſe and his rider* רמה hath he thrown (namely by emboldening them to purſue; comp. ver. 4. and ch. xiv. 17, 18. and under ירה II.) *into the ſea*. LXX. ἐῤῥιψεν εις θαλασσαν, he hath caſt *into the ſea*, Vulg. *dejecit* in mare, he hath caſt down *into the ſea*.

III. In Kal, Tranſitively, *To throw* into ſome diſagreeable ſituation or circumſtances *by deceit* and *fraud*, In fraudem impellere, *aut* injicere, *To deceive*, *cheat*, *throw*, or *fling*, in this ſenſe, according to our vulgar Engliſh expreſſion. See Prov. xxvi. 19. Gen. xxix. 25. Joſh. ix. 22. 1 Sam. xix. 17. As Ns. רמיה, מרמה, תרמה, and and תרמית *Injurious deceit*, *miſchievous fraud*. See Job xiii. 7. xxvii. 4. Gen. xxvii. 35. xxxiv. 13. Jud. ix. 31. Jer. viii. 5.

IV. Chald. As a N. רמה and רמא *To caſt*, *caſt down*. Dan. iii. 20, 24. vi. 16, or 17. Alſo, *To be caſt*. Dan. iii. 21. vi. 24. But in both theſe laſt cited paſſages it ſhould be rather rendered actively, *To caſt*. In Hith. *To be caſt*. Dan. iii. 6, 15. & al. Alſo in Kal, with the particle על *upon* following, *To caſt* or *lay*, as a tribute, *upon*. occ. Ezra vii. 24; where Vulg. imponendi *of impoſing*.

V. As a N. maſc. or fem. רמה *A worm*, ſo called from the manner of it's motion, which is performed by * *Shooting out* or *projecting* the fore part of it's body, and drawing the hinder part after it. Exod. xvi. 24. Job vii. 5. Iſa. xiv. 11. & al. Comp. Ezek. xxxii. 5. Hence as a V. *To produce worms*, q.d. *To crawl with worms*. occ. Excd. xvi. 20.

VI. It appears from Joſh. xiii. 27, that the Canaanites had a temple to הרם *The Projector*, by which they ſeem to have meant the *material ſpirit*, or rather *heavens*, conſidered as *projecting*, *impelling*, and *puſhing forwards* the planetary orbs in their courſes. The Egyptian and Grecian *Hermes* was originally an idol of the ſame kind. Hence he was repreſented with *wings* on his head and feet, hence in his hand the *Caduceus* or Rod, (the emblem of *Power*) encircled with two interwoven ſerpents, to repreſent the joint action of the *conflicting ethers* (שחקים) or of the *light* and *ſpirit in expanſion*, and hence it was reckoned a piece of honour done to him to *throw a ſtone* at the foot of his ſtatue. By miſtaking the meaning of his original name, the latter Greeks and Romans indeed made him the God of *deceit*, *cheating*, and *theft* †. " *Vincentius Belovacenſis* makes mention of two *Indian* nations, among whom it was an ancient cuſtom to go round their idols, with their hair torn off (*decalvatos*) naked, and howling, and to *caſt ſtones* on an heap, which was raiſed to the honour of their Gods.—This they did twice a year, namely, at the ‡ *vernal* and *autumnal eqiunox*. As this cuſtom deſcended from the *Indians* to the *Arabs*, and *Mahomet* found, that in his time it was obſerved in honour of *Venus*, he ordered it to be continued, though he removed other traces of idolatry." Thus *Martinius* Lexic. Etymol. in *Mercurius* ‖. But whether the *Arabians* derived this idolatrous ſervice of *throwing ſtones* from the *Indians*, or not, certain it is that the cuſtom itſelf is ſtill obſerved by the Mahometan *Hadgees* or pilgrims on their return from Mecca. See *Pitts*'s Account of the Mahometan Religion, Ch. VII. p. 139. 4th edit.

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* See *Nature Diſplayed*, Vol. I. p. 4. and *Derham*'s Phyſico-Theology, Book IX. chap. I. Note 1.

† Comp. Senſes I. and III. above, and ſee *Hutchinſon*'s Moſes's Princip. Part II. p. 315, & ſeq. and Trin. of Gent. 426. & ſeq. and *Greek* and *Eng.* Lexicon in 'ΕΡΜΗΣ.

‡ At which ſeaſons (by the way) the earth is *puſhed* to it's ſouthern and northern declination.

‖ Comp. Vulg. in Prov. xxvi. 8. *Selden* De Diis Syris, Syntag. II. cap. 15. *Maimonides* De Idololat. Cap. III. § 2. and *D. Voſſius* Not. p. 39.

VII. As a N. רמן *The pomegranate*, tree and fruit. Num. xiii. 24. xx. 5. 1 Sam. xiv. 2. Cant. iv. 3. & al. freq. It ſeems to have it's name from the [*] *ſtrong projection* or *reflexion of light* either from the fruit, or from the *ſtar-like* flower with ſix leaves or rays at the top of the fruit. The Greek name Ῥοα, of the tree, and Ῥοισκος, of the fruit, by which the LXX. render the Heb. רמן, aim perhaps at the ſame thing, being derived from ῥεω *to flow*.

Cant. viii. 1, or 2. עסיס רמני *New wine of my* pomegranates, i. e. either *new wine* acidulated with the juice of pomegranates, which the [†] Turks about Aleppo ſtill mix with their diſhes for this purpoſe; or rather, *wine made* of the juice of pomegranates, of which Sir *John Chardin* ſays they ſtill make conſiderable quantities in the *Eaſt*, particularly in *Perſia*. See *Harmer*'s Obſervations, Vol. I. p. 377, 8.

The brazen *pomegranates* which Solomon placed in the net-work over the crowns which were on the top of the two brazen pillars, appear plainly intended to repreſent the *fixed ſtars ſtrongly reflecting light* on the earth and planets. See 1 K. vii. 18, 20, 42. 2 Chron. iv. 12. Jer. lii. 22, 23, and Mr. *Hutchinſon*'s Columns, p. 66. and Comp. under גדל II. 2. So the artificial *pomegranates* which were ordered to be fixed on the ſkirt of Aaron's robe, Exod. xxviii. 33, 34, were, I apprehend, to repreſent thoſe *ſpiritual ſtars*, even the children of God, who, by a light derived from their great high prieſt, *ſhine as light* or *luminaries* (φωστηρες) *in the world*. Phil. ii. 15. (comp. Mat. v. 14, 16. Eph. v. 8. 1 Theſſ. v. 5. Rev. i. 16. 20.) and who, like *the bells* which accompanied the *pomegranates*, are continually *to proclaim the perfections* (τας αρετας εξαγγειλειν) *of him who called them out of darkneſs into his marvellous light*. See 1 Pet. ii. 9.

VIII. As a N. רמון and רמן *Rimmon*. A *Syrian* idol, mentioned 2 K. v. 18. Mr. *Hutchinſon*, Trin. of Gent. p. 305, thinks it collectively expreſſes *the fixt ſtars*, and *the reflexion* or *ſtreams of light from them*. To confirm this opinion we may obſerve, that the clear unclouded ſky of *Syria*, where *the ſtars ſhine* with peculiar and amazing beauty and luſtre, and the immemorial cuſtom of the inhabitants paſſing the nights in ſummer on the houſe tops, without any other covering than the canopy of heaven—that theſe circumſtances muſt greatly contribute to an enthuſiaſtic, and in conſequence an idolatrous admiration of thoſe *ſplendid orbs* among the *Syrians* [‡]. "*Achilles Tatius* mentions an ancient temple at *Peluſium* [in Egypt] in which was a ſtatue of the deity ſtiled *Zeus* [i. e. *Jupiter*] *Caſius*, [‖] holding this myſterious fruit [the *pomegranate*] in his hand. We may from hence infer that he was upon mount *Caſius* worſhipped in the ſame attitude, and the God *Rimmon* mentioned in the ſacred writers, was probably repreſented in the like manner." Thus Mr. *Bryant*, New Syſtem, Vol. II. p. 381. I add, that it is not improbable that the idol *Rimmon*, whatever it was, might, as in other inſtances, (comp. under מלך VI. VII.) be denominated from the myſtical inſigne which he bore.

## רמח

Occurs not as a V. in Heb. but in Arabic denotes *To ſtab*, as with a *ſpear*, "confodit haſtâ." *Caſtell.* As a N. רמח *A ſpear*, *lance*,

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[*] "A paliſade of pomegranate trees muſt ſurely appear *all in flame* in the *flowering* ſeaſon." *Nature Diſplayed*, Vol. II. p. 65.

[†] See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 107.

[‡] See Mr. *Wood*'s excellent Obſervations on this ſubject in his *Ruins of* Balbec.

[‖] "Προβεβληται δε την χειρα, και εχει ῬΟΙΑΝ επ' αυτῃ: Της δε Ῥοιας ὁ λογος μυστικος." *Achill. Tat.* Lib. III. p. 167.

*lance*, or *pike*. Num. xxv. 7. Joel iii, or iv. 10. & al. freq.

## רמך

Occurs not as a V. in Heb. but as a N. *fem.* plur. with a *maſculine* termination (like גמלים, נשים, עזים, &c.) רמכים *Mares.* Once, Eſth. viii. 10. *Mules* בני רמכים *the offspring* of mares. Comp. under אחשתרנים. To what is there ſaid, I add the teſtimony of Monſ. *Buffon*, Hiſt. Nat. Tom. XII. p. 229. 12mo. "There are two ſorts of mules, the firſt is the *great mule, which is produced from the coupling of the he-aſs with the mare*; the ſecond is the little mule, produced from the horſe and the ſhe-aſs." Comp. Tom. V. p. 167.

רמ־כים as well as the preceding אחשתרנים ſeems a foreign, i. e. an Aſſyrian or Perſian word. So רמכה in Arabic ſignifies *a mare*, particularly *a brood one*. See *Bochart*, Vol. II. p. 101, 2.

Hence perhaps by tranſpoſition the old Gauliſh *marc*, the Britiſh or Welſh *march*, and the old German *merch* and *mare*, all denoting a *horſe*, as *mare* ſtill does in Engliſh the female of that ſpecies. From *maere* and *ſchalck* ſkilful, or an attendant, is derived the word *Mareſchal* (now *Marſhall*) an officer whoſe buſineſs anciently was to take *care of the horſe*. See *Martinii* Lexic. Etymol. in *Mareſchalcus*, and *Bochart*, Vol. I. 674, 5.

## רמן See under רמה VII. VIII.

## רמס

In Kal, *To tread, trample.* 2 K. vii. 17. Iſa. i. 12. & al. freq. On Nah. iii. 14, obſerve that at this day in Perſia "the brickmakers *tread* the clay with their feet." *Complete Syſt. of Geography*, Vol. II. p. 177. col. 1. In Niph. *To be trodden, trampled.* Iſa. xxviii. 3. As a N. מרמס *A treading, trampling, conculcation, place of treading.* Iſa. v. 5. vii. 25. x. 6. & al.

## רמש

I. *To move, move along, move itſelf.* Gen. i. 21, 30. ix. 2. Pſ. civ. 20.

II. *To move* in a particular manner, without riſing from the ground, *to creep, crawl, to move* as reptiles on the ground, Lev. xi. 44. Deut. iv. 18,—or as fiſhes in the waters, Lev. xi. 46, Pſ. lxix. 35. As a N. רמש *A creeping* or *crawling thing, a reptile.* It is diſtinguiſhed from בהמה *a large tame animal*, and from חית *the wild beaſt*, Gen. i. 24, 25. & al. and applied to the aquatic tribes, Pſ. civ. 25.

## רן

I. *To vibrate freely, move to and fro*, or *up and down, with quickneſs and freedom.* Iſa. xxxv. 6. ותרן לשון אלם *And the tongue of the dumb* ſhall move freely; where LXX. *τρανη εϛαι ſhall be clear*, Vulg. aperta erit *ſhall be looſed*. (Comp. Pſ. li. 16. lxxi. 23.

Job xxxix. 23, *Againſt him* (i. e. *the Arabian war-horſe*) תרנה אשפה *the quiver* (i. e. the arrows in, or from, the quiver, of the enemy, namely) may ſhake, (LXX. *γαυρια exulteth*) *the head of the ſpear and the javelin.* See *Scott*'s Note.

II. As a N. ארן A ſpecies of *pine-tree*, ſo LXX. Πιτυν, and Vulg. Pinum, perhaps thus named from it's *vibratory* or *waving motion* by reaſon of it's hight and pliableneſs, according to that of *Horace*, Carm. Lib. II. Ode X. lin. 9, 10.

> *Sæpius ventis* agitatur *ingens*
> Pinus——
>
> The lofty *Pine* by ſtorms *is* often *toſt*.

So the Lat. name *pinus*, whence Eng. *pine*, may be from Heb. פנה *to turn.*

III. In Kal, *To move to and fro*, or *leap, for joy, to exult.* So the LXX. in Pſ. xxxv. 27. Iſa. lxv. 14, render the ſimple word, as they frequently do the reduplicate רנן, by *αγαλλιαομαι*, and the N. רנה by *αγαλλιαμα*, and *αγαλλιασις*; but indeed there are many paſſages where it may be dubious whether this or the following ſenſe of the root be preferable.

IV. In Kal, *To cauſe a briſk vibration* in the air *by ſound, to ſhout, cry aloud,* in order to make others hear, Prov. i. 20.—for joy and praiſe, Lev. ix. 29. Iſa. xii. 6. Job xxxviii. 7.—for ſorrow, Lam. ii. 9. As a N. fem. רנה, and in Reg. רנת, *A ſhouting, crying out, proclamation.* See 1 K. viii. 28. xxii. 36. Pſ. xlii. 5. lxi. 2. lxxxviii. 3. As a N. maſc. plur. in Reg. רני *Shoutings.* occ. Pſ. xxxii. 7.

V. As a N. ארון, In general, *An ark* or *cheſt,* ſo called perhaps from it's *reverberation of ſound,* or *hollow ſounding,* as we ſpeak.

1. *A cheſt* or *coffer* to receive and hold money. occ. 2 K. xii. 9, 10. 2 Chron. xxiv. 8, 10, 11. Comp. under קבר.

2. *A coffin* or *cheſt* to put a dead corpſe in for burial. occ. Gen. l. 26.

3. And moſt generally, *The cheſt* or *ark* of the teſtimony on which the Cherubim ſtood in the Holy of Holies. As there was a ſacred Tabernacle before that erected by *Moſes,* (ſee Exod. xxxiii. 7,—10.) and the Cherubim were inſtituted even from the Fall of Man, (ſee Gen. iii. 24. and under כרב V.) ſo no doubt the *Ark of the Teſtimony* alſo was of the ſame antiquity, and from the Beginning repreſented to believers Chriſt God-man, raiſed from the dead, no more to die, but exalted to heaven with *triumph* and *great glory,* and inveſted with *all power both in heaven and in earth.* (Comp. Pſ. xvi. 10. Acts ii. 27. xiii. 35. Rom. vi. 9. Mat. xxviii. 18. Rev. xi. 19.) Hence we ſee the reaſon why this ſacred and highly important emblem was ordered to be made of *Shittim,* i. e. a kind of *incorruptible**, wood, to be overlaid with *gold* within and without, and to be ſurrounded with a *Crown.* See Exod. xxv. 10, 11. xxxvii. 1, 2.

We meet with imitations of this divinely inſtituted emblem among ſeveral heathen nations, both in ancient and modern times. Thus *Tacitus* (De Mor. German. cap. 40.) informs us, that the inhabitants of the North of *Germany,* our *Saxon* anceſtors, in general, worſhipped † *Herthum* or *Hertham,* that is, the *Mother Earth,* (Terram Matrem) and believed her to interpoſe in the affairs of men, and to viſit nations; that to her, within a ſacred grove, in a certain iſland of the ocean, a *vehicle,* covered with a veſtment, was conſecrated, and ‡ *allowed to be touched by the prieſt alone,* who perceived when the goddeſs entered into this her *ſecret place,* (penetrali) and with profound veneration attended her vehicle, which was drawn by ‖ *cows.* While the Goddeſs was on her progreſs, days of rejoicing were kept in every place which ſhe vouchſafed to viſit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietneſs were then only known, then only reliſhed, till the ſame prieſt reconducted the Goddeſs, ſatiated with the converſation of mortals, to her temple. Then the vehicle and veſtment, and if you will believe it, the Goddeſs herſelf was waſhed in a ſecret lake."

Among the *Mexicans, Vitziputzli,* their ſupreme God, was repreſented in a human ſhape, ſitting on a throne, ſupported by an *azure globe,* which they called *heaven.* Four *poles* or *ſticks come out from two ſides of this globe,* at the ends of which ſerpents heads were carved, the whole making a *litter,* which the prieſts carried on their ſhoulders whenever the idol was ſhewed in public." *Picart*'s Ceremonies and Religious Cuſtoms, Vol. III. p. 146.

In Lieutenant *Cook*'s Voyage round the World publiſhed by Dr. *Hawkſworth,* Vol. II. p. 252, we find that the inhabitants of *Huaheine,* one of the iſlands lately diſcovered in the South Sea, had " a kind of *cheſt* or *ark,* the lid of which was nicely ſewed on, and thatched very neatly with palm-nut leaves; it was fixed upon *two poles*, and ſupported on little arches of wood, very neatly carved; the uſe of the poles ſeemed to be to remove it from place to place, in the manner of our ſedan chairs: In one end of it was a ſquare hole, in the middle of which was a ring touching the ſides, and leaving the angles open, ſo as to form a round hole within, a ſquare one without. The firſt time Mr. *Banks* ſaw this *coffer*, the aperture at the end was ſtopped with a piece of cloth, which, leſt he ſhould give offence, he left untouched. *Probably there was then ſomething within*; but now the cloth was taken away, and upon looking into it, it was found empty. *The general reſemblance between this repoſitory and the ark of the Lord among the Jews is remarkable*; but it is ſtill more remarkable, that upon enquiring of the [Indian] boy what it was called, he ſaid, Ewharre no Eatua *The Houſe of God*; he could however give no account of it's ſignification or uſe." In the neighbouring iſland of *Ulietea* "were alſo four or five Ewharre no Eatua or *Houſes of God*, like that we had ſeen at *Huaheine*." p. 257.

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* So LXX. ασηπτων.

† *Hertham* ſeems plainly derived from the Heb. ארץ (צ being, as uſual, changed into ט) *Earth,* and אם *Mother.*

‡ Comp. 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10.

‖ Comp. 1 Sam. vi. 7, 10.

רנן I. *To vibrate briſkly, to move backwards and forwards, or up and down quickly* and *repeatedly*. Spoken of the lips, Pſ. lxxi. 23. —of the tongue, Pſ. li. 16. It occurs in a Hiph. ſenſe, and is applied to the heart. Job xxix. 13. *And the widow's heart* ארנן I cauſed to leap or palpitate, namely with joy. In Hith. *To exult*. occ. Pſ. lxxviii. 65. *As a ſtrong man* מתרונן exulting *with wine*.

II. *To wave to and fro*, as trees. Pſ. xcvi. 12.

III. As a N. fem. רננה *The vibration of light*. occ. Job iii. 7. Comp. under גלמוד.

IV. In Kal and Hiph. *To ſhout aloud* or *intenſely, to cry or proclaim aloud*. Pſ. lix. 17. lxxxi. 2. xcv. 1. As a N. fem. רננה *Loud* or *repeated ſhouting, ovation, triumph*. occ. Job xx. 5. Pſ. lxiii. 6. c. 2. But quere whether in the firſt and laſt of theſe texts it ſhould not rather be rendered *Exultation*, (ſo LXX. in the latter Αγαλλιασει) and whether in Pſ. lxiii. 6, it does not denote the *free and repeated motion* of the lips?

V. As a N. maſc. plur. רננים *Oſtriches*, (thus Vulg. Struthionis *the oſtrich*) occ. Job xxxix. 13. ſo called, according to *Bochart*, Vol. III. 245, from their *cry*; but I rather apprehend, from their *peculiar* and *ſwift motion*, which, by the length of their legs, and *quivering* of their wings, is ſomewhat between running and flying. Comp. מרא I. and עלס II.

Der. *Rant*, *run*, the old Eng. *Rane* a ſong, and *to rane* ſing. Alſo the *Rein*-deer, from his ſwiftneſs *.

## רנב

As a N. fem. ארנבת *The hare*. See among the Pluriliterals in א.

## רס

*To moiſten, temper with moiſture*. occ. Ezek. xlvi. 14.

רסס It occurs not as a V. in this form, bu as a N. maſc. plur. רסיסים *Droppings* o *drops*, of water. occ. Amos vi. 11. Cant v. 2. So in the latter text the LXX *Aquila*, and *Symmachus* ψεκαδων, and Vulg guttis, *drops*.

## רסן

Occurs not as a V. in Heb. but in Arabi ſignifies, *To bind with a rope*, particularl *a head ſtall*, (capiſtro) *to bind tight*, and *manage a horſe*. See *Caſtell*. As a N. רסן *bridle*, *the reins* or *head-ſtall of a bridl* which are fixed to the beaſt's head, and b which the rider or driver *manages* or *guid* him. occ. Job xxx. 11. xli. 4, or 13. P xxxii. 9. Iſa. xxx. 28. *And a miſguidi* רסן על להיי עמים bridle *upon the jaws* *cheeks of the nations*.

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* Theſe animals are ſo *ſwift*, that they will with draw the Laplanders ſledges *thirty leagues* or *miles a day*. See *Buffon* Hiſt. Nat. Tom. X. p. and *Travels through the Northern Parts of Eur* paſſim.

## רע

I. In Kal, *To break, break off, break in pieces, rend, deſtroy.* Pſ. ii. 9. Jer. ii. 16. xi. 16. xv. 12. xxii. 22. Job xxxiv. 24. & al. So in Chald. Dan. ii. 40.

II. In Kal, *To break, afflict.* Job xxiv. 21. רעה (Particip. fem. agreeing with the preceding עולה *Inſolence*) Afflicting *the barren who beareth not.* Alſo, In Kal, *To be broken, ruined, afflicted.* Prov. xi. 15. xiii. 20. Iſa. viii. 9. As a N. fem. רעות, joined with רוח, *Breaking, contrition, affliction* of ſpirit. Eccleſ. i. 14. & al. רעיון The ſame. Eccleſ. i. 17. ii. 22. & al.

III. In Kal, It denotes the *breaking* ſome eſtabliſhed order, or preconceived deſign, plan, or the like, ſo, *To be evil, wrong, diſordered.* Gen. xxi. 11. 12. Deut. xv. 10. Neh. ii. 3. & al. freq. In Hiph. *To do evil, wrong.* Gen. xliii. 5. xliv. 5. Exod. v. 22. & al. freq. As a N. רע *Evil, wrong,* both as a ſubſtantive and an adjective. See Gen. ii. 9, 17. viii. 21. xiii. 13. xl. 7. xli. 21. freq. occ. As a N. fem. רעה, and in Reg. רעת, *Evil, miſchief, wickedneſs.* Gen. vi. 5. xix. 19. Jer. iv. 14. ix. 2. & al.

IV. In Hiph. *To break the order of the air by a loud ſound,* clangere, vociferari, *to cauſe to reſound, to make a loud ſound,* as with the voice, *to ſhout.* Joſh. vi. 4, 9, 15, 19, or 5, 10, 16, 20. Job xxx. 5. & al.—*to clang,* as with trumpets. Num. x. 9. 2 Chron. xiii. 12. As Ns. רע and רעה *Vociferation, ſhouting.* Mica. iv. 9. Exod. xxxii. 17. As a N. fem. תרועה *A loud ſound, a ſhouting* with the voice. Joſh. vi. 4. Ezra iii. 11, 12, 13. & al. Alſo, *A clangour* of trumpets. Lev. xxv. 9. Num. x 5. & al.

Though *ſound* in general might, with philoſophical propriety, be denominated from this root רע, becauſe it *breaks the order of the air,* (for what is all kind of ſound but a *peculiar vibration* thereof?) yet as the above words are appropriated to ſignify *loud* or *ſhrill ſounds,* I ſubmit it to the reader's judgement, whether they are not ſo applied by an onomatopœia, as *ring, clang, tingle, tink,* in Engliſh. (Comp. צל III. And though it ſeems certain that the Heb ע had anciently the power of a *vowel* namely, that of *o* long, or of the Greek ω, yet I make little doubt but it had alſo frequently ſomewhat of a *naſal* or *guttural* ſound, like the French *on*, an obſcure *n*, or *ng* *, being included in it; (comp. ערד) and thus the Heb. ריע might be pronounced very nearly as the Eng. *ring,* and רע as *wrong.*

V. As a N. fem. יריעה *A curtain.* See under ירע.

VI. Chald. ארע *Below.* See ארע.

רעע I. In Hith. *To break,* or *be broken in pieces:* See רע I. occ. Iſa. xxiv. 19. (So *Theodotion* θραυσθησεται, and Vulg. confringetur) Prov. xviii. 24. איש רעים להתרועע *A man of friends,* i. e. who hath *many* intimate companions or friends (as they will call themſelves) is wont or ready (comp. under ל 20. and Amos viii. 4.) to be ruined, *but there is* אהב *a real friend* (as oppoſed to רעים) *who ſticketh cloſer than a brother.* See *Schultens* on the text, who obſerves that we have a ſimilar *Paronomaſia* in Prov. xiii. 20. Comp. under ירא III.

II. Chald. In Aph. or Hiph. *To break in pieces.* occ. Dan. ii. 40.

III. *To make a very loud* or *repeated noiſe* or *ſhouting.* occ. Iſa. xvi. 10. In Hith. *To ſound, reſound with a very loud noiſe, to ring again,* as we ſay. occ. Pſ. lx. 10. lxv. 14. cviii. 10.

Der. *Ring, wrong, wrangle, wring, wrench, range, rend, rent.* Old Eng. *ran* ſeize. Alſo *rough, ruffle, rugged, rogue,* Q? Welſh *rwygo* to break, Eng. *rag, ragged.*

## רעב

*To hunger, be hungry.* Gen. xli. 55. & al. freq. In Hiph. *To make hungry, cauſe to hunger.* Deut. viii. 3. Prov. x. 3. As a N. רעב *Hunger, famine.* Gen. xii. 10.

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* The LXX. have ſometimes ſubſtituted Γ *g* for ע, as in Γαζα for עזה, Gen. x. 19. Γομορ for עמר, Exod. xvi. 36. Γομοῤῥα for עמרה, Gen. xviii. 20. & al. freq.

Exod. xvi. 3. Deut. xxviiii. 48. & al. ſreq. Alſo, *Hungry*. 2 Sam. xvii. 9. Job v. 5. & al. freq. As a N. רעבון *Famine*. occ. Gen. xlii. 19, 33. Pſ. xxxvii. 19.

**Der.** Lat. *Rabies*, *rabidus*, whence Eng. *Rabid*.

## רעד

In Kal and Hiph. *To tremble*, *ſhake*. occ. Ezra x. 9. Pſ. civ. 32. As Ns. רעד, and fem. רעדה, *Tremour*, *trembling*. Exod. xv. 15. Pſ. ii. 11. & al.

**Der.** *A reed*, which is ſo eaſily ſhaken by the wind. (See Mat. xi. 7.) Alſo, *To ride*, *rid*, *a riddle*, coarſe ſieve. *A rod*. Q? Perhaps Lat. *rideo*, *riſum*, to laugh, whence Eng. *riſible*, *riſibility*. Comp. under צחק I.

## רעה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. Abſolutely, *To feed*, *feed itſelf*, as a beaſt does. See Gen. xli. 2, 18. Iſa. v. 17. xi. 7. lxv. 25.—as men. Iſa. xiv. 30.

II. Figuratively and Tranſitively, *To feed upon*, as aſhes. Iſa. xliv. 20.—the wind. Hoſ. xii. 2.—truth. Pſ. xxxvii. 3.—as death does upon the deceaſed. Pſ. xlix. 15.

III. In Kal, *To feed*, *lead to*, or *ſupply with*, *food*, as ſhepherds do their cattle. Gen. xxix. 9. xxx. 31, 36. 1 Sam. xvii. 15. & al. freq. As a participial N. רעה, plur. רעים *A ſhepherd*, *a herdſman*. Gen. iv. 2. xiii. 7. Exod. ii. 17. & al. freq. As a N. רעי *A ſhepherd*. occ. Iſa. xxxviii. 12. Alſo, *A paſture*. occ. 1 K. iv. 23. As a N. מרעה, plur. in Reg. מרעי, *A paſture*. Gen. xlvii. 4. Ezek. xxxiv. 18. Fem. מרעית The ſame. Pſ. lxxix. 13. xcv. 7. Hence,

IV. In Kal, *To feed*, *nouriſh*, *take care of*, *tend*, as Jehovah doth his people. See Gen. xlviii. 15. Pſ. xxiii. 1. lxxx. 2. Iſa. xl. 11.—as a good prince or ruler, his ſubjects. See 2 Sam. v. 2. vii. 7. Pſ. lxxviii. 71, 72. Ezek. ch. xxxiv, throughout.—as a ſpiritual paſtor, his flock. See Iſa. lvi. 11. Jer. iii. 15. It is alſo applied to the perſons *fed*, *nouriſhed*, or *tended*, Num. xiv. 33. *And your children ſhall be* רעים feeding *in the wilderneſs forty years*. So LXX. νεμομενοι. As a N. maſc. plur. in Reg. רעי *Paſtoral cares*, *cares and attentions*, as of a *ſhepherd* for his *flock*. occ. Pſ. cxxxix. 17. Alſo, *Feedings*, i. e. *proceedings*, *behaviour*, as of one of God's *flock*. occ. Pſ. cxxxix. 2. See Mr. *Bate*'s Crit. Heb. p. 599.

V. In Kal, *To feed* or *nouriſh ſpiritually*, *to teach*. Prov. x. 21. *The lips of the righteous* feed (Vulg. *erudiunt* teach) *many*. Prov. xv. 14. *The heart of the diſcreet ſeeketh knowledge*, *but the mouth* (פי, for ſo read the Margin, Targum, LXX. Syriac, and Vulg. verſions) *of the ſtupid* feedeth, nouriſheth, *folly*, or (which ſeems to be better contraſted with the former hemiſtich) feedeth on *folly*; ſo Vulg. Os ſtultorum *paſcitur* imperitiâ. Fools *take* nothing but folly *in*, and therefore nothing but folly can come out.

V. As Ns. רע and רעה, plur. רעים, *A meſſmate*, convictor, (as Prov. xxviii. 7.) hence *a companion*, *friend*, *neighbour*. It is ſometimes uſed for an *intimate* or *ſpecial friend* or *companion*, neceſſarius, as Deut. xiii. 6. Jud. xiv. 20. Job ii. 11. Prov. xxix. 3. Hoſ. iii. 1; but moſt commonly for *a companion* or *neighbour* in general, as Gen. xi. 3. Exod. xx. 16, 17. Lev. xix. 18. מרע and מרעה, plur. מרעים Nearly the ſame. See Gen. xxvi. 26. 2 Sam. iii. 8. Jud. xiv. 11. xv. 2. As a N. fem. רעות *A female companion* or *friend*. Exod. xi. 2. & al. Once plur. Jud. xi. 38. So רעית *A female friend*. Cant. i. 9, 15, & al.

The Ns. רעה and רעות are applied to *animals*, and even to *things inanimate*, as well as to men. See Iſa. xxxiv. 14, 15, 16.

From this ſenſe of the N. it is once uſed as a V. in Hith. *To make oneſelf a companion*, *to aſſociate oneſelf with*. occ. Prov. xxii. 24. So LXX. ισθι ἑταιρος *be a companion*.

VII. Chald. רעה *To will*, *deſire*, *affect*. It occurs not as a V. in the Heb. Bible, but frequently in the Targums, and is plainly corrupted from the Heb. רצה of the ſame import, by ſubſtituting ע for צ, as in ארע, from ארץ, &c. &c. As a N. fem. רעות *Will*, *pleaſure*. occ. Ezra v. 17. vii. 18. Hence,

VIII. Chald. As a N. maſc. plur. in Reg. רעיוני *Thoughts*, *Cogitations*. Dan. ii. 29, 30. & al.

## רעל

I. In Hiph. or Huph. *To be violently agitated* or *ſhaken*. occ. Nah. ii. 4. הברושים הרעלו *The fir-(ſpears)* are ſhaken, or brandiſhed. As a N. רעל *Agitation*, *vertigo*, *confuſion*, like that occaſioned by drinking intoxicating liquor. occ. Zech. xii. 2. As a N. fem. תרעלה Nearly the ſame. occ. Pſ. lx. 5. Iſa. li. 17, 22. Comp. under חמר II. and כסה IV.

II. As a N. fem. plur. רעלות *Spangles*, *little thin plates of gold* or *ſilver*, with which the women adorned themſelves, *&c.* ſo called, becauſe continually *agitated by a tremulous motion*. occ. Iſa. iii. 19; where the Eng. margin renders it *ſpangled ornaments*.

Der. *Roll*, *reel*, *rill*. Q? Alſo ע being tranſpoſed, *hurl*, *whirl*, and being changed into g, *wriggle*. Q? From רעל, compounded with תר, *troll*, *twirl*.

## רעם

Denotes *violent commotion* or *concuſſion*.

I. In Kal, *To be violently moved*, *diſturbed*, or *troubled*, as with fear. occ. Ezek. xxvii. 35. In Hiph. *To put into commotion*, *agitate*, as with anger or vexation. occ. 1 Sam. i. 6.

II. As a N. fem. רעמה *The mane* of a horſe *ſhaking* and *waving* in the wind. How much this adds to the ſtatelineſs and beauty of the animal every one is ſenſible, and how frequently the Greek and Latin poets, in their deſcriptions of the horſe, take notice of it, may be ſeen in *Bochart*, Vol. II. 117, &c. who defends the interpretation of the word רעמה here given. occ. Job xxxix. 19. So *Homer*, Il. VI. lin. 509.

——Αμφι δε χαιται
Ωμοις αϊσσονται.

His *mane diſhevel'd* o'er his ſhoulders *flies*.
Pope.

Comp. *Virgil*, Æn. XI. lin. 496, 7.

III. In Kal and Hiph. *To thunder*, *to cauſe the violent agitation* or *concuſſion of the air in thunder*. 1 Sam. ii. 10. vii. 10. Pſ. xxix. 3. And as in the juſt cited, and other paſſages of ſcripture, that moſt dreadful meteor *thunder* (including lightning) is mentioned as the inſtrument with which *Jehovah* puniſhed or deſtroyed his enemies, ſo the heathen deriving, as uſual, their notions from believers, armed their Ζευς or *Jove* in the ſame tremendous manner. The reader may find two remarkable hymns among thoſe aſcribed to *Orpheus*, one addreſſed to *Jupiter* the *Thunderer*, the other to *Jupiter* the *Lightener*; agreeably to which *Homer* deſcribes *Jupiter* interpoſing in a battle, Il. VIII. lin. 75, &c.

Αυτος δ᾽ εξ Ιδης μεγαλ᾽ εκτυπε, δαιομενον δε
Ἡκε σελας μετα λαον Αχαιων· οἱ δε ιδοντες
Θαμβησαν, και παντας ὑπο χλωρον δεος ειλεν.

Then *Jove* from Ida's tops his horrours ſpreads;
The clouds burſt dreadful o'er the Grecian heads;
*Thick light'nings flaſh*; *the* * “*deaf'ning*” *thunder*
*rolls*;
Their ſtrength he withers, and unmans their ſouls.
Pope.

Comp. lin. 132. And again, Il. XVII. lin. 594, &c.

——Ιδην δε κατα νεφεεσσι καλυψεν·
Αστραψας δε μαλα λεγαλ᾽ εκτυπε· την δ᾽ ετιναξε,
Νικην δε Τρωεσσι διδου, εφοβησε δ᾽ Αχαιους.

——A rolling cloud
Involv'd the † mount; *the thunder roar'd aloud*,
Th' affrighted hills from their foundations nod,
And *blaze* beneath the *light'nings* of the God;

* * * * * * * *

The vanquiſh'd triumph, and the victors fly.
Pope.

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* “Mutt'ring,” *Pope*. But I ſhall hope to be forgiven by the candid reader for ſubſtituting the other epithet as better anſwering to *Homer's* μεγαλ᾽ εκτυπε.

† *Ida*.

" That *Jupiter* often aſſiſted their armies by ſtorms of rain and *thunder*, was a not on received very early among the *Romans*. I remember there is an inſtance of this ſort recorded by * *Livy*, towards the beginning of the republic; and there is another in the ſecond Punic war, which was much more cried up among them, as it was exerted at ſo critical a time, againſt Hannibal, the moſt formidable of all their enemies, when he had drawn up his army juſt before the gates of Rome. Some of their hiſtorians ſpeak of this as † *ſupernatural*, and ‡ *Silius Italicus* (who himſelf is more of an hiſtorian than a poet) attributes it expreſly to the *Jupiter Capitolinus*." Thus the learned Mr. *Spence*, in his *Polymetis*, Dial. XIII. p. 211. where ſee more,

As a N. רעם *Thunder*. Job xxvi. 14. Comp. Job xxxix. 25.

V. *To roar*, like thunder. occ. 1 Chron. xvi. 32. Pſ. xcvi. 11. xcviii. 7; but perhaps in theſe three paſſages the word may rather denote the *violent agitation* of the ſea by tides and ſtorms, than it's *roaring*, which is but the effect of the former. So in the two latter texts the LXX. render it σαλευθητω, and Vulg. commoveatur, *let it be agitated*.

Der. *Roam*. Lat. *rumor*, Eng. *rumour*. With ת prefixed, Greek θριαμβος, Lat. *triumphus*, Eng. *triumph*; and perhaps *trump*, *trumpet*. With the Æolic B prefixed, Gr. βρεμω to roar, whence not only Lat. *fremo*, but Saxon bremman of the ſame import, and Old Eng. ‖ *brem* ferocious, ſavage. Alſo, compounded with בל, *rumble*. Q?

From this Root (compounded perhaps with מס *to melt*, *diſſolve*) the ancient Gauls ſeem to have had their God *Taramis* (תרעמס) i. e. Ζευς ὁ Βρονταιος, Jove *the Thunderer*. This was one of the idols to whom the Gauls offered human ſacrifices, as we learn from *Lucan* Pharſal. Lib. I. lin. 446.

*Et* Taramis Scythicæ *non mitior ara* Dianæ.

But * ſome for *Taramis* here read *Taranis*, which may be a corruption of the other word; and in the Welſh language *Taran* ſtill ſignifies thunder, *taranu* to thunder.

## רען

*To thrive*, *flouriſh*, as a tree or plant. It occurs not however in the ſimple form, but hence in the reduplicate,

רענן I. In Kal, *To flouriſh very much*, *be vigorous and flouriſhing*, as a branch; ſo *Symmachus* ευθαλησει. occ. Job xv. 32. As a Participle or participial N. רענן *Flouriſhing*, as a tree or plant. Deut. xii. 2. Pſ. xxxvii. 35. lii. 10. Cant. i. 16. & al. freq. So *Aquila* and *Symmachus* ſeveral times explain it by ευθαλης, but Vulg. in Hoſ. xiv. 9, by virentem *green*; and thus our Tranſlators render it in other paſſages; but ſtrictly ſpeaking רענן does not denote *a colour*, but *vigourous*, *thriving*, or the like. It ſeems neceſſary to obſerve this in order to vindicate the inſpired Pſalmiſt from an objection founded on our Tranſlation of Pſ. lii. 10,—*a* green *olive-tree*; (where however the LXX. more properly κατακαρπος, and Vulg. fructifera, *fruitful*) for the colour of the leaves of this tree is not a *bright lively green*, but a † *dark diſagreeable* or *yellowiſh one*. See more in Mr. *Harmer*'s Obſervations, Vol. II. p. 203, &c. and comp. Hoſ. xiv. 6. Eccluſ. l. 10.

II. As a participial N. רענן is applied in a tranſitive ſenſe to oil, which *makes* the perſon *freſh*. occ. Pſ. xcii. 11. Comp. Pſ. civ. 15. But obſerve, that as in the former of theſe texts the Pſalmiſt is ſpeaking in the perſon of the Meſſiah, ſo the *refreſhing oil* there mentioned muſt be referred to that *unction* of the Holy One, that *oil of gladneſs* with which he was *anointed* above his fellows. Comp. Pſ. xlv. 8. Heb. i. 9. John iii. 34.

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* " Lib. II. § 62.

† " *Livy*, Lib. XXVI. § 11. *Florus*, Lib. II. § 6.

‡ " *Silius Ital.* XII. lin. 625, &c. 725, &c.

‖ See *Junius* Etymol. Anglican.

* See *Camden*'s Britannia, Introduction, Col. XVIII. and Biſhop *Gibſon*'s Note there.

† " Folia—ſupernè coloris atrovirentis, vel in viridi flaveſcentis—" *Scheuchzer* Phyſ. Sacra on Exod. xxvii. 20.

III. Chald. As a participial N. רענן *Flouriſhing, proſperous*, as a prince; ſo *Theodotion* ευθαλων and Vulg. florens. occ. Dan. iv. 1, or 4. The metaphor here uſed by Nebuchadnezzar is obvious, and common, I believe, to all languages, but what ſeems particularly to have ſuggeſted it to him was the dream he had ſeen of a great and *flouriſhing tree*.

**Der.** Greek ῥωννυμι to ſtrengthen make ſtrong, Saxon ȝroen, Eng. *green*.

## רעף

In Kal and Hiph. *To diſtil, drop*, or *let fall in drops*. occ. Job xxxvi. 28. Pſ. lxv. 12, 13. Prov. iii. 20. Iſa. xlv. 8. So the LXX. in Prov. ερρυησαν *flowed*, and Vulg. in Iſa. rorate. *drop down as dew*.

**Der.** Latin *Rivus, derivo*, whence Eng. *River, rivulet, derive, derivation*, &c. But comp. under רוה.

## רעץ

*To cruſh, break by cruſhing*. So the LXX. render it by θραυω and θλιβω. occ. Exod. xv. 6. Jud. x. 8.

**Der.** *Cruſh.* Q?

## רעש

Denotes *quick* or *alternate motion*.

I. In Kal, *To tremble, ſhake, quake*, as the earth. Jud. v. 4. 2 Sam. xxii. 8. Pſ. xviii. 8. lxviii. 9.—as corn in the ear, Pſ. lxxii. 16.—as poſts, Amos ix. 1, *&c. &c.*

On Jud. v. 4. Pſ. lxviii. 9, comp. *Homer*, Il. XIII. lin. 19, 20.

> ———τρεμε δ' ουρεα μακρα και ὑλη
> Ποσσι ὑπ' αθανατοισι Ποσειδαωνος ιοντος.
>
> ——The lofty *mountains nod*,
> The foreſts ſhake, *earth trembled as he trod*,
> And felt the footſteps of th' immortal God.
>
> Pope.

In Hiph. *To ſhake, cauſe to ſhake, quake* or *tremble*. Pſ. lx. 4. Ezek. xxxi. 16. געש is properly *to reel, ſtagger*, (ſee Jer. xxv. 16.) רעש *to ſhake*. As a N. רעש *A ſhaking* or *trembling*, Jer. x. 22. Ezek. iii. 12, 13. Nah. iii. 2. particularly of the *earth, an earthquake*. 1 K. xix. 11, 12. Alſo, *The ſhaking* or *brandiſhing* of a ſpear. occ. Job xli. 21, or 29.

II. In Hiph. *To cauſe to move nimbly, make to leap* or *bound*. occ. Job xxxix. 20[*]. As a N. רעש *A bounding*. Job. xxxix. 24. This text ſhews the diſtinction between רעש and רגז; the former ſtrictly denotes a *vibratory* or *bounding motion in* a place, the latter *a ſhifting from* it, according to that of *Virgil*, ſpeaking of the *horſe*, Georg. III. lin. 84.

> Stare loco neſcit.———

**Der.** *To ruſh, raſh*, &c. Alſo *a ruſh*, from it's waving motion. Q? Comp. under ראש.

## רפא

In general, [†] *To reſtore* or *reduce to a former ſtate* or *condition*, reſtaurare, reſtituere, reducere.

I. *To reſtore*, as water to it's *natural* ſweetneſs and wholeſomeneſs, which had been corrupted by running through ſaline or bitter earth. (Comp. under מלח II.) 2 K. ii. 21. Comp. Ezek. xlvii. 8, 9, 11.

II. As a N. maſc. plur. רפאים *Dead bodies reduced* or *reſolved into their original duſt*. (See Gen. iii. 19. Eccleſ. xii. 7.) I know not of any *one* Engliſh word that will expreſs it; *Remains* comes as near to it as any I can recollect. It is ſeveral times put after מתים, *the dead*, as of more intenſe ſignification. occ. Pſ. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Iſa. xiv. 9. xxvi. 14, 19.

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[*] See *Bochart*'s excellent Illuſtration and Defenſe of this interpretation. Vol. II. 121. Dr. *Shaw*'s Travels, p. 420, concerning the *locuſt*'s bounding, and Mr. *Scott*'s Note on the Text.

[†] In the explanation of this Root I am indebted to Mr. *Aboab*'s Remarks on Dr *Sharp*'s Two Diſſertations on Aleim and Berith, p. 36, &c. and after mature conſideration I think his expoſition is, *in general*, right, notwithſtanding the Doctor's objections to it in the IId Part of his *Reply*, p. 257, &c.

Job xxvi. 5. רפאים The dead, though reduced to their original duſt, *are in anguiſh*, or *tremble*. (intremiſcunt, *Schultens*) *from beneath: the waters, and the inhabitants thereof.* (Comp. Rev. xx. 13.) *Hell* (Hades, שאול which ſee) *is naked before him, and deſtruction*, or *diſſolution, hath no covering*. Comp. Iſa. 14. 9. and ſee the learned Biſhop *Lowth* De Sacra Poeſi Heb. Prælect. VII. p. 86—89. edit. *Oxon.* 8vo. and p. 132—137. edit *Michaelis.*

III. And moſt generally, *To reſtore to health and ſoundneſs, to heal,* as oppoſed to being ſick, wounded, or diſordered. It is applied to individuals, Gen. xx. 17. Exod. xv. 26. xxi. 19. Deut. xxxii. 39. 2 K. xx. 5. Pſ. ciii. 3. & al. freq.—to weak or diſtreſſed nations. Iſa. xix. 22. Lam. ii. 13. Hoſ. v. 13.—in a ſpiritual ſenſe. Iſa. liii. 5. lvii. 19. In Niph. *To be healed, cured.* Lev. xiii. 18. Deut. xxviii. 27. & al. freq. In Hith. *To heal oneſelf, get healed.* 2 K. viii. 29. ix. 15. 2 Chron. xxii. 6. As a participial N. רפא *A healer, a phyſician.* Gen. l. 2. Jer. viii. 22. As a N. fem. plur. רפאות *Healing medicines.* occ. Jer. xxx. 13. xlvi. 11. Ezek. xxx. 21. Prov. iii. 8. As a N. מרפא *A healing* or *being healed.* 2 Chron. xxi. 18. Jer. xiv. 19. Prov. xiv. 30. *A heart* מרפא of healing, or (as a Particip. Hiph.) a healing *heart*, i. e. *a heart* that wiſhes all health and proſperity to others, *(is) the life*, health, and vigour, *of the fleſh*; *but* envy, *the rottenneſs of the bones.* See *Schultens* Comment on the text, and comp. Prov. xv. 4.

Eccleſ. x. 4. *If the ſpirit of the ruler riſe againſt thee*, אל תנח keep not *thy place*, (i. e. yield, ſubmit) *for it* (ſuch ſubmiſſion, *is)* מרפא a healing medicine, a ſalve יניח *(which) will appeaſe* or *atone for great ſins* or *offenſes.* Thus Mr. *Bate.*

IV. *To reſtore, rebuild, repair,* as an altar which had been broken down. occ. 1 K. xviii. 30. Comp. Jer. vi. 14. viii. 11.

V. In Hiph. *To reſtore, revigorate,* as the hands, which had been weakened. occ. Jer. xxxviii. 4. *We beſeech thee let this man be put to death,* כי על כן הוא מרפא *for thus*, or *in this manner, he* reſtores *the hands of the men of war*—ironically.

VI. As a N. maſc. plur. רפאים *Rephaim*, the name of a *people in Canaan*, firſt mentioned Gen. xiv. 5, and deſcribed as being *great, and numerous, and tall as the Anakim*, and called by the Moabites *Amim*, i. e. *Terrible ones*, and by the Ammonites *Zamzummim* or *Imaginers*, (ſee Deut. ii. 10, 11, 20, 21.) But whence they had their name רפאים I know not; perhaps from being the *reſtorers* of the *antediluvian* idolatry of the moon, whence they called their principal city עשתרת קרנים *Aſtaroth the horned.* Comp. under עשתרת II. However this be, ſome of the *Rephaim* were left in Canaan in the time of Joſhua, Joſh. xii. 4. xiii. 12. xvii. 15; and we find one of theſe gigantic Canaanites mentioned ſo late as the days of David, 1 Chron. xx. 4, 6, 8.

## רפד

I. *To ſtrew, ſpread,* as a bed or mattreſs to lie on. occ. Job xvii. 13. xli. 21. So the the LXX. render it in the former paſſage by εϛρωται *is ſpread*, and the Vulg. in both by ſterno *to ſtrew.* As a N. fem. in Reg. רפידת *A carpet.* occ. Cant. iii. 10. The carpet *of (cloth of) gold.*

II. *To ſtrew round,* as a perſon with citrons. occ. Cant. ii. 5. So *Symmachus* ϖερικυλισατε, and nearly to the ſame purpoſe the LXX. ϛοιϐασατε, and Vulg. ſtipate. The odour of citrons, like that of lemons and oranges, is wonderfully refreſhing and exhilarating.

## רפה

With a radical, but mutable or omiſſible, ה. *To give way, relax, ſlacken, abate, aſſuage.*

I. In Kal, Intranſitively, *To give way, yield.* occc. Jud. xix. 9. *Behold now the day* or *daylight*

*light* רפה giveth way, yieldeth *to the evening*; where *Montanus* remiſit ſe *hath yielded*. Prov. xxiv. 10. התרפית Wilt thou, or doſt thou give way, faint, fail (making the ה interrogative) *in the day of diſtreſs? narrow*, i. e. *ſmall (is) thy ſtrength*.

II. As a N. fem. plur. רפות. occ. 2 Sam. xvii. 19, which ſee. It is rendered in our Tranſlation *Ground corn*, but as we do not find that it was ever *uſual* in the Eaſt to ſpread corn abroad after it was *ground*, it ſhould ſeem that ſpreading this over the covering of the well would rather excite, than lull, ſuſpicion. *Montanus* comes nearer the truth in rendering it grana contuſa *pounded corn*. The Vulg. appear to have given the true explanation, though not a literal verſion, of the text; Et expandit velamen ſuper os putei, *quaſi ſiccans ptiſanas*, (ſo *Aquila* and *Symmachus* πτισανας) *And ſhe ſpread a cloth-covering over the mouth of the well*, as if drying ptiſans. * Ptiſana, in Greek πτισανη or πτισσανη, is from the V. πτισσω *to pound* or *huſk in a mortar*, and ſignifies *corn*, particularly *barley*, which after having been ſoaked in water, *was dried in the ſun*, and then *pounded in a mortar with a wooden peſtle*, *till the huſks came off*, and ſo kept for uſe. This method of preparing corn was well known to the ancient Greeks and Romans †, and we find ſimilar preparations among the eaſtern people to this day, under the names of ‡ *burgle* and *ſawik*. The Heb. name רפות ſeems evidently taken from the corn's *yielding* (it's huſk) to the ſtroke of the peſtle. As a N. fem. ריפות either *Corn pounded* as above, ſo Vulg. ptiſanas, or in general *things pounded*, as *Aquila* and *Theodotion* εμπτισσομενων. occ. Prov. xxvii. 22.

III. In Kal, Tranſitively, *To relax*, *ſlacken*, as a girdle or ſtrength. occ. Job xii. 21.

IV. *To reſolve*, *diſſolve*, as fire does chaff. occ. Iſa. v. 24.

V. In Kal, *To remit*, *let go*, as oppoſed to אחז *laying hold on*. occ. Cant. iii. 4.

VI. *To let down*, as the Cherubim did their wings. occ. Ezek. i. 24, 25.

VII. In Kal and Hiph. Intranſitively, *To ſlacken*, *be relaxed*, or *feeble*, as the hands. 2 Sam. iv. 1. 2 Chron. xv. 7. Neh. vi. 9. Iſa. xiii. 7. Jer. vi. 24. & al.—as a city or people. Jer. xlix. 24. In Hiph. *To relax*, *ſlacken*. Joſh. x. 6. 2 Sam. xxiv. 6. Ezra iv. 4. As a participial N. רפה *Relaxed*, *feeble*. See Num. xiii. 18, or 19. 2 Sam. xvii. 2. Job iv. 3. As a N. רפיון *Feebleneſs*, *relaxation*; ſo the LXX. εκλυσεως. occ. Jer. xlvii. 2.

VIII. In Niph. *To be ſlack*, *remiſs*, *idle*. occ. Exod. v. 8, 17. In Hith. *To behave oneſelf ſlackly*, *remiſsly*, *idly*. occ. Joſh. xviii. 3. Prov. xviii. 9.

IX. In Kal, Tranſitively, *To ſlacken* or *be ſlack* with regard to another, *to fail* him. Deut. iv. 31. xxxi. 6, 8.

X. In Hiph. Abſolutely, *To be ſlack*, *ſtay*. 1 Sam. xv. 16. With ל following, *To be ſlack towards*, *to forbear*. 1 Sam. xi. 3. 2 K. iv. 27. With מ following, *To forbear*, *let alone*, q. d. *To relax from*. Deut. ix. 14. Jud. xi. 37.

XI. In Kal, *To ſlacken*, *be abated*, *aſſuaged*, or *appeaſed*, as paſſion. occ. Jud. viii. 3. So LXX. ανεθη *was remitted*. In Niph. or Hiph. with מ following, *To be aſſuaged* or *appeaſed*, as *from* anger. occ. Pſ. xxxvii. 8.

XII. This Root is in ſeveral texts joined with רפא *to reſtore*, whence it has in the Concordances and Lexicons been confounded with that Root; but in theſe and ſome other paſſages it's true meaning is *to abate*, *aſſuage*, as Mr. *Bate* has well obſerved.

2 K. ii. 21, 22,—*Thus*, *ſaith Jehovah*, רפאתי I have healed *theſe waters—and the waters* ירפו were aſſuaged, i. e. of their noxious or poiſonous qualities, *unto this day*.

Jer. li. 9, אפאנו We would have healed *Babylon*, ולא נרפתה *but* ſhe is *not* aſſuaged, i. e. her ſore, mentioned in the preceding verſe. So Job v. 18. (Comp. Deut. xxxii. 39.) Jer. viii. 11. (Comp. Jer. vi. 14.) Jer.

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* See *Martinii* Lexic. Etymol. in *Ptiſana*.

† See *Pliny* Nat. Hiſt. Lib. XVIII. cap. 7. ad fin.

‡ See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 123, and *Harmer*'s Obſervations, Vol. I. p. 271.

iii. 22. (Comp. Hoſ. xiv. 5.) But in Jer. xix. 11, the reading of the *Complutenſian* edition, להרפא, ſeems the true one, becauſe the word is there applied to *repairing*, *mending*, or *making whole* a potter's broken veſſel. Comp. רפא IV. As Ns. fem. מרפה *An aſſuaging*, as of a hurt. occ. Jer. viii. 15. Comp. ver. 11. תרופה *An aſſuaging*, as of a wound or ſore, or *a lenitive plaiſter*. occ. Ezek. xlvii. 12.

XIII. As a N. maſc. רפה *An appaler*, *one who makes others faint* or *fail.* 2 Sam. xxi. 16, 18, 20, 22; where it is applied to *Goliath*, the *gigantic champion* of Gath, (as well it might be, ſee 1 Sam. xvii. 11, 24.) who for another reaſon is called רפא, 1 Chron. xx. 4, 6, 8. Comp. under רפא VI.

XIV. In Niph. or Hiph. *To yield*, *ſubmit*, *be ſtill*, as from awe or reverence. occ. Pſ. xlvi. 11. Hence,

XV. As a N. maſc. plur. with a formative ת, תרפים *Teraphim*, i. e. *Repreſentative images of the object of religious awe and veneration.* So Jehovah is called, Gen. xxxi. 42, 53, פחד *the Fear* of Iſaac, i. e. *the object* of his *religious fear* or *awe*; and the Jews are commanded, Iſa. viii, 13, to have Jehovah of Hoſts for their מורא *Fear*, and for their מעריץ *Dread*. And as the Philiſtines, 1 Sam. iv. 7, 8, call the ark with the *Cherubim*, *Aleim*, and *mighty Aleim*, ſo the *Teraphim* of Laban and of Micah are called reſpectively their *Aleim*. See Gen. xxxi. 30, 32. (Comp. ver. 19, 34.) Jud. xviii. 24. But there is not the leaſt reaſon to think, that either Laban or Micah had any other *Aleim* than *Jehovah*. (See inter al. Gen. xxxi. 24, 49, 50, 53. Jud. xvii. 3,—5, 13. xviii. 5, 6.) Their *Teraphim* therefore could only be intended to repreſent *Jehovah*; and though ſpoken of in the plural number, Gen. xxxi. 34, yet poſſibly there was but *one* compound or plural image in this inſtance, as in 1 Sam. xix. 13, 16, where מראשתיו his or it's *pillows*, is applied to Michal's *Teraphim*. But however this be, there is little room to doubt but that each *Teraphim* was a *compound image with ſeveral heads joined to one body*, * like the *Cherubim* in form, but for more private purpoſes. And as under כרב V. we have ſeen many *compound* images among the heathen, both in more ancient and modern times, ſo we find that the *Teraphim* by name were in uſe both among believers, Gen. xxxi. 19, 34, 35. Jud. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16, and unbelievers, 2 K. xxiii. 24. Ezek. xxi. 21, Zech. x. 2. Comp. 1 Sam. xv. 23. Hoſ iii. 4. The paſſages juſt cited are al wherein the word תרפים occurs; but muſt add, that from the *Teraphim* the heathen of various nations appear to have ha their *Penates* (פני יהוה Q?) or *houſehol* *Gods*; as the Tyrians, *Virgil*, Æn. IV lin. 21, who *burned incenſe* to them, Æn. lin. 708; the Trojans, Æn. I. lin. 382 from whom the Romans derived their's The Trojan *Penates*, according to *Virgi* Æn. II. lin. 510, &c. were placed in th open air, near a great altar, and unde the ſhade of an ancient laurel; and, afte being ſaved from the conflagration of Tro by Æneas, we find them *ſurrounded wi* *Glory*, and *giving him oracular direction* Æn. III. lin. 148, &c. Comp. Jud. xvii 5, 6. Ezek. xxi. 21. Zech. x. 2.

רפף *To yield*, *give way very much*, *tremble*, from fear. occ. Job xxvi. 11; whe *Aquila* διεκινηθησαν *were moved*, *ſhaken*, an Vulg. contremiſcunt *tremble.* Comp. 2 Sam xxii. 8.

Der. Greek ῥεπω to incline, preponderat as one ſide of a balance, ῥιπ]ω *to let g* *caſt.* Lat. *rumpo*, *rupi* to break, whence compoſition Eng. *corrupt*, *diſrupt*, & Alſo Eng. *To rip*, *rive*, *reave*, *reft*, when *bereave*, *bereft*.

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* " *Credo* Cherubinos *fuiſſe*, I believe they were C *rubim*," ſays *Cocceius*, Lexic. under תרף. See more the late Lord Preſident *Forbes*'s Thoughts on Religi Tracts, Vol. I. p. 230—239. and in Mr. *Bate*'s Enqu into the Similitudes, p. 222—235.

## רפס

*To tread, trample, tramp.*

I. In Kal, *To trample, trample upon, ſtamp.* occ. (in Chald.) Dan. vii. 7, 19. So *Theodotion* συνεπατει, and Vulg. conculcabat. In Hith. The ſame. occ. Pſ. lxviii. 31. *Rebuke the wild beaſt of the reeds,* (i. e. the *Egyptians* mentioned in the next verſe, comp. under חיה IV. and לויתן I.) *the congregation of the bulls* (comp. Iſa. xxxiv. 7.) Pſ. xxii. 13.) *with the calves* or *ſteers of the peoples* or *nations*, (comp. Jer. l. 27. Ezek. xxxix. 18. Amos iv. 1.) trampling or ſtamping upon *the pieces of ſilver*. Here as מתרפס does not agree with any of the preceding Nouns, I find myſelf obliged to refer it to the Pronoun אתה *Thou*, i. e. *God*, implied in the imperative V. גער. "By this interpretation, as Dr. *Chandler* has obſerved, the conſtruction is *natural* and *eaſy*," and we may either with him refer רצי כסף, to their breves effigies *little idols* (as *Claudian* calls them) *plated over with ſilver*, or rather to their *ſilvered idols* as *broken in pieces*. Comp. Lev. xxvi. 30. Jer. l. 2. Ezek. vi. 6. xxx. 13. Mic. i. 7. Other interpretations of this very difficult text may be found in the learned Bp. *Lowth* De Sacra Poeſ. Heb. Prælect. VI. ad fin. in Mr. *Merrick*'s Tranſlation and Annotations on the Pſalms; in Dr. *Chandler*'s Life of K. David, Vol. II. p. 87, &c. and in Dr. *Horne*'s Comment. Theſe, no doubt, the intelligent reader, who has opportunity, will examine, and compare with that here given, and, as he ought, judge for himſelf.

II. In Hith. *To tramp, tramp along, move oneſelf nimbly* or *lightly*. occ. Prov. vi. 3; where the Vulg. feſtina *haſten*, and LXX. to the ſame ſenſe, Ισθι μη εκλυομενος *Be not ſlack, remiſs, tardy*.

## רפק

In Hith. *To lean, incline, reſt oneſelf.* So the LXX. επιςηθιζομενη or επιςηριζομενη, and Vulg. innixa. Once Cant. viii. 5. So the word is uſed in Ethiopic in the ſenſe of *leaning* or *reclining* at a table. See *Caſtell.*

## רפש

In Kal, *To foul* or *make muddy*, as water by ſtirring up the bottom. occ. Ezek. xxxii. 2. xxxiv. 18; in which latter paſſage the LXX. render it by εταρασσετε, and Vulg. by turbaſtis, *ye have diſturbed.* In Niph. *To be thus fouled* or *muddied.* occ. Prov. xxv. 26; ſo the Vulg. turbatus. As a N. רפש *Mud* or *mire* caſt up by the ſea in a ſtorm. occ. Iſa. lvii. 20. As a participial N. מרפש *What is fouled.* occ. Ezek. xxxiv. 19; where LXX. το τεταραγμενον ὑδωρ *the water* which had been diſturbed.

The LXX. having in Ezek. xxxii. 2, rendered the V. by καταπατεω, and the Vulg. by conculco, *to trample*, this Root has been confounded with רפס *to trample*; but though this ſenſe would agree with the paſſages in Ezek. it ſeems not to correſpond very well with Prov. xxv. 26, and to be utterly irreconcileable with Iſa. lvii. 20. It appears beſt therefore to conſider רפש as having no more connexion in ſenſe with רפס than פרש with פרס.

## רפת

Occurs not as a V. but as a N. maſc. plur. רפתים *Stalls* for oxen. Once, Hab. iii. 17. This word may perhaps be beſt deduced from רפה *to relax, remit*, (as קשת from קשה, שפתים from שפה) becauſe in thoſe places oxen have *remiſſion* from their labours.

## רץ

I. In Kal, *To run, move* or *ride ſwiftly.* Gen. xviii. 2, 7. 2 K. iv. 22. Pſ. cxlvii. 15. & al. freq. In Hiph. *To cauſe to run, put to flight*, fugo. occ. Jer. xlix. 19. l. 44. *To move* or *cauſe to move haſtily* or *ſwiftly.* occ. Gen. xli. 14. 2 Chron. xxxv. 13. Pſ. lxviii. 32. Alſo, *To carry quickly.* occ.

1 Sam. xvii. 17. So *Montanus*, currendo defer. As a participial N. maſc. plur. רצים *Runners*, *running attendants*, *light armed guards*, curſores. 1 Sam. xxii. 17. 1 K. xiv. 27, 28. 2 K. x. 25. Comp. 2 Sam. xv. 1. 1 K. i. 5. As Nouns מרוץ *A running*, *a race*. occ. Eccleſ. ix. 11. Fem. מרוצה *Incurſion*, *invaſion*. occ. Jer. xxii. 17. In Reg. מרוצת *A running*, *courſe*. occ. 2 Sam. xviii. 27. Jer. viii. 6. xxiii. 10.

II. Tranſitively, *To run*, *to cauſe to run*, *to drive* or *force* one thing againſt another, *to daſh*, *cruſh*. occ. Jud. ix. 54. ותרץ And ſhe daſhed *his ſkull*. In Niph. *To be daſhed*, *broken*. occ. Eccleſ. xii. 6, twice. Ezek. xxix. 7. Comp. Iſa. xlii. 4. As a N. maſc. plur. in Reg. רצי *Broken pieces*, *fragments*. occ. Pſ. lxviii. 31.

III. As a N. with a formative א, ארץ, ſometimes maſc. (ſee Pſ. cv. 30. Iſa. ix. 18, or 19. lxvi. 8.) but much more frequently fem.

1. *The earth* or *earthy matter*, as diſtinguiſhed from the waters. Gen. i. 10. Comp. ver. 11, 12. Various etymologies have been by learned men propoſed of this word; the moſt probable ſeems to be that which derives it from רץ *breaking in pieces*, *crumbling*. "The matter of (pure) *earth*, ſays the great * *Boerhaave*, appears *friable* (i. e. *crumbling*) ſo long as it continues under the obſervation of our ſenſes, as it always readily ſuffers itſelf to be *reduced to a finer powder*."—And it is manifeſt, that on this remarkable property of *earth*, it's anſwering the end of it's creation, or it's uſefulneſs in continually ſupplying the waſte of vegetable and animal bodies muſt depend; and it is not improbable that the †Greek name χθων, from Heb. כת *to pound*, *beat to pieces*, the Lat. terra, from tero *to wear away*, and the Eng. *ground* from *grind*, aimed at the ſame etymological reaſon.

2. *The compounded chaotic globe of earth and waters*, as diſtinguiſhed from the heavens Gen. i. 1, 2.

3. *A particular part of the earth*, *a land*, or *country*. Gen. ii. 11, 12, 13. xi. 31. Eccleſ. x. 16.

4. *The ground*, in oppoſition to ſomewhat elevated above it. Ezek. xli. 16, 20. So LXX. εδαφος.

Hence German *Erde*, Saxon Eorðe, and Eng. *Earth*.

רצץ I. In Kal, *To run here and there*, or *with ſwiftneſs and violence*. occ. Nah. ii. 4, or 5. *As lightnings* ירוצצו run; ſo LXX. ὡς αϛραπαι διετρεχουσαι, and Vulg. quaſi fulgura *diſcurrentia*.

II. In Hith. *To run* or *daſh one againſt another*. occ. Gen. xxv. 22.

III. Tranſitively, *To daſh*, *break*, or *bruiſe by colliſion*. Pſ. lxxiv. 14. Iſa. xxxvi. 6. xlii. 3.

IV. In a metaphorical ſenſe, *To break*, *cruſh*, *oppreſs greatly*. Deut. xxviii. 33. Jud. x. 8. 1 Sam. xii. 3. & al.

Der. *To ruſh*, Q? Comp under רעש. German *Riſch*, quickly, Sax. ꞃæꞅ, and Eng. *Race*. Alſo, *Riſk*. Q?

### רצא

I. *To run*. occ. Ezek. i. 14. והחיות רצוא *And the animals* ran. So LXX. (*Alexand.* and *Complut.*) ετρεχον *ran*, Vulg. ibant *went*, as if the word were רצו, and indeed the א ſeems added in an unuſual manner, but of which there are other inſtances. See under הלבוא.

II. From רצה, in a Chaldee form, *To be pleaſed with*, *accept*. occ. Ezek. xliii. 27.

### רצד

*To leap*, *exult*; thus the Chaldee Targum, טפוין. Once, Pſ. lxviii. 17. *Why* תרצדון leap or exult ye, *ye high hills?* So our Tranſlation. But it muſt be remarked that the V. in Arabic ſignifies *to obſerve* or *view attentively*, and accordingly the LXX. render it here by ὑπολαμβανετε, and the Vulg. by ſuſpicamini, and make (at leaſt the Vulg.) the words *high hills* or *mountains*,

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* Chemiſtry by *Dallowe*, Vol. I. p. 365.

† Comp. *Greek* and *Eng.* Lexicon under καταχθονιος.

*tains*, not the Nominative, but the Accuſative caſe, in this ſenſe; *Why do ye* (people) look at *the high hills*, as expecting aid or aſſiſtance from thence or the idols there worſhipped? For it is well known that *hills* and *high places* were anciently the places of *religious worſhip*, both to *believers* and *idolaters*. This latter interpretation being thus confirmed by the LXX. Vulg. and by the ſenſe of the V. in Arabic, ſeems juſtly preferable to the former. But the beſt expoſition of all appears to be that which is embraced by Dr. *Chandler*, in his Life of K. David, Vol. II. p. 72. and by Dr. *Horne*, in his Commentary, *Why* look ye aſkance, as with envy, *ye high hills?* i. e. on mount Sion for the honour of being made the fixt reſidence of God. And thus both *Michaelis* and *Schultens* have obſerved that the V. רצד *peculiarly* imports in Arabic. Nuſquam recta Acies, and *With jealous leer malign eyeing aſkance*, are the characteriſtics of *envy* given by * *Ovid* and † *Milton*.

### רצה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To be pleaſed with*, *to like*, *affect*. Gen. xxxiii. 10. Prov. iii. 12. Jer. xiv. 10, 12. Comp. Iſa. xlii. 1. So with the Particle ב prefixed to the object. 1 Chron. xxviii 4. Pſ. cxlix. 4. So with ל and an Infinitive. Pſ xl. 14. As a N. רצון, and in Reg. רצן, *Will*, *delight*. Prov. xvi. 13. *Favour*, *affection*. Deut. xxxiii. 23. Pſ. v. 13. xxx. 6. Prov xiv. 35. *Deſire*, Pſ. cxlv. 19. *Will*, *pleaſure*. Neh. ix. 24, 37. Eſth. i. 8. *Wilfulneſs*, *Self-will*. Gen. xlix. 6; where the LXX. επιθυμια, and Vulg. concupiſcentia, *luſt*.

II. In Kal, *To be pleaſed with*, *enjoy*. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21. Job xiv. 6.

III. In Kal, Tranſitively, *To be pleaſed with*, *accept kindly* or *graciouſly*. Deut. xxxiii. 11. Eccleſ. ix. 7. Job xxxiii. 26. Pſ. cxix. 108.—particularly ſacrifices. Hoſ. viii. 13. In Niph. *To be graciouſly accepted*, as ſacrifices. Lev. i. 4. vii. 18. & al. In Hith. *To make oneſelf accepted* or *acceptable*. occ. 1 Sam. xxix. 4. As a N. רצון, and in Reg. רצן, *Acceptableneſs*, *acceptance*. Pſ. xix. 15. Spoken particularly of ſacrifices, Exod. xxviii. 38. Lev. xxii. .0, 21. Iſa. lvi. 7. Comp. Lev. xxii. 19. xix. 5.

IV. In Kal, *To accept with complacence* and *patience*, as puniſhment for ſin, *to acquieſce in*. Lev. xxvi. 41, 43. In Niph. *To be thus accepted*. Iſa. xl. 2.

V. With עם following, *To agree* or *conſent with*, conſentire cum. Pſ. l. 18. But obſerve that both the LXX. and Vulg. refer the V. in this text to רץ *run*, the former rendering תרץ עמו by συνετρεχες αυτῳ, and the latter, by currebas cum *eo*, *thou didſt run*, or *concur with* him.

### רצח

Denotes *manſlaughter* or *murder*, i. e. either the accidental or wilful taking away of a man's life. *To kill*, *ſlay*, *murder*. Exod. xx. 13. Deut. iv. 42. 1 K. xxi. 19. In Niph. *To be ſlain*, *murdered*. Jud. xx. 4. Pſ. lxii. 4. Prov. xxii. 13. As participial Ns. רוצח and רצח *A manſlayer* or *murderer*, homicida. Num. xxxv. 6, 11, 16. Deut. iv. 42. xix. 3, 4. & al. freq. *A murdering inſtrument*, *a ſword*, or the like. occ. Pſ. xlii. 11. *Slaughter*. Ezek. xxi. 22, or 27. מרצח *A murderer*. occ. 2 K. vi. 32. Iſa. i. 21.

DER. *Maſſacre*, by tranſpoſition from מרצח. Qu?

### רצע

*To pierce through*, *perforate*, *bore*. So the LXX. τρυπησει, and Vulg. perforabit. occ. Exod. xxi. 6. As a N. מרצע *A piercing inſtrument*, *an awl*, *a piercer*. occ. Exod. xxi. 6. Deut. xv. 17. So the LXX. Oπητιον, and Vulg. Subulam.

### רצף

I. *To ſtrow* or *ſpread*, ſternere, as a coverlet or the like. So the Vulg. conſtravit. It occurs in the form of a Participle maſc

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* Metamorph. Lib. II. lin. 776.

† Paradiſe Loſt, Book IV. lin. 502, 3.

paoul, Cant. iii. 10; *The middle of it*, (i. e. *the couch of the palanquin* or *litter*) רצוף ſpread *with love by the daughters of Jeruſalem*, i. e. with needle- or loom-work wrought by the daughters of Jeruſalem, in token of their *love* and *regard* to Solomon. The Jewiſh women were famous for theſe curious works, (ſee Jud. v. 30. Prov. xxxi. 22, 24.) and our Engliſh ladies, when in mourning, wear a kind of ribband they call *love*, as teſtifying, I ſuppoſe, their affection for the deceaſed. Or perhaps the words in Canticles may import that the *coverlet* was wrought with *little ſentences* or *mottos* expreſſive of the *amiable* qualities of the bride, and of Solomon's *love* to her. See Mr. *Harmer*'s Outlines of a New Commentary, p. 126, 177. And to illuſtrate, if not confirm, this latter expoſition, I obſerve from Lady *M. W. Montogue*, Letter XXV. Vol. I. p. 158, that "the inſide of the Turkiſh coaches is (in our times) painted with baſkets and noſegays of flowers, intermixed *commonly with little poetical mottos*."

II. As a N. fem. רצפה, and in Reg. רצפת, *A pavement* compoſed of ſtones *ſpread out*, ſtratum. occ. 2 Chron. vii. 3. Ezek. xl. 17, 18. xlii. 3. Eſth. i. 6; on which laſt cited paſſage ſee Mr. *Harmer*'s Obſervations on divers Paſſages, Vol. I. p. 188. As a N. fem. in Reg. מרצפת The ſame. occ. 2 K. xvi. 17; where Vulg. pavimentum *ſtratum* lapide, *a pavement* ſpread or laid *with ſtone*.

III. As a N. maſc. plur. רצפים *Live coals* or *embers ſpread out*, as for baking a cake. occ. 1 K. xix. 6. Comp. under עג. Fem. רצפה *A live coal ſpread out*, on the altar. So LXX. *Aquila*, *Symmachus*, and *Theodotion* Ανθραξ. occ. Iſa. vi. 6.

## רק

*To evacuate, exhauſt, draw forth, extenuate, attenuate.*

I. In Hiph. *To evacuate*, *empty*, *empty out*. Gen. xlii. 35. Eccleſ. xi. 3. Iſa. xxxii. 6. Mal. iii. 10. & al. In Huph. *To be emptied out*. occ. Jer. xlviii. 11. Comp. Cant. i. 3. As a participial N. רק *Empty*. Gen. xxxvii. 24. 2 K. iv. 3. Neh. v. 13. ריק The ſame. Jud. vii. 16. Iſa. xxix. 8. As a Particle, formed with a final ם, as חנם from חן, and others, ריקם *Emptily*, *empty*. Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16. Ruth i. 21.

II. In a figurative ſenſe, As Ns. רק and ריק *Vain*, *empty*, *worthleſs*. See Deut. xxxii. 47. Pſ. iv. 3. Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Hence the Syriac *Raca*, Mat. v. 22*. As particles ריק *In vain*, *to no purpoſe*. occ. Pſ. lxxiii. 13. Iſa. xxx. 7. לריק The ſame. Lev. xxvi. 16, 20. Iſa. lxv. 23. ריקם *Vainly*, *without cauſe*. Pſ. vii. 5. xxv. 3.

III. In Hiph. *To draw*, *draw forth*, as a ſword or lance. Exod. xv. 9. Lev. xxvi. 33. Pſ. xxxv. 3. It is once uſed for *drawing out a ſmall number of men* to battle or purſuit. Gen. xiv. 14; where LXX. ηριθμησε, and Vulg. numeravit, *he numbered*.

IV. In Hiph. *To extenuate*, *attenuate*, *make thin* or *ſmall*. Pſ. xviii. 43; ſo LXX. λεανω *I will comminute*. Hence as a N. רק *Thin*, *attenuated*, Gen. xli. 19, 20, 27.

V. רק A Particle of *extenuation*.

1. *Only*. Gen. vi. 5. Deut, ii. 28.
2. *Except*. Gen. xiv. 24. 2 Chron. v. 10.
3. *But*, *yet*. 1 K. xv. 14. xxi. 25.

VI. As a N. fem. in Reg. רקת *The temple* of the head, or more ſtrictly *the* os temporis, or *bone of the temple*; ſo called with great propriety from it's † *tenuity* or *thinneſs*. occ. Jud. iv. 21, 22. v. 26. Cant. iv. 3. vi. 6. So in Jud. the LXX. Κροταφος, and Vulg. Tempus, *the temple*.

VII. As a N. רק *Spittle*. See under ירק I.

רקק Occurs not as a V. but hence as a N. רקיק *A very thin cake*, Eng. Tranſlat. *a wafer*. Exod. xxix. 2, 23. & al. freq.

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* Comp. *Greek* and *Eng*. Lexicon in 'PAKA.

† *Tho. Bartholin*, ſpeaking of the oſſa temporis, Anatom. p. 489. "*Parte ſuperiore paulatim* attenuantur ut tranſpareat. In the upper part they by degrees grow ſo *thin as to be tranſparent*." And *Blancard*, Anatom. p. 717. ſays of them, "Ob tenuitatem *circa medium admoto lumine* tranſparentia. If one holds them againſt a candle they are ſo *thin* towards the middle *as to be tranſparent*."

Der. *Wreck*, *rack*, *rake*.

### רקב

*To rot*, *become rotten* or *putrid*. occ. Prov. x. 7. Iſa. xl. 20. So *Aquila* and *Symmachus* in Prov. σαπησεται *ſhall rot*, and in Iſa. for לא ירקב the LXX. has ασηπτον, and Vulg. imputribile, *not ſubject to rot*. As Ns. רקב *Rottenneſs*, *putrefaction*, *a rotten thing*. Job xiii. 28, (where *Symmachus* σηπεδων) Prov. xii. 4. & al. רקבון *Rottenneſs*. occ. Job xli. 18, or 27. So the LXX. σαθρον or σαπρον *rotten*.

### רקד

In Kal and Hiph. *To leap*, *ſkip*, *bound*. 1 Chron. xv. 29. Pſ. cxiv. 4. Eccleſ. iii. 4. Nah. iii. 2. Alſo, In Hiph. *To cauſe to leap* or *ſkip*. Pſ. xxix. 6. The LXX. render it by σκιρταν and ορχεισθαι, and the Chaldee and Syriac uſe the word in the ſame ſenſe as the Hebrew.

Der. *Racket*. Q? *Rigadoon*, a kind of dance.

### רקח

I. In Kal and Hiph. *To make a compoſition of various ſpices*, *to compound ſeveral aromatics* or *perfumes*, according to the art of the *apothecary* or *confectioner*. Exod. xxx. 25, 33. The Vulg. renders it ſeveral times by componere, *to compoſe*, *compound*. As a N. רקח *A compoſition of aromatics*, *a perfumed unguent*. Exod. xxx. 25, 35. As a participial N. רוקח or רקח, fem. plur. רקחות, *An apothecary* or *confectioner*. Exod. xxx. 25, 35. 1 Sam. viii. 13. As a N. maſc. plur. מרקחים *Perfumes*. occ. Cant. v. 13. Comp. under הכל IV. As a N. fem. מרקחה *An inſtrument uſed in confectionary*, *a confectioner's veſſel* or *pot*, or *the confection itſelf*. Job xli. 22, or 31. Comp. 1 Chron. ix. 30. 2 Chron. xvi. 14.

II. In Hiph. *To ſpice* or *ſeaſon*, as victuals. occ. Ezek xxiv. 10. As a N. fem. מרקחה *A ſeaſoning*, or *ſeaſoned diſh*. occ. Ezek. xxiv. 10. יין הרקח *Spiced* or *perfumed wine*. occ. Cant. viii. 2, where obſerve that though the drinking of *wine* is, as every one knows, forbidden to the Mahometans, yet the Turks and Egyptians, in our days, uſe ſugar made with the *ſweet-ſcented violet* in their *ſherbets*, eſpecially when they intend to entertain their gueſts in an elegant manner, and the grandees even ſometimes add *ambergreaſe*, a very *rich perfume*, "which is the higheſt pitch of luxury and indulgence of their appetite." Thus *Haſſelquiſt*, Travels, p. 254.

### רקם

It denotes *variety of colour* or *figure*; *to be variegated*, *diverſified*. See Senſe III.

I. As a N. fem. רקמה *The variegation* or *variety of colours* in an eagle's feathers. occ. Ezek. xvii. 3.—in variegated marble. occ. 1 Chron. xxix. 2.

II. *To be variegated* or *worked*, as cloth, *with various colours* and *figures*, either *with the loom* or *the needle*, *to be brocaded* or *embroidered*. It occurs not however as a V. in this ſenſe, but as a participial N. רקם *Brocade* or *embroidery*, *brocaded* or *embroidered work*. Exod. xxvi. 36. xxvii. 16. & al. freq. So fem. רקמה, plur. רקמות and רקמתים *Brocade*, *embroidery*, *variegated work*. See Jud. v. 30. Pſ. xlv. 15. Ezek. xvi. 10.

From this Heb. Root are manifeſtly derived the Latin (of the middle ages) *recamare*, Ital. *reccamare*, Spaniſh *recamar*, and French *recamer*, all ſignifying, *to embroider*.

III. As a V. In Kal, *To be variegated*, *diverſified*; ſo *Aquila* εποικιλθην. occ. Pſ. cxxxix. 15; where it is applied to the wonderful *contexture* of the human embryo in the womb, which from a formleſs maſs is gradually *diverſified* with the various limbs and lineaments of a man; the *texture* of whoſe body conſiſting of nerves, veins, arteries, bones, muſcles, membranes, and ſkin, *variouſly interwoven* and *connected* with each other, may well be compared to a curious piece of *brocade* or *embroidery*. Comp. Job x. 11, and ſee Bp. *Lowth* De Sacra Poeſi Heb. Prælect. VIII. p. 95. edit. *Oxon*. 8vo. and p. 148, edit. *Michaelis*, and Dr. *Horne*'s Commentary on the Pſalm. Even a * heathen writer has remarked concerning the *veins* and *arteries* only of the human body. "Utræque crebræ multæque toto corpore intextæ *vim quandem incredibilem* artificioſi operis *teſtantur*." And I cannot forbear adding that the 22d Plate in *Euſtachius*'s Anatomy, which exhibits only the cutaneous blood-veſſels of the back part of the human body, actually *ſtrikes the eye* like a piece of *embroidery*; as the reader may be convinced by inſpection.

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* *Cicero*, De Nat. Deor. Lib. II. cap. 55.

### רקע

I. "It expreſſes *motion of different parts of the ſame thing, at the ſame time, one part the one way, and the other the other way, with force.*" In Kal and Hiph. *To ſtretch forth, extend, diſtend, expand.* It is uſed for Jehovah's *ſtretching forth* the שחקים or conflicting ethers, Job xxxvii. 18;—for *extending* plates of gold by *beating*, Exod. xxxix. 3. & al. Comp. Num. xvi. 38. So for *plating* over with gold, Iſa. xl. 19; where LXX. περιεχρυσωσεν;—for ſtamping on the ground with the foot, and ſo *beating out* the part on which one ſtamps *flatter* and *wider*, an action ſimilar to the laſt. occ. Ezek. vi. 11. xxv. 6. Comp. 2 Sam. xxii. 43.—for the *expanding* or *ſtretching forth* the earth and it's produce, Iſa. xlii. 5. Comp. ch. xliv. 24. Pſ. cxxxvi. 6.

II. As a N. רקיע *An expanſion, the celeſtial fluid* or *heavens* in a ſtate of *expanſion, The expanſe.* Gen. i. 6, 7 †. "*Plato*, in his *Timæus*, makes mention of the ethereous heaven under the notion of τασις, which [from the V. τεινω *to extend, expand*] is of the ſame import" ‡ as the Heb. רקיע. And the great *Boerhaave* expreſsly obſerves, "‖ common air is *every way expanded* by the leaſt increaſe of fire, in it's whole bulk, and in all it's parts. This the philoſophers were long ago acquainted with."

### רר

*To excern, ooze with*, as the fleſh with purulent matter. occ. Lev. xv. 3; where *Montanus* ſpumat. As a N. ריר *Slaver, drivle*, from the mouth. occ. 1 Sam. xxi. 13. Job vi. 6. Comp. under חלם III. The Arabic N. ריר is uſed for the *ſlaver* from a child's mouth.

Hence Saxon hꞃeꞃe, and Eng. *rear*, raw. Alſo, *a rear* or *reer* (i. e. a ſoft) egg.

### רש

I. In Kal, *To lack, be in want, be poor, deſtitute*, or *deſolate*. occ. Pſ. xxxiv. 11. So the LXX. επτωχευσαν, and Vulg. eguerunt. In Huph. *To become poor, be reduced to poverty* or *diſtreſs*. occ. Gen. xlv. 11. Prov. xx. 13. xxiii. 21. xxx. 9. Comp. under ירש II. As a participial N. רש *Poor, deſtitute*. 1 Sam. xviii. 23. 2 Sam. xii. 3. & al. As a N. ריש *Poverty*. Prov. xiii. 18. xxviii. 19. & al.

II. As a N. רוש ſeems a general name for the *acrid poiſons*, ſo called from their well-known effects of *exhauſting* and *deſolating* the animal frame. occ. Deut. xxxii. 32.

רשש *To reduce* or *be reduced to extreme poverty* or *deſolation*. occ. Jer. v. 17. Mal. i. 4. In Hith. *To make oneſelf poor*. occ. Prov. xiii. 7. So *Symmachus*, πτωχευομενοι *making themſelves poor*.

### רשה

Chald. In the Targums it ſignifies *To be able, to have power* or *licence*. As a N. רשין *A grant, licence, permiſſion*. So the LXX. Επιχωρησις. occ. Ezra vii. 3.

### רשם

Chald. *To make* or *impreſs a mark, to mark, ſign*, deſignare. Dan. v. 24. vi. 8. x. 21. & al. The word is uſed in the ſame ſenſe in the Chaldee Targums, and in the Syriac and Arabic languages.

### רשע

I. It is frequently oppoſed to צדק *juſt*, and as that word primarily denotes the *equal poiſe of a pair of ſcales*, ſo we have מאזני רשע *The ſcales of unfairneſs*, or *unfair ſcales*, Mic. vi. 11.

II. In Hiph. *To overcome in war, to overbalance*. occ. 1 Sam. xiv. 47; where the Vulg. excellently, ſuperabat.

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† See *Hutchinſon*'s Moſes Princ. Pt. II. p. 264-6. and *Pike*'s Philoſophia Sacra, p. 69.

‡ *Gale*'s Court of Gent. Pt. II. B. III. ch. 9. § 2. p. 347.

‖ Chemiſtry by *Dallowe*, Vol. I. p. 94.

III. And moſt generally it is uſed in a moral ſenſe. In Kal, *To be unjuſt, act unjuſtly, be deficient in moral* or *ſpiritual weight*, i. e. *in righteouſneſs*. occ. 1 K. viii. 47. 2 Chron. vi. 37. Job ix. 29. x. 7, 15. Dan. ix. 15. 2 Sam. xxii. 22. (comp. ver. 24, 25.) Pſ. xviii. 22, (comp. ver. 24, 25.) in which paſſages of 2 Sam. and Pſ. the Heb. לא רשעתי מאלהי may moſt naturally be rendered, I was not or have not been deficient (i. e. in righteouſneſs) *in the preſence of my Aleim*; which ſurely in it's ſtrict and proper ſenſe was not applicable to the typical David, but only to Him in whoſe perſon David often ſpake, even Him who was abſolutely *without ſin, even in the ſight of his Father*. See Dr. *Horne*'s Commentary on the Pſalm. In Hiph. The ſame. 2 Chron. xx. 35. Neh. ix. 33. & al. Alſo, *To pronounce unjuſt* or *deficient in righteouſneſs, to condemn*, as oppoſed to הצדיק *to juſtify, acquit*. See Deut. xxv. 1. Prov. xvii. 15. So (the formative י being dropped) Job xxxiv. 29. *And he* (God) ישקט maketh quiet or peace, i. e. acquitteth, *and who* ירשע ſhall condemn? Comp. Rom. viii. 33, 34. As Ns. רשע *Unjuſt, unrighteous*. Gen. xviii. 23, 25. Exod. ii. 13. & al. freq. Alſo, *Injuſtice, unrighteouſneſs*. 1 Sam. xxiv. 13, or 14. Iſa. lviii. 6. Mic. vi. 10. So Fem. רשעה, and in Reg. רשעת. Ezek. v. 6. xviii. 20. Mal. iii. 15.

## רשף

*To glow* or *flaſh*, as fire, It occurs not as a V. in Heb. but in the Samaritan ſignifies, *To inflame, irritate*.

I. As a N. רשף *A red-hot coal, a coal glowing with heat*. occ. Job v. 7. Cant. viii. 6.

II. *Glowing fire*. occ. Hab. iii. 5. Comp. Exod. xix. 16, 18. xxiv. 10. Alſo, *Glowing* or *burning heat*. occ. Deut. xxxii. 24.

III. As a N. maſc. plur. רשפים *Flaſhes of lightening*, Eng. Marg. *Lightenings*. occ. Pſ. lxxviii. 48; where the LXX. Πυρι, and Vulg. Igni, *Fire*. Comp. Exod. ix. 23, 24.

IV. רשפי קשת *The glittering flaſhing arrows* of the bow, or rather perhaps the *βελη ϖεπυρωμενα fiery* or *fire-bearing arrows*, ſuch as it is certain were uſed in after times. So *Montanus* jacula ignita. Comp. *Greek* and *Eng*. Lexicon in Βελος. occ. Pſ. lxxvi. 4.

## רשת

Occurs not as a V. in Heb. nor (ſo far as I can find) in the dialectical languages, and the ideal meaning is uncertain; but as a N. רשת *A net*. Exod. xxvii. 4, 5. Ezek. xii. 13. & al. freq. The LXX. Vulg. and other antient verſions frequently render it in this ſenſe.

## רת

Occurs not in the ſimple form, but in the reduplicate.

רתת (Chald.) ſignifies, *To tremble, ſhake, ſhudder*. Comp. רט. As a N. רתת *A tremour, trembling, ſhuddering*. *Aquila* φρικην *Horrour*, and to the ſame purpoſe *Symmachus* and *Theodotion*. Once, Hoſ. xiii. 1. *When Ephraim ſpake*, (i. e. when Jeroboam, who was of the tribe of Ephraim, 1 K. xi. 26, firſt commanded the worſhip of the calves) רתת נשא הוא בישראל *he raiſed* or *excited* a tremour or horrour *in Iſrael*. To this purpoſe the Vulg. Loquente Ephraim, *horror* invaſit Iſrael.

## רתח

I. In Kal and Hiph. Tranſitively, *To boil, cauſe to boil* or *bubble*. So the LXX. ζεω and *αναζεω*, and Vulg. ferveſcere facio, efferveo. occ, Job xli. 22, or 31. Ezek. xxiv. 5. As a N. maſc. plur. in Reg. רתחי *Bubbles, ebullitions*. occ Ezek xxiv. 5.

II. Intranſitively, *To boil, move like boiling water*. So the LXX εξεζεσε, and Vulg. efferbuerunt. occ. Job xxx. 27.

Hence perhaps the Saxon ꞃoꞇan to putrefy, whence Eng. *rot, rotten*, &c, for all *putrefaction* is attended with a kind of *fermentation*.

## רתם

I. *To bind, tie, faſten by binding*. occ. Mica i. 13.

II. As a N. רתם, plur. רתמים, *The geniſta or Spaniſh broom,* ſo called from the *toughneſs* or *tenacity* of it's twigs, which as [*] *Pliny* long ago obſerved, is ſo great that they were uſed for *withs* to *bind*; and "[†] the Italians, in our days, *weave baſkets* of it's ſlender branches." The Arabians ſtill call the *geniſta* רתמה (ſee *Caſtell*) and probably from them (i. e. from the Saracens who overran Spain) the Spaniards, *retama*. occ. 1 K. xix. 4, 5. Job xxx. 4. Pſ. cxx. 4. If it be objected that this cannot be the ſenſe of the N. in 1 K. xix. becauſe the *broom* affords but a *very poor ſhade*, I would obſerve that the text rather implies than contradicts this circumſtance, (comp. Jonah iv. 8.) and imports that the prophet took up with the ſhelter of a *geniſta*, which *Bellonius* mentions as growing in the *deſert*, for want of a better; but that however *Virgil* expreſsly mentions the *geniſtæ*, which probably grow much larger and higher in the warm eaſtern countries, than even in Italy, as *affording a ſhade to ſhepherds*. Georg. II. lin. 434—6.

——*Salices* humileſque Geniſtæ,
*Aut illæ pecori frondem, aut* paſtoribus umbras
Sufficiunt——

As to Job xxx. 4, I cannot find any modern inſtance of the root of the *geniſta* being eaten for food, but it is certain that the ſhoots, leaves, barks, and roots of other ſhrubs and trees have been eaten among many nations in times and places of *famine* and ſcarcity. Thus, for inſtance, during the ſiege of *Iſpahan* by *Maghmud*, in the year 1722, "the people fed on the *bark of trees* and *leaves* [‡]." And we are told, that in Lapland the [‖] *tops* and *bark* of the *pine* ſerve the people for *bread*, *ſalt*, and *ſpices*; and even in Sweden, "the pooreſt ſort in many places remote from traffick, are obliged to grind the *bark of birch trees* to mix with their corn, and make bread, of which they have not always plenty [*]."

*The coals of* רתמים in Pſ. cxx. 4. are mentioned either as affording the fierceſt fire of any fuel (ſuch as camel's dung, &c.) that the Pſalmiſt met with in the deſert, or becauſe, according to *Geierus* the *Spaniſh geniſta* or *retbama* "lignis aliis vehementius ſcintillet, ardeat ac ſtrideat, *ſparkles, burns, and crackles more vehemently than other wood.*" There was a place in the wilderneſs called רתמה, probably from the quantity of רתם growing there, Num. xxxiii. 18, 19.

For further ſatisfaction the reader may conſult Mr. *Harmer*'s Obſervations on divers Paſſages, Vol. II. p. 422, &c. and Mr. *Merrick*'s Annotation on Pſ. cxx. 4.

## רתק

I. Properly, *To ſwathe, gird round,* as with a chain. occ. Nah. iii. 10; where both the LXX. and Vulg. render the word paſſively, the former by *δεθησονται ſhall be bound,* the latter by confixi ſunt *are faſtened, confined.* As a N. רתוק *A girding chain, a chain girt round.* occ. Ezek. vii. 23; where Vulg. concluſionem *a confining*.

As Ns. fem. plur. רתיקות and רתקות. occ. 1 K. vi. 21. (*And he did over the fore-front of the oracle with* ſwathes or ſheets *of gold.*) Iſa. xl. 19; where Vulg. rightly laminis *plates.*

## PLURILITERALS in ר.

### רטפש

It ſeems a compound of רטב *to be wet, moiſt.* and פשה *to ſpread, extend,* the labial ב in רטב being dropped in the compoſition, on account of the other labial פ following.

*To be moiſt* or *ſucculent, and in a ſtate of growth,* as the fleſh of a young perſon, *to ſpread* or *grow by a conſtant ſupply of nutritious moiſture.* Once, Job xxxiii. 25. Comp. 2 K. v. 14.

### רפסד

It may be derived from רפס *to tread, trample,* and סד *to confine, faſten.* As a N. fem. plur. רפסדות *Timbers faſtened together as a floor to tread on, rafts*; ſo LXX. Σχεδιαις. Once, 2 Chron. ii. 16.

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[*] "Geniſta *quoque* vinculi *uſum præſtat.*" Nat. Hiſt. Lib. XXIV. cap. 9.

[†] *Martyn*'s Note on *Virgil* Georg. II. lin. 12.

[‡] *Hanway*'s Revolutions of Perſia, Vol. III. p. 143.

[‖] *Scheffer* Lappon, p. 247, 250, cited in *Scheuchzer*'s Phyſ. Sacr. on Job xxx. 4.

[*] *Complete Syſtem of Geography*, Vol. I. p. 930.

### ש

Prefixed is uſed in the ſame ſenſes as אשר III. of which word, or of יש *is*, it ſeems an abbreviation.

1. *Who*, *which*. Pſ. cxxiv. 6. Lam. ii. 16. Eccleſ. ii. 18.
2. The perſon or thing *that*, *Who*, *which*. Cant. i. 7. Eccleſ. i. 9.
3. The Conjunction, *That*. Eccleſ. i. 17. iii. 7.
4. *For*, *becauſe*. Cant. i. 7. Lam. iv. 9.
5. The time *that*, *When*. Jud. v. 7. Eccleſ. iv. 10.

Comp. under אשר III.

### שאב

*To draw*, as *water*. Gen. xxiv. 11, 13, 19. 1 Sam. ix. 11. & al.

*Homer* mentions the ſame cuſtom of *women's* being employed in *drawing water* as prevailing among the *Pheacians* and *Leſtrigons*. See Odyſſ. VII. lin. 20. and X. lin. 105, 6; in the former of which paſſages Παρθενικῃ —νεηνιδι καλπιν εχουσῃ *a youthſul virgin bearing a pitcher*, might ſerve as a deſcription of Rebekah, Gen. xxiv. 15, 16; and in the latter we find, agreeably to the ſimplicity of thoſe times, even a King's daughter employed in this buſineſs of *drawing water*. And the ſame makes part of the employment of the Eaſtern females to this day. Thus Dr. *Shaw*, Travels, p. 241, ſpeaking of the occupations of the *Mooriſh* women in *Barbary*, " To finiſh the day, *at the time of the evening, even at the time that the women go out to draw water* (Gen. xxiv. 11.) they are ſtill to fit themſelves with a pitcher or goat's ſkin, and tying their ſucking children behind them, trudge it in this manner two or three miles *to fetch water*:" Comp. *Harmer*'s Obſervations, Vol. I. p. 168. Note; and on Joſh. 9. 21, Obſervations Vol. II. p. 368. Comp. *Homer* Il. VI. lin. 457, &c.

As a N. maſc. plur. משאבים *places of drawing water*, occ. Jud. v. 11. So during the Croiſades in the *Holy Land* the Saracens uſed to plant ambuſcades near *all the ſountains*, and *places of water*. See *Harmer*'s Obſervations, Vol. II. p. 234, &c.

### שאג

*To roar*, properly as a lion. See Jud. xiv. 5. Jer. ii. 15. Amos iii. 8; and on this laſt paſſage obſerve that the *roaring of a lion* in his natural ſtate is one of the[*] *moſt horrid ſounds* in nature, which the ſtouteſt man can ſcarcely hear without trembling; but it becomes ſtill more dreadful when it is known to be a ſure prelude of deſtruction to whatever living creature comes in his way. Comp. *Bochart*, Vol. II. 729. and *Greek* and *Engliſh* Lexic. in Λεων. It is alſo applied to God, Jud. xxv. 30. Joel iii. 21. or iv. 16. Amos i. 2. Comp. Job xxvii. 4. —and to man, whether in grief, Pſ. xxxviii. 9; or in rage, Pſ. lxxiv. 4. As a N. fem. שאגה and in Reg. שאגת *A roaring*. Iſa. v. 29. Job. vi. 10. Pſ. xxii. & al.

### שאה

With a radical but mutable or omiſſible ה.

I. In Kal, *To be confounded*, *confuſed*, *deſtroyed*, or *deſolate by confuſion*, occ. Iſa. vi. 11. In Hiph. *To lay waſte*, *demoliſh*, *deſtroy by confuſion*. occ. Iſa. xxxvii. 26. As Ns. שואה *Confuſion*, *deſolation*. Pſ. xxxv. 8. Prov. i. 27. & al. freq. So שאה, and שאת, Iſa. xlvii. 11. Lam. iii. 47. משואה Nearly the ſame. Job xxx. 3. xxxviii. 27. Zeph. i. 15. In which three paſſages it is joined with שואה or שאה, but I know not the preciſe diſtinction between theſe words. שאון *Deſolation*, *deſtruction*. Pſ. xl. 3. שאיה The ſame, or *tumultuous noiſe*. Iſa. xxiv. 14.

II. *To tumultuate*, *be tumultuous*, like waters. occ. Iſa. xvii. 13. As a N. שאון *Tumult*, *tumultuous noiſe*. Iſa. xiii. 4. xvii. 12, 13. Jer. xxv. 31. & al. freq. As a N. משאון, *Tumultuous noiſe*, *vociferation*, acclamation. occ. Prov. xxvi. 26. *Envy may cloak itſelf* with acclamation, *it's malice will appear in the congregation* or *judicial aſſembly*. See *Schultens*, and comp. Prov. xxvii. 14. As a N. fem. plur. תשאות *Tumultuous noiſes.* Job xxxvi. 29. Zeph. iv. 7. Comp. under נשא XVIII. XIX.

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[*] This *Kolben*, who ſays he had often heard it, particularly remarkt in his *Nat. Hiſt. of the Cape of Good Hope*.

III. In Hith. *To be confounded in mind, aſtoniſhed.* occ. Gen. xxiv. 21.

### שאט

*To deſpiſe, inſult.* So the LXX. render it by ατιμαζειν and επιχαίρειν. occ. Ezek. xvi. 57. xxviii. 24, 26. As a N. שאט *Contempt, inſult.* occ. Ezek. xxv. 6, 15. xxxvi. 5.

### שאל

*To aſk*

I. In Kal, *To aſk, interrogate.* Gen. xxiv. 47. xxvi. 7. xxxii. 17. & al.

II. In Kal, *To aſk, demand, require.* Exod. iii. 22. xi. 2. xii. 35, 36. Deut. x. 12. So in the three firſt texts the LXX. render it by αιτεω, and in the two firſt the Vulg. by poſtulo.

III. In Kal, *To aſk, conſult.* Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal, *To aſk, requeſt, beg, crave.* Joſh. xv. 18. Jud. v. 25. 1 Sam. i. 20. & al. freq. In Niph. *To be deſirous, be a ſuppliant.* occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *To cauſe to aſk, petition,* or *ſupplicate.* 1 Sam. i. 28. *And I alſo* השאלתיהו have made *him* ſupplicate *the Lord always, becauſe he was* שאול deſired *for the Lord.* Comp. ver. 11. As a N. fem. שאלה and in Reg. שאלת *A petition, requeſt,* Jud. viii. 24. 1 Sam. i. 27. & al. freq. It is ſuppoſed to be once in Reg. written without the א, שלת 1 Sam. i. 17; but why ſhould not the word be there rendered *Peace, content,* which well agrees with the context? Paronomaſias are common in the Heb. Bible. As a N. fem. plur. משאלות *Petitions.* occ. Pſ. xx. 6. xxxvii. 4.

V. *To aſk as a loan, to borrow.* Exod. xxii. 14. 2 K. vi. 5.

VI. As a N. maſc. or fem. (ſee Job. xxvi. 6. Iſa. v. 14. xiv. 9.) שאול *The inviſible ſtate of the dead,* "*the place and ſtate of thoſe* qui in quæſtione ſunt (*Cocceius*) *who are out of the way and to be ſought for.*" *Bate.* See inter al. Gen. xlii. 38. xliv. 31. 1 K. ii. 9. Num. xvi. 33. Job xvii. 13, 14. Pſ. xlix. 15. cxli. 7. Iſa. xiv. 11. In this view it ſeems nearly to anſwer to the Greek Ἀδης, *Hades,* (by which the LXX. almoſt conſtantly render it) i. e. *ὁ αϊδης τοπος the inviſible place,* and to our old Engliſh word * *Hell* which though now ſcarcely uſed but for *the place of torment,* yet being a derivative from the Saxon hillan or helan *to hide,* or from holl *a cavern,* anciently denoted *the concealed* or *unſeen place* of the dead in general, as is manifeſt from *Coverdale*'s Verſion of Pſ. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, which is retained in our Liturgy; and ſo it ought to be underſtood in other places of that Tranſlation.

קבר denotes the *grave* or *ſepulchre,* properly ſo called; שאול ſignifies that which is *common* to all, *the common receptacle of the dead.* Comp. Eccleſ. iii. 20. Eccluſ. xl. 11. xli. 10. Thus *Leigh* in his Crit. Sacra well remarks that, "Jacob, Gen. xxxvii. 35, would go down mourning into *Sheol* (שאלה) to his ſon; not into *Hell* (the place of the damned) for he never thought his ſon to be gone thither, nor into the *grave properly ſo named,* for he thought his ſon had been devoured by a wild beaſt; but into the *receptacles of the dead.*"

Is not שאול ſometimes uſed for *a great* "*Depth underground,* out of ſight and ſo *to be ſought for*" (*Bate*) without any reference to the Dead. See Deut. xxxii. 22. Job xi. 8. Pſ. cxxxix. 8. Ezek. xxxi. 17.

As a N. שאל The ſame as שאול. 1 K. ii. 6. (comp. ver. 9.) Job xvii. 17. (comp. ver. 13.)

### שאן

*To be tranquil, quiet.* It occurs not in the ſimple form, unleſs in the Name of a place in

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* See Lord *King's* Hiſtory of the Apoſtle's Creed, p. 192, &c. and *Greek* and *Engliſh* Lexicon in Ἀδης.

Canaan, Joſh. xvii. 11, בית שאן, probably ſo called from a *Temple* there dedicated to the *Heavens*, conſidered as being in a ſtate of *ſerenity* and *tranquility*. So in after times the Romans had their *Mild*, as well as *Terrible*, *Jupiter*. *Virgil* deſcribes him under the former character, where he receives *Venus* with ſo much paternal Tenderneſs *, Æn. I. lin. 258, &c.

> *Olli* ſubridens Hominum Sator atque Deorum,
> Vultu quo cœlum Tempeſtateſque ſerenat,
> *Oſcula libavit natæ: dehinc talia fatur.*
>
> To whom *the Father of th' immortal Race,*
> *Smiling with that ſerene indulgent face,*
> *With which he drives the Clouds, and clears the ſkies,*
> Firſt gave a holy kiſs then thus replies.——
> DRYDEN.

שאנן I. *To be tranquil, quiet, ſecure, to be at reſt* or *in tranquillity and ſecurity*, Job iii. 18. Jer. xxx. 10. xlvi. 27. & al. The LXX. render it by *αναπαυεσθαι*, and *ησυχαζειν*, *to be at reſt*, *Aquilā* and *Symmachus* by ευθηνειν *to proſper*, *be proſperous*. As a participial N. שאנן *Quiet*, *being at eaſe*, or *reſt*, *ſecure*, *proſperous*. Job xii. 5. Iſa. xxxii. 9. & al.

II. As a N. שאנן *Security*, *inſolent ſecurity*, *confidence*. occ. 2 K. xix. 28. Iſa. xxvii. 29. So *Symmachus* Αλαζονεια, and Vulg. Superbia, *Pride*, *inſolence*. Comp. Pſ. cxxiii. 4.

## שאם

*To ſpoil, plunder*. Once Jer. xxx. 16. It ſeems a dialectical or Chaldee variation from שם (which ſee) as צאל from צל, קאם from קם; and the prophet here threatening the Chaldeans uſes a Chaldee word.

## שאף

*To draw, ſuck* or *ſup in*.

I. *To ſup in, ſwallow up, abſorb*. Job v. 5. Pſ. lvi. 2, 3. Amos. viii. 4.

II. *To inſpire*, i. e. *to draw in*, or *ſnuff up*, as the Air. See Iſa. xlii. 14. Jer. ii. 24. xiv. 6. Eccleſ. i. 5. On which laſt very difficult Text I would recommend to the Reader's attentive Peruſal the learned Mr. *Spearman*'s Enquiry after Philoſophy and Theology, Chap. ii. p. 138. Edit. *Edinburgh*.

III. *To draw in the breath, to gaſp, pant*, or *aſpire after*, as from eager deſire. It is uſed abſolutely, as Pſ. cxix. 131; or tranſitively, as Job vii. 2. xxxvi. 20; (Do *not* pant after *the night*, of Death namely, which Job had paſſionately wiſhed for)—or with על following, Amos. ii. 7, השאפים על *Who* pant after *the duſt of the Earth on the head of the poor*, i. e. who *long* to ſee the poor and miſerable ſtill more wretched. A moſt diabolical character ſurely! See 1 Sam. iv. 12. 2 Sam. xiii. 19. Job ii. 12. Comp. Pſ. lxix. 27. cix. 16.

DER. *To ſup, ſip*. French *ſoupe*, *ſouper*, whence *ſoup*, *ſupper*. Alſo *Sap* of a Tree.

## שאר

I. In Kal and Niph. *To remain*, *be left* as a reſidue. Gen. vii. 23. xiv. 10. xlvii. 18. 1 Sam. xvi. 11. & al. In Hiph. *To leave*, *cauſe* or *ſuffer to remain*. Exod. x. 12. Num. ix. 12. Deut. ii. 34. iii. 3. & al. As a N. שאר *Reſidue, remainder*. Exod. xxi. 10. 1 Chron. xi. 8. 2 Chron. ix. 29. xxiv. 14. & al. freq. Fem. שארית *A reſidue*, *remnant*. Gen. xlv. 7. 1 Chron. iv. 43. 2 Sam. xiv. 7. & al. freq. It is once written without א, שרית 2 Chron. xii. 38, where the LXX. *καταλοιπος* and Vulg. reliqui *the reſt*. Fem. משארת, *A remainder*. occ. Deut. xxviii. 5, 17. *Thy baſket* (of firſt fruits namely) *and thy* remainder, or ſtore which *was left* after the former was preſented. So LXX. *εγκαταλειμματα* and Vulg. reliquiæ. Hence,

II. As a N. שאר denotes *Conſanguinity*; every near relation being, as it were, a *remnant*, or *remainder* of the ſame fleſh and blood of which we ourſelves conſiſt. In this ſenſe it is ſometimes joined with בשר *Fleſh* (as Lev. xviii. 6, *None of you ſhall approach to any* שאר בשרו remainder *of his fleſh*, i. e. any one that *remaineth* of the ſame fleſh and blood with himſelf. Comp. Lev. xxv. 49.)—ſometimes with קבר *near*, *nearly related*, as

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* See *Spence*'s Polymetis, Dialogue VI. p. 53.

Lev. xxi. 2. Num. xxvii. 11.—ſometimes with words expreſſive of *relation*, as Lev. xviii. 12, 13. xx. 19.

III. As a N. שאר *Fleſh*, of an animal, *which uſually remaineth*, namely viſible and palpable, after life is extinguiſhed. So *Leigh*, "Caro *animalis*, *poſt vitam ipſius* reliqua." Pſ. lxxiii. 26. lxxviii. 20, 27. Prov. v. 11. Mica. iii. 2, 3. & al. Thus in Engliſh we call a *dead Body* the *Remains* of a Perſon.

IV. As a N. שאר *Leaven*, properly a piece of dough *remaining* from the lump, and which becoming ſour is uſed to ferment, and render light a much larger quantity of dough or paſte. occ. Exod. xii. 15, 19. xiii. 7. Lev. ii. 11. Deut. xvi. 4. Hence

V. As a N. fem. plur. משארות and משארת *Kneading* or *leavening veſſels*, where the dough is mixed with the *leaven*. occ. Exod. viii. 3. xii. 34. The משארות here mentioned ſeem to have been ſuch *wooden bowls* as the Arabs ſtill uſe to *knead* their bread in, and travellers provide for themſelves when journeying in the Arabian deſerts. See *Shaw*'s Travels, p. 231. and Preface, p. xi, xii. Or elſe, conſidering that the Iſraelites appear to have carried with them dough enough to ſerve them a month, (comp. Exod. xvi.) משארות in Exod. xii. 34, may denote a kind of *leathern utenſil* ſuch as the Arabs ſtill uſe, when ſpread out, for a table-cloth, and which, when contracted like *a bag*, ſerves them to carry the remnants of their victuals, and particularly ſometimes their *meal* made into dough. See *Harmer*'s Obſervations, Vol. II. p. 447, &c.

Der. *Share*. Q. Greek Σαρξ Fleſh, whence *ſarcoma*, *ſarcocele*, *ſarcophagy*, *ſarcotic*.

### שאת See under נשא XVIII.

### שב

*To turn*, from one place or ſtate to another. The place, ſtate, or perſon *to* which the *turning* is made, is denoted by ל, אל or אחרי; *from* which, by מ, מן or מאהרי, preceding.

I. In Kal, Intranſitively, *To turn*, *to turn back* or *away*. Joſh. xix. 12, 27. 1 Sam. xv. 11. Num. xxxii. 15. Deut. xxiii. 14. Jer. ii. 35. Ezek. iii. 19, 20. & al. In Hiph. Tranſitively, *To turn*, or *cauſe to turn back* or *away*. Pſ. lxxviii. 38. lxxxix. 44. Prov. xv. 1. Iſa. lv. 13. Jer. ii. 24. & al. 1 K. ii. 16, אל תשבי את פני Turn *not* away, (or cauſe *not* me to turn away) *my face*, i. e. *repulſe* or *reject* me not; for a repulſe makes a ſuiter *turn away* his face, and depart ſadly and heavily. Comp. ver. 20. 2 Chron. vi. 42. As Ns. fem. משובה *A turning away*, *backſliding*. Prov. i. 32. Jer. ii. 19. iii. 22. & al.

II. And moſt generally ſpoken of a thing with reſpect to its original or former place or ſtate, In Kal, Intranſitively, *To return*, *revert*. Gen. iii. 19. viii. 3, 7, 9. & al. freq. Tranſitively. Pſ. lxxxv. 5. Iſa. lii. 8. In Hiph. *To cauſe to return*, *bring back*. Gen. xiv. 16. Exod. iv. 7. *To return*, *reſtore*. Gen. xx. 7, 14. xl. 13. & al. As a N. fem. שובה *A returning*. occ. Iſa. xxx. 15. As a N. fem. in Reg. תשובת *Return*. 1 Sam. vii. 17. תשובה השנה *The return of the year*, the time when the year being ended *returns* upon itſelf; the *beginning* of the year, which according to Exod. xii. 2. xiii. 4, was in the month Abib. occ. 2 Sam. xi. 1. 1 K. xx. 22, 26. 2 Chron. xxxvi. 10.

III. In Kal, Followed by another Verb, it denotes *to do again* what is expreſſed by the latter Verb, as Joſh. v. 2; and to ſuch latter V. ל is ſometimes, as in Deut. xxx. 9, and ו more frequently, prefixed, as Gen. xxvi. 18. Deut. xxx. 3. Jud. ii. 19. 2 K. i. 11, 13.

IV. In Hiph. *To return*, *bring* or *carry back*, as a word or anſwer. Num. xxii. 8. Deut. i. 22, 25. 2 Sam. xxiv. 13. & al. As a N. fem. plur. תשובת *Replies*, *anſwers*, occ. Job xxi. 34. xxxiv. 36.

V. In Kal, Intranſitively. *To turn*, *be turned*, or *changed*. So Vulg. convertetur. Iſa. xxix. 17.

VI. The word is uſed to denote *old age*, when man, according to the original ſentence after the Fall, is *returning*, and indeed *turning* or *changing*, into the duſt whence he was taken; when to uſe the words of a learned * Phyſician, "the bones petrify, the cartilages and tendons turn into bones, and the muſcles and nerves into cartilages and tendons; and all the ſolids loſe their elaſticity, and *turn*, in a great meaſure, into that earth they are going to be diſſolved into." See Gen. iii. 19. Job i. 21. xxxiv. 15. Pſ. civ. 29. cxlvi. 4. Eccleſ. xii. 7; in all which paſſages the word שב or שוב is uſed.

In Kal. *To be old*, i. e. *returning* to the duſt, or, as it is elſewhere expreſſed, *going the way of all the earth*. occ. 1 Sam. xii. 2. Comp. Joſh. xxiii. 14. 1 K. ii. 2. As a Participle or participial N. שב *Old*. occ. Job xv. 10. So Chald. Plur. in Reg. שבי Ezra. v. 5. & al. As a N. שיב *Old age*, *time of turning* or *returning* to the earth. occ. 1 K. xiv. 4. Fem. שיבה The ſame. Gen. xv. 15. xxv. 8. Alſo in Reg. שיבת ſeems uſed for *an old decaying body*. Gen. xliv. 31. So שבת Gen. xlii. 38. xliv. 29. Ruth iv. 15.

When this word שב is uſed for *old age*, it is plain from 1 Sam. xii. 2. Pſ. lxxi. 18. Iſa. xlvi. 4, that it is more than זקן; and from Job xv. 10, that it is leſs than ישיש.

VII. As a N. fem. שיבה *Hoarineſs*, *grey hairs*, Canities, ſo called either as being † a moſt eminent *Sign* or *Symptom* of Man's *returning* to his Earth, or from the remarkable *turning* or *change* itſelf of the colour of his hair, when old age approaches. Comp. Senſe V. See Lev. xix. 32. Job xli. 23, or 32. (ſo *Moſchus* Idyll. 5. lin. 4. Πολιος Βυθος *the hoary deep*) Hoſ. vii. 9; in which laſt paſſage the LXX. render it πολιαι and Vulg. cani, *grey* hairs.

VIII. As a N. שבו Some kind of precious ſtone, *the Achates* or *Agat*. So the LXX. Αχατης, and Vulg. Achates. occ. Exod. xxviii. 19. xxxix. 12. It is well known that *Agats vary* or *change* their appearance without end. Might not שבו therefore be a name of the ſpecies from this circumſtance q. d. *The Varier?*

שבב I. *To turn*, *turn* or *be turned away*, *to pervert*, *be perverted*. Iſa. xlvii. 10. Jer. viii. 5. Comp. Hoſ. viii. 6; where LXX. πλανων, which may be rendered, of thoſe *who err*. But Q?

II. *To bring back*, *cauſe to return*. Iſa. xlix. 5. Jer. l. 19.

III. *To reſtore*, *return*. Iſa. lviii. 12. Comp. Pſ. xxiii. 3.

IV. As a N. שביב, and Chald. שביב plur. שביבין ſeems properly to denote the *ſtream* or *blaſt of hot* or *ignited air*, *returned* from the fire. "Vivida vis ignis ardentis" ſays *Schultens* on Job. occ. Job xviii. 5. Dan. iii. 22. vii. 9. The LXX. in the firſt and laſt paſſages render it by φλοξ *Flame*, as another Greek verſion likewiſe does in Dan. iii. 22. So Vulg. in all by Flamma.

## שבה

With a radical, but mutable or omiſſible, ה.

*To lead*, or *carry away captive*, captivum agere. Jer. xli. 14. *Whom Iſhmael* שבה had carried away captive. Here שבה being the third Perſ. *maſc.* preter in Kal, the final ה muſt be radical. freq. occ. In Niph. *To be carried away captive*. Gen. iv. 14, *That his brother* נשבה was carried away captive. Here likewiſe the ה muſt be radical. So Exod. xxii. 10, where it is applied to a Beaſt *driven away*. Comp. Jer. xiii. 17. As a N. שבי *A Captive*. Exod. xii. 29. *Captivity*, *ſtate of captivity*. Deut. xxi. 13. Iſa. xlvi. 2. Jer. xv. 2. Alſo, *A captive multitude*. Num. xxxi. 12, 19. Iſa. xx. 4. As Ns. fem. שביה *A captive multitude*. Deut. xxi. 11. 2 Chron. xxviii. 5. & al. שבות *Captivity*. Pſ. xiv. 7. & al. freq. So (in Reg.) שיבת. Pſ. cxxvi. 1. And שבית. Num. xxi. 29.

Hence we have the Phraſes שבה שבי which ſignifies *to carry away captive*. See Num. xxi. 1. Deut. xxi. 10. Jud. v. 12. Pſ. lxviii. 19. But שוב or שב joined with שבות,

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* Dr. *Cheyne*, Eſſay on Health and Long Life, p. 205, 3d Edit. Comp. *Haller*'s Phyſiology, Lect. VIII. 256, &c. Edit. *Mibles*.

† See Dr *Smith*'s K. Solomon Portraiture of Old Age, 146. 3d Edit.

שבית or שבות means *to turn* or *bring back the Captivity* or *thoſe who had been carried away captive.* See Deut. xxx. 3. Pſ. xiv. 7. liii. 7. Ezek. xvi. 53. Pſ. cxxvi. 1, 4; in which laſt cited Verſe obſerve, that the ה in שובה is not radical but paragogic.

שב שבות is applied figuratively to *reſtoration* from great affliction and miſery to a happy ſtate. Job xlii. 10. Comp. Jer. xxx. 18.

### שבח

*To ſooth.* So in Arabic the cognate סבח ſignifies *to ſtroke gently, ſooth,* mulcere, permulcere. See *Schultens* De Defect. Hod. Ling. Heb. § CIV. &c.

I. *To ſooth, aſſuage, calm,* as the raging of the Sea. occ. Pſ. lxv. 8. lxxxix. 10; in which latter Text the LXX. *καταπραΰνεις thou aſſuageſt.* Thus Virgil Æn. I. lin. 70.

> *Et* mulcere *dedit* fluctus, & *tollere vento.*

II. *To ſooth, calm,* as an angry ſpirit. occ. Prov. xxix. 11; where *Symmachus καταπραΰνει will aſſuage.* "*Pectora* mulcet." Æn. I. lin. 157. Comp. Prov. xii. 16. xxv. 28.

III. In Kal, *To ſooth* or *gratify with praiſes, to praiſe, laud,* Μολπῃ *ἱλασκεσθαι* (Il. I. lin. 472.) Pſ. lxiii. 4. cxvii. 1. & al. Comp. Eccleſ. iv. 2. viii. 15. So in Chaldee. Dan. ii. 23. v. 4. & al. In Hith. השתבח *To ſooth, gratify,* or *pleaſe oneſelf.* occ. 1 Chron. xvi. 35. Pſ. cvi. 47.

Hence perhaps Greek *Σεϐω, σεϐομαι to worſhip, adore.*

### שבט

Occurs not as a V. in Heb. but in Syriac ſignifies, *To extend, draw out in length.* Comp. צבט.

I. As a N. שבט *A rod, a longiſh rod* or *ſtaff.* Exod. xxi. 20. Iſa. xxviii. 27. Mica iv. 14. Lev. xxvii. 32. *Every thing that paſſeth under* the Rod or Staff "which the Herdſman or Shepherd carried in his hand, and kept his Cattle in order with, Jer. xxxiii. 13." * Comp. Ezek. xx. 37. Mica. vii. 14.

II. *A ſceptre, the enſign of authority.* Pſ. xlvi. 7. Iſa. xiv. 5. Ezek. xix. 11, 14. Comp. Pſ. ii. 9. and ſee under נטה XV. 6.

III. *A tribe, a branch of a family* or *nation, ſhooting* from one common ſtock. Gen. xlix. 28. Num. xviii. 2. & al. freq. Comp. Num. xvii. 2, 3, or 17, 18, &c. and under נטה XVI.

IV. *A ſtaff, the enſign,* not of regal authority, but of *tribeſhip.* Gen. xlix. 10. Hence uſed for the *ruler* or *judge of the tribe* himſelf. Gen. xlix. 16; from which paſſage it appears that *each tribe* of Iſrael had this *enſign of authority* belonging to them. * Comp. 2 Sam. vii. 7. with 1 Chron. xvii. 6.

V. *A pen,* or *ſtyle,* uſed to write with, and reſembling a ſmall *rod.* occ. Jud. v. 14; where the LXX. *Symmachus* and *Theodotion* render it by *ῥαϐδος a rod.* But it probably is uſed as a name for the Calamus Scriptorius or *Reed* with which the Orientals ſtill *write.* See *Harmer*'s Obſervations, Vol. II. p. 175. *Hanway*'s Travels, Vol. I. p. 317. and *Niebuhr*'s Voyage en Arabie. Tom. I. p. 118.

VI. As a N. maſc. plur. שבטים *Spears,* or *javelins.* i. e. *Staves* headed with iron. 2 Sam. xviii. 14.

VII. As a N. שבט *Shebat,* the name of the eleventh month, nearly anſwering to our *January* O. S. I take it to be a foreign and probably a *Perſic* name; but I know not it's ideal meaning. occ. Zach. i. 7. This Month is mentioned alſo, 1 Mac. xvi. 14.

Der. Greek *σκηπτω* to lean, whence the N. *σκηπτρον,* Lat. *Sceptrum,* and Eng. *Scepter.* Alſo Eng. *Shaft,* and ב and ט being tranſpoſed, perhaps *Staff.*

### שבך

Occurs not as a V. in Heb. but ſeems related to סבך (which ſee) and ſignifies, *To implicate, complicate, entangle,* or the like.

I. As a N. שובך *The complication* or *entanglement* of boughs croſſing each other. occ.

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* Mr. *Bate*'s Note in his *New and Literal Tranſlation,* &c.

* See Mr. *Bate*'s Bleſſing of Judah, p. 11, 12. and Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. I. p. 94, 96.

2 Sam. xviii. 9. To this purpoſe the LXX. *δασος*, and Vulg. condenſam.

II. As a N. fem. שבכה plur. שבכים *Net*—or *checker—work*, *complicated work*. 1 K. vii. 17, 18. & al. "This (*net-work*) cover was an emblem of the *circumference* of the heaven, and ſo of the parts of this ſyſtem that *ſtop the courſe* of the light and *condenſe* it into ſpirit." Thus Mr. *Hutchinſon* in *Columns* p. 48, 49. Comp. Mr. *Bate* in Crit. Heb.

III. As a N. fem. שבכה *A reticulated window*. *a Lattice*, * ſuch as are ſtill uſual in the Chambers of the Eaſtern Houſes. So LXX. δικτυωτȣ, and Vulg. cancellos. occ. 2 K. i. 2.

IV. Chald. As a N. שבכא *A Sambuké*, a kind of *Harp*, probably ſo called, by a dialectical deviation from the idea of the Hebrew, from it's *many ſtrings*. occ. Dan. iii. 7, 10, 15; in which verſes it evidently anſwers to סבכא in ver. 5; comp. therefore under סבך II.

## שבל

Occurs not as a V. in Heb. but the idea appears to be, *To impel*, *thruſt forward*. The LXX. ſeem to have given nearly the true meaning of the word in Pſ. lxix. 3, 16; where they render it by *καταιγις* *a ſtorm*, *tempeſt*, from *καταισσω* *to ruſh with force*.

I. As a N. maſc. plur. שבלים *Ears* of corn, *thruſt* or *ſhot forth* from the ſtalk. Gen. xli. 5, 7. & al. freq. Gen. xli. 5. *And behold ſeven* שבלים ears *coming up on one* קנה *ſtalk*. There is a ſpecies of *wheat* called *Egyptian*, which I have often ſeen and examined, and which bears *ſix* or *ſeven Ears* ſhooting from the main Ear in the Middle. But had this been repreſented in Pharaoh's Dream, the Heb. Expreſſion I think would have been *ſeven Ears coming up* or *growing* (not on one *Stalk* but) on one *Ear*; and therefore I regard the object of Pharaoh's Dream as an inſtance of one of thoſe diſcordant images which never exiſted in Nature. Comp. under חלם III. As a N. fem. in Reg. שבלת *An ear* of corn. occ. Job. xxiv. 24.

II. As a N. maſc. plur. in Reg. שבלי *Shoots* or *branches* of an olive tree. occ. Zech. iv. 12. So LXX. *Κλαδοι* *Branches*.

III. As a N. fem. שבלת *A current* or *ſtream* of water. occ. Pſ. lxix. 3, 16. Iſa. xxvii. 12.

IV. As a N. שבל *The leg* and *foot* by which one is *impelled* † in walking. occ. Iſa. xlvii. 2.

V. As a N. maſc. plur. in Reg. שבילי *Paths*, againſt which the foot *is impelled* in walking. occ. Pſ. lxxvii. 20. Jer. xviii. 5.

שבלל Occurs not as a V. but as a N. שבלול *A ſnail*. occ. Pſ. lviii. 9. *Bochart*, Vol. III. p. 646, propoſes two derivations of the word, one from שביל *a path*, becauſe the ſnail *marks out his path* with his ſlime, and ſo is called שבלול q. d. *The path-maker*, Seminator; the other, from ישב *to dwell*, ב *in* and לול *a winding ſhell*, cochlea, which every one knows is the habitation this animal carries about with him. Perhaps a better account of the name may be deduced from the peculiar manner in which ſnails *thruſt themſelves forward* in moving, and from the force with which they adhere to, or indeed are *impelled* againſt, any ſubſtance they light on. I ſhall explain my meaning in the words of an eminent naturaliſt. "The wiſe author of nature having denied feet and claws to enable *ſnails* to creep and climb, hath made them amends, in a way more commodious for their ſtate of life, by the *broad ſkin* along each ſide of the belly, and the *undulating motion* obſervable there. *By this latter 'tis they creep*; by the former aſſiſted by the glutinous ſlime emitted from the ſnail's body they *adhere firmly* and *ſecurely* to all kinds of ſuperficies, partly by the tenacity of their ſlime, and partly by the *preſſure of the atmoſphere*." *Derham*'s Phyſico-Theology. Book IX. ch. 1. Not. 4.

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* See *Shaw*'s Travels, p. 207.

† See *Borelli* De Motu Animalium. P. I. c. 19.

**Der.** *Shovel,* Q?

## שבס

Occurs not as a V. in Heb. and the ideal meaning is uncertain. (Comp. however שבץ and שבש). but as a N. maſc. plur. שביסים are mentioned among the female ornaments, and probably mean certain *Cauls* or *Kerchiefs* which the women bind upon their Heads; So LXX. Κοσυμβους, and *Montanus*, Reticula *Cauls of Net-work.* Perhaps the שביסים were not unlike the *rich embroidered Handkerchiefs* with which Lady *M. W. Montague* informs us (Letter 29. Vol. II. p. 14.) the Turkiſh Ladies bind on their *talpocks* or caps. Once Iſa. iii. 18.)

## שבע

Denotes *ſufficiency*, *ſatisfaction*, *ſaturity*.

I. In Kal, *To be ſatisfied, ſaturated, to have enough.* Deut. vi. 11. xxxi. 20. Pſ. lxxxviii. 4. Jer. xlvi. 10. Lam. iii. 15, 30. & al. freq. Alſo in Kal & Hiph. *To ſatisfy, ſaturate.* Pſ. xc. 14. Ezek. vii. 9. Pſ. cvii. 9. cxxxii. 15. & al. As a Participle or participial N. שבע *Satisfied, ſatiated, full.* Gen. xxv. 8. xxxv. 29. Job xlii. 17. 1 Chron. xxiii. 1. 1 Sam. ii. 5. & al. freq. As a N. שבע *Sufficiency, plenty, ſaturity.* Gen. xli. 29, 30. & al. Fem. שבעה, and in Reg. שבעת, *Saturity, fulneſs,* Iſa. xxiii. 18. Ezek. xvi. 49. & al.

II. As Ns. of number שבע, שבעה and in Reg. שבעת, *Seven.* Gen. v. 7. Exod. xxv. 37. Iſa. xxx. 26. & al. freq. Plur. maſc. שבעים *Seventy,* freq. occ.

By 2 K. x. 1, *Ahab had* ſeventy *ſons in Samaria.* This ſounds a very extraordinary number to a Weſtern reader, unaccuſtomed to polygamy, and yet in *Homer*, Il. VII, lin. 244, &c. old King *Priam* is repreſented as having *fifty ſons* and *twelve daughters*; and in our days *Muley Abdallah*, who was emperour of Morocco, when Mr. *Stewart* was there in 1720, "is ſaid by his four wives, and the many *thouſand women* * he had in his Seraglio during his long reign, to have had *ſeven hundred ſons* able to mount a horſe; but the number of his daughters is not known. †" As a N. plur. שבעתים *Seven times, ſeven-fold.* Gen. iv. 15, 24. Pſ. xii. 7. Iſa. xxx. 26. & al. As a N. שביעי *Seventh.* Gen. ii. 2, 3. & al. freq. Fem. שביעית and שבעת Joſ. vi. 16. Lev. xxiii. 16. & al.

The number *ſeven* was denominated from this root becauſe on that day Jehovah יכל Gen. ii. 2. *completed* or *finiſhed* all his work, or *made* it *ſufficient* for the purpoſes intended by it. The *ſeventh* day was alſo ſanctified or ſet apart, from the beginning, as a religious Sabbath or reſt, to remind believers of that reſt which God then entered into, and of that שבע (Pſ. xvi. 11.) *completion*, or *fulneſs* of joy which is in his preſence for evermore. Hence the very early and general diviſion of time into *weeks*, or periods of *ſeven* days. ‡ Hence the ſacredneſs of the *ſeventh* day, not only among believers before the giving of the law, but alſo among the Heathen, ‖ for which they give the very ſame reaſon as *Moſes* doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—30. Pſ. xvi. 11. Heb. iv. 1—11. Hence alſo *ſeven* was, both among believers and heathen the number of *ſufficiency* or *completion* *, whence in Heb. שבע is uſed indefinitely for *many*, *a good many*, *a ſufficient number*. See Lev. xxvi. 18. Deut. xxviii. 7. 25. Ruth iv. 15. 1 Sam. ii. 5. Jer. xv. 9. Iſa. xxx. 26. Prov. xxiv. 16. xxvi. 25.

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* Comp. under פלגש.

† *Stewart*'s Journey to *Mequinez*, in *Newbery*'s Collection, Vol. XVII. p. 141.

‡ "We find, from time immemorial, ſays the learned Preſident *Goguet*, the uſe of this Period among all nations without any variation in the form of it. The Iſraelites, Aſſyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the Eaſt have in all ages made uſe of a week conſiſting of *ſeven* days. (See *Scaliger* De Emendat. Temporum. *Selden* De Jure Nat. and Gent. Lib. 3. Cap. 17. Memoires de l'Academie des Inſcript. Tom. 4. p. 65.) We find the ſame cuſtom among the ancient Romans, Gauls, Britons, Germans, the Nations of the North and of America (See Le Spectacle de la Nature, Tom. VIII. p. 53.) Many vain conjectures have been formed concerning the reaſons and motives which determined all mankind to agree in this primitive diviſion of their time. Nothing but Tradition concerning the ſpace of time employed in the Creation [Formation] of the world could give riſe to this univerſal immemorial Practice." *Origin of Laws*, &c. Vol. I. Book III. Ch. 2. Art. 2. p. 230. Edit. *Edinburgh.* "The Months (of the ancient Scandinavians) were divided into *weeks of ſeven days*, a diviſion which hath prevailed among almoſt all the nations we have any knowledge of from the extremity of Aſia to that of Europe." *Mallet*'s Northern Antiquities. Vol. I. p. 337.

‖ See *Grotius*, De Verit. Relig. Chriſt. Lib. I. cap. 16. Note 23, and following; and Mr. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, p. 4, 5. 2d Edit. and the Authors there quoted.

III. As Ns. שבע, fem. שבעה, in Reg. שבעת, *A week*, a period of *ſeven* days, Εϐδομας Septimana. Gen. xxix. 27, 28. vii. 10. viii. 4, 10. Deut. xvi. 9, 10. שבוע, plur. שבעים, *A week* of years, *a period of ſeven* years. Dan. ix. 24, 25, 26, 27. Comp. Lev. xxv. 8.

IV. It denotes the *ſufficiency*, or *ſufficient ſecurity of an oath*.

In Niph. *To be made ſufficient ſecurity by an oath*, *to be made ſufficiently credible* or *ſufficient to be believed* by this means, *to ſwear*. Gen. xxi. 31. xxii. 16. & al. freq. In Hiph. The ſame, Num. xxx. 3; but moſt generally, *To cauſe to give ſuch ſecurity*, *to cauſe to ſwear*, *adjure*. Gen. l. 5, 6. Exod. xiii. 19. & al. As a N. fem. שבועה and שבעה *Sufficient ſecurity given by oath*, *an oath*. Gen. xxvi. 3. 1 Sam. xiv. 26. & al. freq. As a Participle or participial N. maſc. plur. in Reg. שבעי *Swearers* or *perſons giving the ſecurity of an oath* to others. occ. Ezek. xxi. 23.

Der. Goth. *Sibun*, Saxon ꞅeoꝼon, and Eng. *ſeven*.

## שבץ

*To cloſe*, *incloſe*, *ſtraiten*. Comp. שבס and שבש. The LXX. render it, inter al. by περικαλυπτω *to cover round*, συνδεω *to bind together*, and the Vulg. ſeveral times by includere *to incloſe*.

I. *To incloſe* or *ſet*, as precious ſtones in metal. It occurs not as a V. in Kal in this ſenſe, but as a Participle maſc. plur. in Huph. משבצים *Incloſed*, *ſet*. occ. Exod. xxviii. 20. As a N. fem. plur. משבצות or משבצת *Ouches* or *ſockets* of metal, which *incloſe* and hold faſt a ſeal or the like, palæ. occ. Exod. xxviii. 11, 13, 14, 25. xxxix. 13, 16. Pſ. xlv. 14; in which laſt text it is rendered by the LXX. Κροσσωτους, and by the Vulg. Fimbriis, *Fringes*, but rather ſeems to ſignify *embroidery* or *brocaded* work, reſembling *ouches* of gold.

II. *To cloſe*, *draw cloſe*, or *ſtrait*, as a garment. occ. Exod. xxviii. 39. So the Vulg. ſtringes *thou ſhalt make ſtrait* or *cloſe*, and *Aquila*, *Symmachus*, and *Theodotion* preſerve the idea, though they change the form of the word, in rendering it *αι συσφιγξεις the ſtrictures*; thus likewiſe LXX. *κοσυμϐοι* or *κοσυμϐωτοι*. As a N. תשבץ *An incloſing*. occ. Exod. xxviii. 4. כתנת תשבץ *A coat of incloſing*, i. e. *a cloſe*, *ſtrait coat* or *garment*. So *Aquila* and *Symmachus* *συσφιγκτον*, Vulg. ſtrictam *ſtrait*, and to the ſame purpoſe the LXX. *κοσυμϐωτον*. Comp. under כתן.

In the two laſt cited paſſages many of the Lexicon-writers and tranſlators render the words, *embroider* and *embroidery*, or the like; but this does not ſeem ſo eaſy and natural a ſenſe of the word as that juſt propoſed, nor do the ancient verſions, as already cited, favour this interpretation, but concur with that above given.

III. As a N. שבץ *A ſtrait* or *Straits* in a mental ſenſe, *diſtreſs*. So Vulg. anguſtiæ, and Eng. Tranſlation *anguiſh*, which perhaps had anciently the ſame ſenſe, for ſo the very learned *F. Junius* explains it in his Etymol. Anglican. by the Latin Anguſtia. occ. 2 Sam. i. 9.

## שבק

Chald. In Kal, *To leave*, *let alone*. occ. Ezra vi. 7. Dan. iv. 12, 20, 23. In Ith. השתבק *To be left*. occ. Dan. ii. 44.

## שבר

I. In Kal, *To ſeparate* contiguous parts, *to break*,

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* See Mr. *Holloway*'s Originals, Vol. II. p. 58.

*break, break* or *tear in pieces*, as a door; Gen. xix. 9.—a tree; Exod. ix. 25.—a bone; Exod. xii. 46.—an animal; 1 K. xiii. 26, 28, &c. In Niph. *To be broken, torn, hurt.* Exod. xxii. 9, or 10. 1 K. xxii. 49. & al. As Ns. שבר *A breaking* or *breach.* Lev. xxiv. 20. & al. שברון *A breaking, deſtruction.* occ. Jer. xvii. 18. Ezek. xxi. 6.

Hence Eng. *To ſhiver, ſever.* Alſo, *A ſabre.* Q?

II. *To break*, i. e. *ſlack, aſſuage*, or *quench*, as thirſt. Pſ. civ. 11.

III. *To break* the heart or ſpirits, *make contrite* or *ſorrowful.* See Pſ. xxxiv. 19. li. 19. lxix. 21. cxlvii. 3. Prov. xv. 4. Iſa. lxi. 1. lxv. 14. Jer. viii. 21.

IV. As a N. maſc. plur. משברים *Billows, large waves, breakers.* Jon. ii. 4. Pſ. xciii. 4. Comp. 2 Sam. xxii. 5. Pſ. xlii. 8.

V. In Hiph. *To break, cauſe to break* or *burſt*, as the involucra in parturition. occ. Iſa. lxvi. 9. As a N. משבר *The act* or *place of* children's *breaking forth.* 2 K. xix. 3. Iſa. xxxvii. 3. Hoſ. xiii. 13.

VI. As a N. שבר *The enucleation, ſolution*, or *interpretation* of a dream, Eng. Marg. *The breaking.* occ. Jud. vii. 15.

VII. *To break* or *ſeparate into ſmall portions.* So in Kal, *To retail, to ſell* or *buy by retail.* See Gen. xli. 56, 57. xlii 2, 3, 5. Deut. ii. 28. In Hiph. *To retail, ſell by retail.* See Gen. xlii. 6. Prov. xi. 26. Amos viii. 5, 6. In all which, and ſeveral other texts, it is applied to *retailing of corn* or *food*, ("de magno tollere acervo,") which is indeed eminently *ſold* and *bought* in this manner, a little for one, and a little for another. Hence as a N. שבר *Corn, victual* thus *retailed.* See Gen. xlii. 1, 2, 26. xliii. 1. xlvii. 14.

VIII. With the particle ב prefixed to the object, *To break out upon*, as the ſight, or a perſon in ſeeing, *to view, look at.* occ. Neh. ii. 13, 15. Comp. Pſ. cxlv. 15.

IX. With אל or ל prefixed to the object, *To break out towards, look unto, look at*, as the eyes. occ. Pſ. cxlv. 15. Hence, *To look unto* or *for*, with expectation or hope. So LXX. render it by προσδοκᾶν and προσδέχεσθαι. occ. Ruth i. 13. Eſth. ix. 1. Pſ. civ. 27. cxix. 166. Iſa. xxxviii. 18. As a N. שבר *A looking for, expectation.* occ. Pſ. cxix. 116. cxlvi. 5. So the LXX. in the former text προσδοκια.

## שבש

Chald. *To implicate, entangle, twiſt* or *wreath together.* The Targum uſe it in a natural ſenſe, Job xl. 12, or 17. Lam. i. 14; but in the Bible it is applied only to the mind. *To perplex, confound.* Once, Dan. v. 9. Comp. שבם and שבץ.

## שבת

In Kal, *To ceaſe, leave off*, or *reſt from work.* It is oppoſed not to wearineſs, but to work or action. Gen. ii. 2, 3. viii. 22. Exod. xxxiv. 21.

From Gen. ii. 2, 3, (*In the ſeventh day the Aleim* reſted, ceaſed, *from* all *his work which he created* לעשות *to act*,) it is moſt evident, that, though God can do whatſoever pleaſeth him in the armies of heaven above, and in the earth beneath; and though he undoubtedly often hath miraculouſly interpoſed, and ſtill doth ſometimes interpoſe, to overrule the *mechaniſm* of Nature, for the protection of his ſervants, and the deſtruction of his enemies; yet that He is *not conſtantly* acting in and upon matter as a kind of *Anima Mundi*, *the Cauſe of Attraction*, or the like, as ſome vainly talk. Comp. under כמש, and ſee the Rev. Mr. *Jones*'s excellent Eſſay upon the Firſt Principles of Natural Philoſophy, Book II. ch. III. and comp. Dr. *Clarke*'s Note 6. on *Rohault* Phyſic. Pars I. cap. XI. § 15. p. 52. edit. 4. and Mr. *Rowning*'s Preface to his Compendious Syſtem, p. 7, 8, 41.

In Niph. *To ceaſe, be aboliſhed.* Iſa. xvii. 3. Ezek. xxx. 18. & al. In Hiph. *To cauſe to ceaſe, take off* or *away.* See Exod. v. 5. xii. 15. 2 K. xxiii. 5, 11. As Ns. שבת *A ceſſation* or *ceaſing from work.* Exod. xxi. 19. שבת, plur. שבתות *Reſt from work, Sabbath*, whether that of the ſeventh day, Exod. xvi. 25, 26, 29. xx. 8, Lev. xix. 3, 32, & al. freq. or that of the ſeventh *year*. See Lev. xxv. 2, 4, 5, 6, 8. שבתן *Reſt*, *ceſſation*. Exod. xvi. 23. & al. משבתה, Lam. i. 7, is rendered *Her ſabbath*; but ſeems rather to mean *Her being carried into captivity*, from Root שבה. So the LXX. according to the *Alexandrian* copy, Μετοικεσιας, and according to the *Complutenſian* edition Μετοικεσιᾳ.

## שנא

This Root is nearly related to שנה *to expatiate, luxuriate*, &c. below, as בטא to בטה, חבא to חבה, חפא to חפה, &c.

I. *To expatiate*, *luxuriate*, *grow*, *increaſe*. occ. (Chald.) Ezra iv. 22. Dan. iii. 31, or iv. 1. vi. 25, or 26. In Hiph. *To increaſe*, *cauſe to increaſe* or *multiply*. occ. Job xii. 23. Alſo, *To magnify*, *exalt with praiſes*, *celebrate*. occ. Job xxxvi. 24. As a N. שגיא *Great*, *magnificent*. Job xxxvi. 26. xxxvii. 23. So in Chald. Dan. ii. 6, 31. & al. Alſo plur. *Many*. occ. Ezra v. 11. Dan. ii. 48. Alſo, adverbially, *Much*, *very much*, *exceedingly*. Dan. ii. 12. v. 9. & al.

II. As a N. fem. plur. שגיאות *Deviations*, *errours*, q. d. *expatiations*; ſo LXX. Παραπτωματα, *Jerome* Errores, Vulg. Delicta. occ. Pſ. xix. 13. But Mr. *Bate* obſerves that there is nothing in the Heb. for "*His*," before "Errors," and that שגיאות may as well be referred to the *judgements of God* before mentioned—*Who can underſtand* שגיאות the great things, of them namely, i. e. without God's teaching or help? So Pſ. cxix. 18. *Open thou mine eyes that I may ſee* נפלאות the wondrous things *out of thy law*.

## שנב

In Kal, *To lift* or *be lifted up*, *to elevate* or *be elevated*, *to exalt*, *be exalted*, or *above reach*. Deut. ii. 36. Job v. 11. Pſ. cvii. 41. Iſa. ix. 11. & al. freq. In Niph. *To be exalted*, *high*, *above reach*. Pſ. cxxxix. 6. Prov. xviii. 10. Iſa. ii. 11, 17, & al. In Hiph. *To exalt* or *be exalted*. occ. Job xxxvi. 22. As a N. משגב *An elevation*, *hight*, *high* or *ſecure place*. Pſ. ix. 10. Iſa. xxv. 12. xxxiii. 16.

## שגה

With a radical, but mutable or omiſſible, ה. *To expatiate*, *luxuriate*, *run wild*.

I. *To luxuriate*, *grow*, *thrive*, as a plant or tree. occ. Pſ. xcii. 13. Job viii. 11; where LXX. ὑψωθησεται *ſhall grow tall*, Vulg. creſcere *grow*. Comp. Job viii. 7.

II. *To expatiate*, *run wild*, or *out of the way*, *to wander*, as ſheep. Ezek. xxxiv. 6. In Hiph. *To cauſe to go out of the way*, *make to wander*, as a blind man. occ. Deut. xxvii. 18. Comp. Prov. xxviii. 10. As a N. שיג rendered *purſuing*, from Root נשג, but may perhaps from this Root be better tranſlated *wandering*. occ. 1 K. xviii. 27.

III. As a N. שגיון *A wandering ſong*, *a ſong of wanderings*; probably compoſed by David in his *wanderings*, when *perſecuted* by Saul and his ſervants; in which the Pſalmiſt was an eminent type of Chriſt and his church *perſecuted* by Satan and his adherents*. occ. Pſ. vii. 1. As a N. fem. plur. שגיונות *Wanderings*. occ. Hab. iii. 1. This word of the prophet ſeems to relate both to the *deviations* of the Jewiſh people from God's law, and alſo to their *wanderings*, or being removed from their land on that account. See ch. i. v. & ſeq. *Aquila*, *Symmachus*, and *Theodotion* render the word by Αγνοηματων *Ignorances*, ſo the Vulg. Ignorantiis.

IV. In a ſpiritual ſenſe, In Kal, *To wander*, *err*, *deviate*, *tranſgreſs through ignorance* or *miſtake*. Num. xv. 22. Job vi. 24. Iſa. xxviii. 7. In Hiph. *To cauſe* or *ſuffer to err*. Job xii. 16. Pſ. cxix. 10. As a N. משגה and משוגה *An errour*, *a miſtake*. Gen. xliii. 10. Job xix. 4.

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* See Mr. *Fenwick*'s Thoughts on the Heb. Titles of the Pſalms, p. 24.

V. *To expatiate, give a looſe, indulge* or *loſe oneſelf*, as it were, in love, "Inerrare tanquam ſui oblitum, *et* amore quaſi vagari." *Schultens.* occ. Prov. v. 19.

שגג *To err, tranſgreſs through mere miſtake, ignorance*, or *inadvertency*. Lev. v. 18. Job xii. 16. & al. As a N. fem. שגגה *Mere errour, miſtake*, or *inadvertency*. Lev. iv. 2, 22. & al. freq.

שגשג *To make to grow continually, to uſe repeated and continual endeavours to cauſe growth.* occ. Iſa. xvii. 11. Comp. above שגה I.

### שגח

In Hiph. *To view attentively* or *accurately, to pry.* So the LXX. by επιϐλεπω *to look upon*, and by παρακυπτω *to ſtoop down in order to view attentively.* Thus it ſeems a word of *geſture*. occ. Pſ. xxxiii. 14. Cant. ii. 9. Iſa. xiv. 16.

### שגל

In Kal, *To lie carnally with* a woman. occ. Deut. xxviii. 30. In Kal or Niph. *To be lain* or *lien with* as a woman, *to be violated, raviſhed*. occ. Iſa. xiii. 16. Jer. iii. 2. Zech. xiv. 2. As a N. שגל *A wife, ſpouſe*. occ. Neh. ii. 5. Pſ. xlv. 10. So *Aquila*, in the latter paſſage συγκοιτος. So Chald. As a N. fem. plur. in Reg. שגלת *Wives*. occ. Dan. v. 2, 3, 23.

**Der.** By tranſpoſition, Greek σαλαγω, to violate, debauch, ασελγης and ασελγεια laſcivious, laſciviouſneſs. Lat. *ſalax*, whence Eng. *ſalacious, ſalacity*.

### שגע

*To be diſtracted, mad, beſide oneſelf*, or *out of one's ſenſes* or *right mind*, εκστηναι. It ſeems to be related to שגה *to deviate, go out of the way*; as קצע to קצה, פרע to פרה. It occurs not as a V. in Kal, but in the form of a Participle Hiph. or Huph. משגע *Diſtracted, mad.* Deut. xxviii. 34. 1 Sam. xxi. 15. In Hith. *To behave diſtractedly* or *madly*. occ. 1 Sam. xxi. 14, 15. As a N. שגעון *Diſtraction, madneſs, fury*. occ. Deut. xxviii. 28. 2 K. ix. 20. Zech. xii. 4. The word is particularly applied to the *prophets*, whether true or falſe, doubtleſs from their *ecſtatic raptures*, reſembling madneſs. 2 K. ix. 11. Jer. xxix. 26. Hoſ. ix. 7. Comp. *Greek* and *Eng.* Lexicon under Μαντευομαι.

The above cited are all the texts wherein the Root occurs.

**Der.** *Skew, aſkew.* Q?

### שגר

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To emit, ſend forth, break forth.* As a N. שגר *Iſſue, offspring*. occ. Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

**Der.** Iſlandic *Skara*, and Old Eng. *Skere* a multitude. Q?

### שד

I. *To ſhatter, demoliſh, deſtroy, waſte.* occ. Pſ. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *To be deſtroyed, waſted.* occ. Mic. ii. 4. In Huph. The ſame. occ. Iſa. xxxiii. 1. Hoſ. x. 14. As Ns. שוד and שד *Deſtruction, devaſtation.* Job v. 21, 22. Pſ. xii. 6. & al. freq.

II. As a N. שיד *Lime*, calx, "a ſoft *friabl* (i. e. *crumbling* or *ſhattering*) ſubſtance obtained by calcining or burning ſtones ſhells, or the like."* occ. Deut. xxvii. 2 4. Iſa. xxxiii. 12. Amos ii. 1. Hence a a V. שד *To lime, ſmear over with lime.* S LXX. κονιασεις—κονια. occ. Deut. xxvii 2, 4.

שדד I. *To ſhatter to pieces, break all to pieces* as we ſay. occ. Hoſ. x. 2.

II. *To harrow, break*, or *ſhatter to pieces th clods of ploughed ground*, occare. occ. Jo xxxix. 10. Iſa. xxviii. 24. Hoſ. x. 11 So *Symmachus* excellently in Job, βωλοκ πησει, and Vulg. in Job confringet gleba *will he break the clods*, in Iſa. ſarriet w *harrow*, and in Hoſ. confringet ſulcos w *break the furrows*.

III. *To demoliſh, deſtroy, waſte.* See Jud.

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* *New and Complete Dictionary of Arts, &c.* in Li
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27. Prov. xix. 26. Jer. li. 55. Ezek. xxxii. 12. Joel i. 10. Nah. iii. 7. As a Participle or participial N. שודד or שדד *A deſtroyer, waſter.* Job xv. 21. Iſa. xvi. 4. xxi. 2. Jer. xv. 8. & al. freq.

## שרה

With a radical, but mutable or omiſſible, ה. *To pour out* or *forth*, *to SHED.* It occurs not as a V. in Heb. but the idea evidently appears from the following derivative Nouns.

I. As a N. *maſc.* שרה, (the ה being radical as in the next word) plur. fem. שדות *A cup-bearer*, who *pours out* wine at feaſts. So the LXX. preſerving the idea, *Οινοχοον και οινοχοας*, from *οινος* wine, and *χεω to pour out.* occ. Eccleſ. ii. 8. It appears from Gen. xl. 9, 11, that the kings of Egypt, and from Neh. i. 11, that the kings of Perſia had one chief *male cup-bearer*, and ſo likewiſe might Solomon with a number of *females* under him.

II. As a N. *maſc.* שדה *A field* or *ground*, which being opened or ploughed *pours forth* part of itſelf, water, &c. into the tubes of ſeeds, plants, and trees, and ſo *yields ſuſtenance* to men and animals. See Gen. xxiii. 17, 20. Lev. xxvii. 21, 24. Ezek. xvii. 8. Joel i. 10; in all which texts שדה is conſtrued as a *maſculine* N. and conſequently the final ה is *radical.* Comp. Gen. xiv. 7. xxiii. 17, 19. xxv. 9. 2 K. ix. 25. 1 Chron. i. 46; where the ה is retained in Regimine, and muſt conſequently be *radical.* In the plur. this, like many other Ns. forms both maſc. שדים, in Reg. שדי, and fem. שדות. See Iſa. xxxii. 12. (*For the lamented* שדים fields, *for the* שדי חמד fields *of deſire.* (2 Chron. xxxi. 19. Neh. xii. 44. 1 Sam. xxii. 7. Pſ. cvii. 37. As a N. maſc. שדי (the י being ſubſtituted for ה) *A field.* See Pſ. xcvi. 12. viii. 8. l. 11. Deut. xxxii. 13 Iſa. lvi. 9. To which I think may be added ſome other paſſages where שדי is commonly taken for a plural N. as Ruth i. 1, 2, 6, 22; Jer. iv. 17; on which laſt text Sir *John Chardin* remarks, that "as in the Eaſt pulſe, roots, &c. grow in open and unincloſed *fields*, when they begin to be fit to gather, they place *guards*, if near a great road, more, if diſtant, fewer, who *place themſelves in a round about theſe grounds*, as is practiſed in Arabia." * Alſo, as a N. in Reg. שד *A field.* Lev. xix. 9, 19. Jer. xxxii. 7, 8. & al.

III. As a N. שדי One of the *divine names* or *titles*, q. d. *The pourer* or *ſhedder forth*, i. e. of bleſſings, both temporal and ſpiritual, "*All-bountiful.*" *Bate.* See Gen. xxviii. 3. xxxv. 11. xliii. 13. xlix. 25. Exod. vi. 3. *I appeared to Abraham, to Iſaac, and to Jacob* באל שדי *as the Lord* all-bountiful, *but by my name* יהוה *Jehovah I was not known to them.* That the *name* יהוה itſelf was known to Abraham, Iſaac, and Jacob, is certain from Gen. xii. 8. xiii. 4. xxvi. 25. xxviii. 13, 16, and many other paſſages; but God was not *experimentally* known, or had not diſplayed himſelf to them under the *character* of JEHOVAH, the *all-perfect* and *all-powerful being*, as he was now about to do in a train of aſtoniſhing miracles for the deliverance of his people and the deſtruction of their enemies. Comp. ver. 6, 7, 8.

IV. As a N. שד, plur. שדים *A breaſt* or *teat* which *ſheds* or *pours forth* milk. Gen. xlix. 25. Job xxiv. 9. Pſ. xxii. 10. Lam. iv. 3. Comp. Iſa. lx. 16. lxvi. 11. So the Vulg. Uber, Mamma, and Mamilla, and the LXX. very frequently render it by *Μαϛος*, as *Aquila*, *Symmachus*, and *Theodotion* likewiſe do in Iſa. lxvi. 11.

V. As a N. maſc. plur. שדים *The Pourers forth*, mentioned as objects of idolatrous worſhip, Deut. xxxii. 17. Pſ. cvi. 37; from this latter paſſage it appears that the Canaanites worſhipped theſe שדים; and from them the valley of *The Siddim*, השדים, of which we read, Gen. xiv. 3, 8, 10, ſo early as the time of *Abraham*, was probably denominated. So it ſeems emphatically obſerved by the ſacred hiſtorian, Gen. xiv. 4, that this place which had been thus idolatrouſly dedicated to the *Genial Powers of Nature*, was changed into the *Salt Sea*, barren and waſte. Comp. under מלח II. and Note under קדש IV. By the שדים it is highly probable the idolaters meant the *great agents of nature*, or *the heavens*, conſidered as giving *rain*, cauſing the earth to *ſend forth ſprings*, and *ſhed forth* her increaſe, vegetables to *yield* and *nouriſh* their fruit, and female animals to *abound* with *milk*, for the ſuſtenance of their young. To theſe refer the *Multimammiæ* or *Many-breaſted* idols, which were worſhipped among the heathen. Thus, for inſtance, *Macrobius* informs us that [*] “ The whole body of the Egyptian goddeſs *Iſis* was cluſtered over with *breaſts*, becauſe all things are *ſuſtained and nouriſhed by the earth* or *nature*.” And of this *many-breaſted* kind was the idol of the Epheſian *Diana*, mentioned Acts xix. 24, &c. Thus *Octavius*, in *Minucius Felix*, cap. 21. p. 207. edit. *Davies*, elegantly deſcribes her, Diana—Epheſia multis mammis & uberibus extructa; and in *Montfaucon*'s Antiquité Expliquée, Tom. I. p. 156, Pl. 93, 94, 95, 96, the reader may ſee ſeveral of theſe *Epheſian Dianas* repreſented with *many breaſts*, and in plate 96, one of them has this inſcription, ΦΥCIC ΠΑΝΑΙΟΛΟC ΠΑΝΤ. ΜΗΤ. and another, ΦΥCIC ΠΑΝΑΙΟΛΟC. On which *Montfaucon* judiciouſly remarks, “ all the learned agree that all this, (i. e. the *various ſymbols* which accompany this goddeſs) ſignify *Nature*, or *the World with all it's Productions*. This is not conjecture. The inſcriptions which we ſee on two of theſe ſtatues prove it. One has Φυσις ϖαναιολος, ϖαντων μητηρ *All various Nature, Mother of all things*; the other Φυσις ϖαναιολος *All-various Nature*.”

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* See Mr. *Harmer*'s Obſervations, Vol. I. p. 455.

But to return to the Scriptures, I muſt add, that the *ſacrificing of their ſons and their daughters to the* שדים, *and the ſhedding of their blood to thoſe idols*, Pſ. cvi. 37, 38, ſeems manifeſtly different from *burning them in the fire to Baal* or *Molech*, which alſo they moſt horridly practiſed. The former kind of ſacrifices ſeems to have greatly reſembled thoſe of the Mexicans in America, among whom, before the arrival of the Spaniards, “ At the firſt appearance of *green corn, children were offered up*; when the *corn* was a foot above the ground; and again when it was two feet high, holidays were kept, and more *children butchered*.” [†]

VI. As a N. אשר, plur. fem. אשדות *An effuſion, ſpring, ſtream*, or *rill* of water. Num. xxi. 15. Deut. iv. 49. Joſh. x. 40.

## שרם

Occurs not as a V. in Heb. but the cognate Root סרם in Arabic ſignifies, *To choak, ſuffocate*, particularly by *exceſſive heat*, “ Præfocare, ſuffocare, *et quidem ſpeciatim* æſtu, *quod Græcis eſt* ϖνιγεσθαι, *unde* Πνιγος Æſtus ſuffocans.” *Schultens* in Orig. Heb. M. S.

I. As a N. fem. שדמה *A burning up and withering*. occ. Iſa. xxxvii. 27. חציר גגות ושדמה *Graſs of the houſe tops, and* (literally) of withering by heat *before it be grown up*. So Targ. דשלוק *burnt up, blaſted*, and Vulg. quæ exaruit *which is dried up*. The correſpondent word in 2 K. xix. 26, is שדפה *a blaſting*.

II. As a N. fem. plur. שדמות *Fields*, conſidered as *parched* or *burnt up with heat*, which every one knows is a very common circumſtance in Judea and the neighbouring hot countries. See eſpecially Deut. xxxii. 32, Iſa. xvi. 8. Hab. iii. 17. It occurs alſo 2 K. xxiii. 4. Jer. xxxi. 40.

## שדף

*To blaſt* or *blight*. It occurs not as a V. in

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[*] “ *Hinc eſt quod continuatis* uberibus *corpus Deæ* (Iſidis *ſcil.*) *denſetur, quia* Terræ vel rerum Naturæ altu nutritur *univerſitas*.” Saturnal. Lib. I. cap. 20. Comp. *Scheuchzer* on Exod. xxxii. 4. Tab. CCXIX.

[†] *Millar*'s Hiſtory of the Propagation of Chriſtianity, Vol. II. p. 214.

Kal, but as a Participle paoul fem. plur. Gen. xli. 6, 23, 27; from theſe paſſages in Gen. compared with Ezek. xvii. 10. xix. 12, it plainly appears that the natural cauſe of *blaſts* or *blights* is a parching wind (in Egypt and Judea, as in England, an eaſterly one,) drying up the moiſture, and ſo *ſtopping* the vegetation, and deſtroying the texture of plants. Which point of ſcriptural philoſophy is alſo confirmed by conſtant experience. *Et pueri ſciunt*. As a N. fem. שדפה *A blaſting*, *blighting*. occ. 2 K. xix. 26. As a N. שדפון *A blaſt*, *blight*. Deut. xxviii. 22. & al. freq.

Der. Greek ϛυφω to bind up, Lat. *ſtipo*, Eng. *to ſtuff*. Alſo, *To ſtifle*, *ſtop*, *ſtiff*.

### שדר

Occurs not as a V. in Heb. but appears nearly related in ſenſe as well as in ſound to סדר *to order*, *diſpoſe*, *arrange*.

I. As a N. fem. plur. שדרות and שדרת *Ranges* or *rows of pillars*. occ. 1 K. vi. 9. 2 K. xi. 8, 15. 2 Chron. xxiii. 14. In the three latter paſſages the word denotes the * *ranges* of pillars which formed the *court of the prieſts*, as appears, I think, from a compariſon of 2 K. xi. 8. with 2 Chron. xxiii. 7; for שדרות in the former text is explained by בית *the houſe*, *of Jehovah* namely, in the latter. So in 2 Chron. xxiii. 14, שדרות are equivalent to בית יהוה.

II. Chald. In Ith. *To exert oneſelf*, *to take pains* or *labour*, *to ſtrive*. (So *Theodotion* ηγωνιϛατο, and Vulg. laborabat) or perhaps more agreeably to the ſenſe of the Heb. *To make arrangements*, *take meaſures*. occ. Dan. vi. 14

III. Chald. As a N. in a bad ſenſe אשתדור *Sedition*, q. d. *a ſeditious plan* or *ſcheme*. Q? occ. Ezra. iv. 15, 19.

### שה

I. As a N. *A lamb* or *kid*. Exod. xii. 3, 4, 5. Num. xv. 11. & al.

II. *One of the ſmaller kind of cattle*, of whatever age. Exod. xxii. 1. xxxiv. 19. Ezek. xxxiv. 17. It differs from צאן, as an individual from a collection or number. In Reg. it is written שי with a י, Deut. xxii. 1. 1 Sam. xiv. 34; as פי in Reg. from פה. See *Bochart*, Vol. II. 420, 438.

Since שה never occurs as a V. in Heb. the ideal meaning is uncertain. In Syriac however the V. is retained in the ſenſe of *cooling*, *making* or *growing cold*, &c. (ſee *Caſtell* under שהה) and it is, as † *Columella* obſerves, remarkable of *ſheep*, that though of all animals the beſt clad, they are very *chilly*, and *leaſt able to endure cold*. So ‡ *Virgil* calls them molle pecus, *tender cattle*, and adviſes that they ſhould be ‖ *houſed* during the winter, and not only they, but *goats* likewiſe, be carefully protected from the *cold wintery winds*. It is evident alſo that, according to this derivation, the *younger* the animal the *more proper* the name שה, and this is agreeable to the Scripture's applying it moſt frequently to *lambs* or *kids*.

III. As a N. שיני *Urine*. See under שין.

### שהד

Occurs not as a V. in Heb. but in Arabic ſignifies *To witneſs*, *bear witneſs*, *teſtify*, properly as *an eye-witneſs*, and the Chaldee Targum often uſes the cognate V. סהד in the ſenſe of *witneſſing*. As a N. שהד *A*

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* See the Place marked 10. in Dean *Prideaux*'s plan of the temple, inſerted in *Calmet*'s Dictionary, Engliſh edit. Vol. III. p. 24.

† "Id pecus *quamvis ex omnibus animalibus veſtitiſſimum*, frigoris *tamen* impatientiſſimum *eſt*." *Columella*, Lib. VIII. cap. 3.

‡ See Georgic III. lin. 295,—321. and comp. *Bochart*, Vol. II. 453, 4.

‖ It is not very uſual with us to *houſe our ſheep*, notwithſtanding our climate is leſs mild than that of Italy; yet this is ſometimes practiſed in England, and, it is ſaid, with advantage. See *Martyn*'s Note on Georgic III. lin. 295.

*witneſs*, *an eye-witneſs.* So the LXX. Συνιϛωρ, and Vulg. Teſtis. occ. Job xvi. 19. It alſo enters into the compoſition of the word שהרותא, which ſee among the Pluriliterals.

## שהם

Occurs not as a V. but as a N. שהם A kind of *precious ſtone*, *an onyx*, thus called in Greek, Lat. and Eng. from the Greek Ονυξ *a nail* or *hoof*, which it reſembles in colour, and in being ſemipellucid. Gen. ii. 12. & al. So the LXX. once, and *Aquila*, *Symmachus*, and *Theodotion* ſeveral times, render it Ονυξ, and the Vulg. throughout, Onyx.

As the Greeks call this gem Ονυξ *a nail* or *hoof*, ſo it is not improbable that the Heb. שהם might have the ſame meaning, though uſed in the Bible only as the name of *a precious ſtone*; for in Arabic the V. ſignifies *to be nimble*, *active*, *ſtrong*, as a horſe, "Celer, agilis, validus fuit *equus*." *Caſtell.* And every one knows that it is by the *hoofs* that horſes and ſuch kind of animals exert their *ſtrength* and * *activity*, according to that well known verſe of *Virgil*, Æn. VIII. lin. 596,

> Quadrupetante *putrem* ſonitu quatit ungula *campum*,
> With *bounding hoofs the trembling field* reſounds.

Or as in Georgic III. lin. 88,

> —— *Solido* graviter ſonat ungula *cornu*.
> *His hoof ſounds deep* with ſolid horn.

Comp. Jud. v. 22. Iſa. v. 28. Jer. xlvii. 3. Mica. iv. 13.

Hence perhaps Iſlandic *ſkumpa* to run violently, and Eng. *to ſcamper.* Q?

## שהר

Occurs not as a V. in Heb. but ſeems nearly related to סהר *round.* As a N. maſc. plur. שהרנים *Round ornaments*, or *round ornaments like the moon.* occ. Jud. viii. 21, 26 Iſa. iii. 18. So the LXX. throughout Μηνισκους, and Vulg. in Iſa. Lunulas, *little moons.* The Chaldee Targum uſes the Ns. סהרא and סיהרא for *the moon*, and in Arabic סוהור and סוהרת are uſed for *the orb of the moon*, ("lunæ orbis." *Schultens* M. S. Orig. Heb.) and שהר for *the new moon*; and it ſeems probable that the Midianites, mentioned Jud. viii. were, like the Arabs, (comp. Job xxxi. 26,) great *moon*-worſhippers. It is well known that the Mahometans, and particularly the Turks, however averſe to images of all kinds, ſtill adorn the minarets of their moſques with *creſcents.* See *Bochart* Phaleg. Lib. II. cap. 19.

## שוא

With the ו radical and immutable, as in נוע, שוע. &c.

It occurs not as a V. in Heb. but

I. As a N. שוא *Vanity*, *a vain thing*, *falſehood*, *a lie.* See Exod. xx. 7. xxiii. 1. Deut. v. 20. Mal. iii. 14. It is uſed adverbially, *In vain*, *to no purpoſe.* Pſ. cxxvii. 1. So לשוא. Jer. ii. 30. iv. 30. & al.

II. As a N. שוא *A vain idol*, *a vain falſe God.* Jer. xviii. 15. Comp. Pſ. xxxi. 7. Hoſ. xii. 11, or 12. Jon. ii. 8, or 9.

## שוד See under שד I.

## שוה

With a radical, but mutable or omiſſible, ה, and a mutable ו, as in כוה.

*To make equal*, *plain*, *level.*

I. In Kal, *To make plain*, *level*, *ſmooth.* Iſa. xxviii. 25.

II. *To be* or *put upon a level* or *equality*, *to be* or *make equal by compariſon.* Iſa. xl. 25. xlvi. 5. Lam. ii. 13. Prov. xxvi. 4. As a Participle pehil (Chald.) שוי *Made equal* or *like.* Dan. v. 21. In Kal and Hiph. with כ following, *To make equal* or *like.* 2 Sam. xxii. 34. Pſ. xviii. 34. cxxxi. 2. In Hith. *To be equal* or *on a footing.* occ.

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* Is not the Eng. *Hoof* in this view ultimately derived from the Heb. עוף *to agitate.*

Prov. xxvii. 15; where obſerve that נשתוה ſeems of a mixt form between Niph. and Hith. as נמבזה, 1 Sam. xv. 9, of Niph. and Hiph.

III. Chald. In Ith. *To be made*, fio. occ. Dan. iii. 29.

IV. *To be of equal value*, *to countervail*, *to anſwer* in this ſenſe. See Eſth. v. 13. vii. 4.

V. With לנגד following, *To place exactly* or *diametrically oppoſite* or *before* one. Pſ. xvi. 8. Comp. Pſ. cxix. 30.

VI. *To equalize* or *make one thing equal* or *equiponderant* to another, as a means to the end, or vice verſa. Pſ. lxxxix. 20. שויתי עזר I have equalized *help*, that is, I have laid *or* given ſufficient *help*, *upon a mighty one*. Pſ. xxi. 6. תשוה *Thou haſt* equalized *upon him honour*, or laid *upon him honour* and *majeſty* equivalent or equal, to his deſire namely. Comp. ver. 3, 5. and Johה xvii. 5. Job. xxxiii. 27, ולא שוה לי *And it* was *not* equalled or balanced, or rather, he (God) hath *not* balanced (*it*), *to me*, i. e. as the Vulg. explains it, Ut eram dignus *non* recepi, *I have* not *received according to my deſerts*. See *Scott*.

Hoſ. x. 1, *Iſrael is a waſting vine*; פרי ישוה לו *His fruit* is accordingly.

VII. *To reckon*, *account*. q. d. *To make an account even*. Iſa. xxxviii. 13.

VIII. As a N. שו. It occurs Job xv. 31, and ſeems uſed for *proſperity equal* to one's wiſhes. *Let not him truſt* בשו in proſperity, נתעה *being deceived*.

IX. As a N. שי, (formed as כי from כוה,) *A gift for benefits received*, q. d. *a compenſative preſent*. occ. Pſ. lxviii. 30. lxxvi. 12. Iſa. xviii. 7.

## שוע

With a ו radical, fixed, and immutable, as in שוא, נוע, and a few others.

" *To open*, as in calling out, and it is oppoſed (Iſa. xxxii. 5.) to כילי *tenacious*, as *rich* or *liberal* is to *poor* or *ſtingy*." *Bate*.

I. In Kal and Hiph. *To open*, *cry out*, *vociferate*. Job xix. 7. xxiv. 12. xxix. 12. Pſ. lxxii. 12. & al. freq. As a N. שוע *A crying out*. Pſ. v. 3. Job xxx. 24. *But yet he will not ſtretch out his hand againſt the grave: ſurely in his deſtruction* or *deſtroying* (*of me* namely) להן שוע a ſhout (would be) *to them*; i. e. *to death and the grave* before-mentioned. The ſenſe of this violently pathetic and obſcure paſſage ſeems to be that *God would not extend Job's puniſhment beyond the grave*, *and therefore that even in death and the grave he would* ſhout for joy *in being relieved from his preſent ſufferings*. As a N. fem. in Reg. שועת *Vociferation*, *cry*, *SHOUT*. Exod. ii. 13. 1 Sam. v. 12. & al.

II. As a N. שוע *Open*, *liberal*. occ. Iſa. xxxii. 5. Alſo, *Openneſs*, *liberality*, *munificence*. occ. Job. xxxvi. 19. היערך שועך *Will he* (God) *eſtimate* or *ſet in array* thy munificence? (of which Job had boaſted, ch. xxix. 11—16.) or according to *Schultens*, " An in acie ſtabit *munificentia tua?*" *Will* thy munificence *ſtand in array*, (*that* thou *ſhouldeſt*) *not* (*be*) *in diſtreſs?* So *Schultens*, " ut non ſis in arcto." Hence

III. As a N. שוע *Rich*, *opulent*, as oppoſed to דל *poor*, *exhauſted*. occ. Job xxxiv. 19.

## שוף See under שף

## שור

With a radical, fixed, and immutable ו; comp. under שוע.

I. In Kal, Tranſitively, *To view*, *behold*. Num. xxiii. 9. xxiv. 17. Job vii. 8. xvii. 15.—particularly *with accuracy and attention*. Job xxxv. 5.

II. As a N. fem. תשורה *A preſent* offered to a ſuperiour as a kind of fee for *beholding him*, or *being admitted* into his preſence. occ. 1 Sam. ix. 7.

III. As a N. שור *A beeve* of any age, or of either ſex. See Lev. xxii. 27, 28. Pſ. cvi. 19, 20. Exod. xxi. 28. xxxiv. 19. Num. xviii. 17. Job xxi. 10. Alſo collectively, *Beeves*. Gen. xxxii. 5. This ſpecies of animals ſeems to be ſo called from the *ſteady* and *attentive manner* in which they *behold* or *ſurvey* objects. Comp. under בקר VI.

Deut. xxii. 10. *Thou ſhalt not plough*

*with* an ox *and an aſs together.* As to the ſpiritual ſenſe of this law, ſee 2 Cor. vi. 14. With regard to it's outward ſenſe, it is certain from Iſa. xxx. 24, that aſſes as well as oxen were anciently employed in Judea for ploughing, and ſo they are in the Eaſt to this day *. And *Niebuhr* Deſcription de l'Arabie, p. 137, tells us that near Bagdad he twice ſaw an *aſs* harneſſed to a plough *together with oxen.*

IV. *To look about*, *take a full view*, *ſurvey inſidiouſly*, as he who ſetteth ſnares. occ. Jer. v. 26; where Vulg. inſidiantes *watching inſidiouſly*, and in this view Mr. *Bate* underſtands it, Hoſ. ix. 12, "*Woe unto them* בשורי מחם *when* I ſpy my advantage *againſt them*; when their foot ſlippeth as it is elſewhere," (Pſ. xxxviii. 16.) or rather perhaps, *when* I am ſpying, i. e. in order to take advantage, *againſt them.* As a Participle or participial N. maſc. plur. in Reg. שורי *Inſidious enemies watching* and *eyeing one.* occ. Pſ. xcii. 12. So *Jerome*, qui inſidiantur.

שורר Occurs not as a V. in this reduplicate form (for Job xxxvi. 24, ſee under שר) but as a participial N. maſc. plur. in Reg. שוררי *Inſidious enemies*, *frequently eyeing* thoſe for whom they lie in wait. occ. Pſ. v. 9. xxvii. 11. liv. 7. lvi. 3. lix. 11.

### שזב

Chald. In Kal and Aph. *To reſcue*, *ſet free*, *deliver.* So LXX. εξελεσθαι, and Vulg. eripere and liberare. The Targums often uſe the V. in the ſame ſenſe. occ. Dan. iii. 17, 28. vi. 14, 20, 27. And with the epenthetic נ inſerted, as uſual, before the pronoun ſuffix. occ. Dan. iii. 15. vi. 16, or 17.

### שזף

I. *To look* or *glance at.* So LXX. παραϐλεπω. occ. Job xx. 9. xxviii. 7.

II. *To ſhine upon.* occ. Cant. i. 6.

Hence perhaps by tranſpoſition Latin *ſpecio* to look, *aſpicio*, *conſpicio*, *deſpicio*, *reſpicio*, *proſpicio*, &c. whence Eng. *ſpecies*, *ſpecious*, *ſpecimen*, *ſpecify*, &c. Alſo, *Aſpect*, *conſpicuous*, *deſpiſe*, *reſpect*, &c. *proſpect*, *proſpective*, &c. From the Latin *ſpecio* are alſo derived *ſpecto*, *ſpeculor*, &c. whence *ſpectator*, *ſpectre*, *ſpectacle*, *ſpeculate*, *ſpeculation*, *ſpeculative*, *ſpeculum*, &c.

### שזר

*To twiſt together*, *to twine.* Hence in the form of a Participle Huph. משזר *Twiſted*, *twined.* So the Vulg. retorta, and LXX. κεκλωσμενȣ *twiſted*, *ſpun.* Exod. xxvi. 1. & al. freq.

### שח

I. In Kal, *To incline*, *bow*, *bend downwards*, *ſtoop*, *be humbled.* Pſ. x. 10. xliv. 26. Prov. xiv. 19. Iſa. ii. 9, 11, 17. & al. In Hiph. The ſame. Lam. iii. 20. Alſo, *To make to bow*, or *incline*, *to depreſs*, *bring down.* Iſa. xxv. 12. Prov. xii. 25.

II. As a N. שיח *A ſhrub*, *a low* or *dwarf tree*, *a woody plant* leſs than a tree, "and *bending* to the ground, as brambles and many ſorts [of ſhrubs] do." *Bate.* occ. Gen. ii. 5. xxi. 15. Job xii. 1. xxx. 4, 7.

III. *To couch*, *crouch*, or *lie down*, as wild beaſts. occ. Job xxxviii. 40.

IV. *To incline*, *tend downwards.* Prov. ii. 18. *For her houſe* שחה inclineth *to death.* Vulg. inclinata eſt *is inclined*; where obſerve that בית the N. to שחה is conſtrued as a *feminine*, though almoſt every where elſe, as a *maſculine* N.

V. *To be brought low.* Eccleſ. xii. 4; on which paſſage ſee *K. Solomon's Portraiture of Old Age* by Dr. *Smith*, p. 117—132. As a N. ישח *A bringing low*, *caſting down*; ſo Vulg. Humiliatio. occ. Mic. vi. 14.

VI. As Ns. fem. שוחה *A pit*, *a hole ſunk* in the earth. occ. Prov. xxii. 14. xxiii. 27. Jer. ii. 6. xviii. 20, 22. שיחה The ſame. occ. Pſ. lvii. 7. cxix. 85.

VII. שוח or שיח *To be deep in thought*, *to be in*

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* See Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 16, and *Harmer*'s Obſervations, Vol. I. p. 279.

*in profound meditation*, *to meditate* or *think profoundly* or *deeply*. Gen. xxiv. 63. Jud. v. 10. Pſ. cxix. 148. & al. freq. As a N. שיח *Profound meditation*, *deep thought*, *care*. 1 Sam. i. 16. Pſ. lv. 3. & al. freq. It is once in Reg. written שח, Amos iv. 13. Fem. שיחה, and in Reg. שיחת The ſame. occ. Job xv. 4. Pſ. cxix. 97, 99.

VIII. שחה *To ſwim*. See Root שחה.

שחח I. *To bow*, *ſtoop*, or *bend very much*. See Job ix. 13. Pſ. xxxv. 14. xxxviii. 7. Iſa. lx. 14. In Hith. *To proſtrate oneſelf*, *fall proſtrate on the ground*. This was the *profoundeſt* act of religious and civil adoration, as it is in the Eaſt to this day. freq. occ.

This Verb שחח, like many others formed by the reduplication of the laſt radical, *uſes ו inſtead thereof, ſometimes in Kal, as Pſ. xxxv. 14. xxxviii. 7. שחותי for שחחתי; and generally in Hith. as Gen. xviii. 2, ישתחו for ישתחח; Gen. xlii. 6. xliii. 26, ישתחוו for ישתחחו; Gen. xxxiii. 6, תשתחוין for תשתחחין or תשתחחינה and ſo the reſt. But further this V. often admits ה after the final ו, as Gen. xxii. 5. xxiv. 48; and in this particular, as alſo in it's inſerting י jod before the perſonal affixes, (ſee Exod. xxiv. 1. Deut. iv. 19. 2 K. v. 18.) it is formed as if it were a quadriliteral Verb שחחה or שחוה, with ה for the laſt radical.

השתחוית is uſed, 2 K. v. 18, either as a N. *Proſtration*, or rather as the infin. of Hith. בהשתחויתי *In my proſtrating myſelf*. As a N. fem. with a formative מ prefixed, and ם *their* poſtfixed. occ. Ezek. viii. 16. *And as for them* משתחויתם their proſtration (*was*) *towards the Eaſt*, *to the Sun*.

II. שוחח *To meditate*, *reflect deeply*. occ. Iſa. liii. 8. *And who* can (bear to) reflect on (*the men of*) *his generation?*

### שחד

*To make a preſent*, *to preſent a gift*, *to bribe*. occ. Job vi. 22. Ezek. xvi. 23. The Chaldee and Syriac uſe the Verb in the ſame ſenſe. As a N. שחד *A gift*, *a preſent*, *a bribe*, *bribery*. Exod. xxiii. 8. Job xv. 34. Mic. iii. 11. & al. freq.

### שחה

With a radical, but mutable or omiſſible, ה.

*To ſwim*, as a man. occ. Iſa. xxv. 11, twice. So Vulg. natans *ad* natandum. In a Hiph. ſenſe, *To cauſe to ſwim*. occ. Pſ. vi. 7; where LXX. λȣσω, and Vulg. lavabo *I will waſh*. As a N. שחו (formed as בהו, ענו, תהו, &c.) *A ſwimming*. occ. Ezek. xlvii. 5. מי שחו *Waters* to ſwim in. Eng. Tranſlat.

### שחט

*To drain*, exprimere.

I. *To ſhed* or *drain off* the blood of men or animals in ſacrifice or otherwiſe. Gen. xxii. 10. xxxvii. 31. Exod. xii. 6. Jud. xii. 6. Jer. ix. 8, חץ שוחט *A* wounding *arrow*. So the LXX. Βολις τιτρωσκȣσα, and Vulg. Sagitta *vulnerans*. In Niph. *To be ſo drained*. Lev. vi. 25. Num. xi. 22. It is once joined with דם *the blood*, which determines the true ſenſe of the word. Exod. xxxiv. 25. As a N. שחט *Blood-ſhedding*. occ. Hoſ. v. 2. Fem. in Reg. שחיטת The ſame. occ. 2 Chron. xxx. 17.

II. *To drain* grapes, *ſqueeze* or *preſs out* their *juice* or *blood*. occ. Gen. xl. 11; where the LXX. εξεθλιψα, and Vulg. expreſſi, *I ſqueezed*.

III. Applied to gold, *To drain* or *clear* it of it's droſs. It occurs as a Participle paoul, 1 K. x. 16, 17. 2 Chron. ix. 15, 16. To this purpoſe the Vulg. renders it in Kings by puriſſimo *moſt pure*, and probato *proved*, *refined*.

### שחל

Occurs not as a V. and the ideal meaning is uncertain; but from the application of it as a N. it ſeems to denote *To be dark-coloured*, *black*, *blackiſh*.

I. As a N. שחל *A black lion*, of which colour theſe animals are found in Ethiopia,

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* See *Hebrew* Grammar, § VII. 30.

opia, India, and Syria. Job iv. 10. & al. freq *.

II. As a N. fem. שחלת *The onycha, an odorous ſhell,* properly I apprehend the Babyloniſh *onycha,* which we learn from *Dioſcorides* was of a *black* colour, and yielding in incenſe a ſweet perfume. occ. Exod. xxx. 34. Comp. Eccluſ. xxiv. 15, or 21; where it is mentioned with the other odoriferous ingredients of the holy incenſe, and called Ονυξ. See *Bochart,* as above, who obſerves, that as it was very unuſual to ſee either *black ſhells* or *black lions,* ſo their *uncommon colour* afforded a name to both; and for further ſatisfaction ſee *Scheuchzer,* Phyſica Sacra on Exod. xxx. 34, who introduces the learned naturaliſt *Romphius,* remarking that as aloes are the baſis of all the oriental pills, ſo is the *onyx,* i. e. the *murex ſhell,* of all their kinds of *incenſe.*

### שחן

Occurs not as a V. in Heb. but in Chaldee and Syriac (as likewiſe the Arabic סחן) ſignifies, *To be warm, hot.* See *Caſtell.* As a N. שחין *An inflammatory ſwelling, a burning boil, a morbid tumour, attended with a ſenſe of heat.* Exod. ix. 9. Job ii. 7. & al. freq. In the laſt cited paſſage one of the verſions in the Hexapla renders it Ελεφαντι *the Elephantiaſis,* a kind of *leproſy*; a Tranſlation particularly remarkable; ſince in all probability this was the very diſtemper with which Job was afflicted, as I have had frequent occaſion to remark in the courſe of this work, when explaining the words expreſſive of the ſymptoms.

DER. The Iſlandic *ſkiin,* Saxon ƿcinan, Eng. *ſhine. The ſun.* Q? Alſo, *To ſinge.*

### שחם

*To ſpring up.* It occurs not as a V. but hence as a N. שחים *Corn ſpringing up the third year of it's own accord.* Once, Iſa. xxxvii. 30. To this purpoſe *Aquila* and *Theodotion* αυτοφυη *ſelf-growing.* Comp. סחש.

### שחף

Occurs not as a V. in Heb. but from the Chaldee uſe of the word, and from the ancient verſions the idea appears to be *To waſte, conſume away.* Comp. סחף.

I. As a N. fem. שחפת A ſpecies of *diſtemper, a waſting, conſumption, atrophy.* occ Lev. xxvi. 16. Deut. xxviii. 22. The Vulg. in both paſſages renders it by egeſtate *want,* and one of the Hexaplar verſions in the former by ανεμοφθοριαν *blaſting.*

II. As a N. שחף A kind of *bird, the ſea-gull* or *mew,* thus called on account of it's *leanneſs, ſlenderneſs,* or *ſmall quantity of fleſh,* in proportion to it's apparent ſize. So the LXX. λαρον, and Vulg. larus, occ. Lev. xi. 16. Deut. xiv. 15. †

III. As a N. שחיף. occ. Ezek. xli. 16. It may ſignify either *ſlender,* ſo שחיף עץ may be rendered *ſlender planks* of wood; or elſe שחיף may be a compound of ש *which,* and חיף *covered,* and the words may be tranſlated, *covered* with wood; thus the Targum for שחיף has דחפי, a word compounded of ד *which,* and חפי *covered.*

### שחץ

Occurs not as a V. in Heb. but in Arabic ſignifies *To lift up, be lofty.* As a N. שחץ *Elation, pride, hight.* occ. Job xxviii. 8. xli. 25. So the Vulg. renders it in the latter paſſage by ſuperbiæ *pride,* and the LXX. in the former by αλαζονων *lofty, haughty.* בני שחץ *The ſons of elation,* or *hight,* in both theſe texts plainly mean the *larger* and *ſtronger* kinds of animals or wild beaſts. See *Bochart,* Vol. II. 718, 719. Vol. III. 790, 791.

### שחק

I. *To conflict, collide, grind, beat,* or *wear to pieces.* occ. Exod. xxx. 36. 2 Sam. xxii. 43. Job xiv. 19. Pſ. xviii. 43. So the LXX. in Exod. συγκοψεις, and Vulg. contuderis. As a N. שחק *Small duſt* formed by *colliſion.* occ. Iſa. xl. 15.

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* See *Bochart,* Vol. II. 717. and *Johnſton,* Nat. Hiſt. de Quadruped, p. 81.

† See *Bochart,* Vol. III. 263. and *Johnſton's* Nat. Hiſt. de Avibus, p. 92, 93.

II. As a N. שחק, plur. שחקים *The celeſtial fluid* which is in a perpetual ſtate of *conflict* and *ſtruggle*, q. d. *The conflicting ether*, *ethers*, or *airs*. See Pſ. lxxxix. 7, 38. Deut. xxxiii. 26. Job xxxvii. 18. Prov. viii. 28 [*]. *Aquila* renders the word by Αηρ *the Air*, Job xxxvii. 21; *Symmachus* by Αιθηρ *the Ether*, Job xxxvi. 28. xxxvii. 18. & al. freq. and the LXX. by Αερων *Airs* (a word uſed both by *Milton* and *Thompſon)* 2 Sam. xxii. 12. Pſ. xviii. 12.

III. *To conflict*, *contend*, *fight*, *ſkirmiſh*, as men do. 2 Sam. ii. 14; where it is rendered *play*. This however was a very *rough ſort* of play; for, ver. 16, *They caught every one his fellow by the head, and thruſt his ſword in his fellow's ſide*; *ſo they fell down together*. The true meaning of שחק in this text is *fighting* or *ſkirmiſhing*; and a like *ſkirmiſhing by ſmall parties* is ſtill uſual among the Arabs, when one of their tribes is at variance with another. See Dr. *Shaw*'s Travels, p. 250.

IV. *The reciprocations* or *reciprocal motions* of the body in dancing, ſporting, and laughing, are expreſſed by this word.

In Kal and Hiph. *To dance*, *ſport*, *play*, *laugh*. See Jud. xvi. 25, 27. 1 Sam. xviii. 7. 2 Sam. vi. 5, 21. Job v. 22. Zech. viii. 5.

With ב following, *To play with*. occ. Job xl. 24, or xli. 5. Alſo, *To laugh* or *ſport at*. occ. Prov. i. 26.

With אל following, *To laugh* or *ſmile on*. occ. Job xxiv. 29.

With ל or על following, it ſometimes ſignifies, *To make ſport at*, *deride*. See 2 Chron. xxx. 10. Job xxx. 1. xxxix. 7, 18. Pſ. xxxvii. 13. As a N. שחוק and שחק *Laughter*. Job viii. 21. Ecclef. ii. 2. vii. 7. Alſo, *A laughing ſtock*, *deriſion*. Jer. xx. 7. xlviii. 26. Lam. iii. 14. Comp. צחק.

DER. *To ſhake*. Alſo, French *choquer*, *choc*, and Eng. *ſhock*, *ſhog*, *jog*.

### שחר

I. *To be dark-coloured*, *duſky*, *ſwarthy*. occ. Job xxx. 30. Cant. i. 5. As Ns. שחר *Dark-coloured*, *blackiſh*. occ. Lev. xiii. 31, 37. Cant. v. 11. Zech. vi. 2, 6. שחור *Swarthineſs*, *darkneſs of colour*. occ. Lam. iv. 8.

II. As a N. שחר *The dawn*, *grey*, or *duſk* of the morning. Gen. xix. 15. xxxii. 24. Iſa. lviii. 8. & al. freq.

Pſ. xxii. Title, *To the Conquerour*, על אילת השחר *upon* or *concerning the interpoſition of the* duſk, or ſuch darkneſs as prevails at the dawn of day. The ſcene of this Pſalm is the Crucifixion of Chriſt, when the *Divine Light* appeared *almoſt* overwhelmed by the interpoſing powers of *darkneſs*, and when the *Sun* ſympathizing with his great *antitype* was *darkened* for three hours, and afforded to all believers a ſenſible and affecting image of what the *Sun of Righteouſneſs* then endured. See Luke xxii. 53. Comp. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44, 45. The LXX. and *Symmachus* render אילת in the above paſſage of the Pſ. by αντιληψεως *a laying hold on*; ſo the Vulg. by ſuſceptione. As a N. with a formative מ, משחר *The dawn*. occ. Pſ. cx. 3. מרחם משחר לך טל ילדתך *More than* (*the dew from*) *the womb of* the dawn (ſhall be) *the dew of thy progeny*, i. e. more abundant and numerous. Thus *Cocceius*, and the learned Biſhop *Lowth*, De Sacra Poeſ. Heb. Prælect. X. towards the beginning, explain this difficult text, the latter of whom cites Pſ. iv. 8. Iſa. x. 10. Job xxxv. 2, as affording inſtances of ſimilar ellipſes.

III. As a N. שחר *The dawn*, or *dawning*, in a figurative ſenſe, as of evil. occ. Iſa. xlvii. 11; where Vulg. ortum ejus, *it's riſing*. Fem. שחרות *The dawn* of human life, when the joys and pleaſures thereof are new, and the faculties begin to taſte and reliſh them. occ. Eccleſ. xi. 10. comp. ver. 6, 7, 8, 9. and ch. xii. 2.

IV. In Hiph. *To riſe early in the morning*, q. d. *to morning*, diluculare. occ. Job xxiv. 5.

V. In Kal, *To ſeek*, as it were, *early in the morning*, i. e. diligently and earneſtly. Job vii. 21, or 22. Pſ. lxiii. 2. & al. In this ſenſe it is followed by אל, Job viii. 5.

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[*] See *Hutchinſon*'s Moſes Princip. Pt. II. p. 266—275. and *Pike*'s Philoſophia Sacra. p. 15.

VI. *To do a thing betimes*, or, as it were, *early in the morning*, occ. Prov. xiii. 24. *And he that loveth him* שחרו מוסה will be early (to) him (in) *correction*, q. d. *diluculabit* ei correctionem.

VII. As a N. שיחור, שחור, and שחר *The river Nile*, ſo called from it's turbid *dark-coloured* water. See Joſ. xiii. 3. Jer. ii. 18. 1 Chron. xiii. 5. Iſa. xxiii. 3. "שיחור, ſays the learned * *Ger. Johan. Voſſius*, literally denotes *black*—now the *Nile* is turbid and *blackiſh*, namely from the mud it rolls down with it from the ſouthern countries. There is alſo another reaſon for its having this name, becauſe it makes the land overflowed by it *black*.—But as in Gen. xv. 18, by the † נחל מצרים *River of Egypt*, ſo by the שיחור, Joſ. xiii. 3, is to be underſtood not the *whole Nile*, but *that branch of it* which is called, Amos vi. 9, נחל הערבה *the river of the wilderneſs*.—And as the *Nile* from it's *blackiſh* waters, and from it's giving a *black* colour to the country it overflows, was called by the Hebrews שיחור; ſo for the ſame reaſons it was called by the Greeks Μελας *Black*, according to the teſtimony of *Plutarch* and *Euſtathius*; and from them by the old Latins, Melo." See more on this ſubject in *Jablonſki*'s Pantheon Egypt. Lib. IV. cap. I. § 4, &c.

Der. Eng. *Swart*, *ſwarth*, *ſwarthy*. Old Lat. *ſcurus*, whence *obſcurus*, *obſcuritas*, and Eng. *obſcure*, *obſcurity*.

## שחת

I. In a natural ſenſe, In Kal and Hiph. *To corrupt*, *ſpoil*, *mar*, *deſtroy*. Gen. vi. 13, 17. ix. 15. xiii. 10. xviii. 28, 31. xix. 29. Exod. xxi. 26. & al.

Jer. li. 1, רוח שחת *A* deſtroying *wind*, in alluſion to the "*hot peſtilential wind*, as the Arabic verſion renders theſe words, which is frequent in thoſe parts, and when it lights among a multitude *deſtroys* great numbers of them in a moment, as it frequently happens to thoſe vaſt caravans of the Mahometans who go their annual pilgrimages to Mecca." Thus Dr. *Prideaux* Connect. Part I. Book I. An. 710. p. 24, 25. 8vo. edit. I ſhall add a further account of this *deſtructive wind* from *Niebuhr*, Deſcription de l'Arabie, p. 7, 8, "It is, ſays he, in the deſert between Baſra, Bagdad, Aleppo, and Mecca, that they ſpeak moſt frequently of the *poiſonous wind*, called *Sâm*, *Smûm*, *Samiel*, or *Saméli*, according to the various pronunciations of the Arabs. But it is not unknown in ſome parts of Perſia, of the Indies, and even of Spain. It is to be feared only in the greateſt heats of ſummer.—There often paſs years without the *peſtilential Smûm* being felt between Baſra and Aleppo. According to the relation of the Arabs, men and animals are ſuffocated by this wind in the ſame manner as by the ordinary hot wind of ſummer.—When any one is ſuffocated by this wind, or as they expreſs it, when his heart is broken, the blood ſometimes flows out violently from his noſe and ears two hours afterwards. The corpſe preſerves it's heat for a long time, it ſwells, turns blue and green; at length, when they want to raiſe it by an arm or a leg, thoſe limbs come off.—"

In Niph. *To be ſpoiled*, *marred*. Exod. viii. 24. As a N. שחת *Corruption*. Pſ. xvi. 10. (Comp. Acts ii. 27, 31. xiii. 36, 37.) Alſo, *A place of corruption*, *a pit*, *ditch*, *grave*, or *dungeon*. Job ix. 31. xvii. 14. xxxiii. 18. Iſa. li. 14. Jon. ii. 7. & al. Comp. שח VI. As Ns. משחת *Corruption*, *Deſtruction*. Lev. xxii. 25. Ezek. ix. 1. משחית *Spoiling*, *deſtruction*. Exod. xii. 13. 2 Chron. xx. 23. Pſ. cvii. 20. & al.

II. In a ſpiritual ſenſe, In Kal and Hiph. *To corrupt*, *ſpoil*, or *be corrupted*, *ſpoiled*. See Ezek. xxviii. 17. Amos i. 11. Mal. ii. 8. Exod. xxxii. 7. Deut. ix. 12. Gen. vi. 12. Deut. iv. 25. Jud. ii. 19. In

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* De Orig. & Prog. Idol. Lib. II. cap. 74. p. 691. 4to edit.

† Comp. under חל X. 2.

Niph. *To be corrupt* or *corrupted*. Gen. vi. 11, 12.

Der. *Scath*, hurt, waſte, *ſcathful*.

### שטה

With a radical, but mutable or omiſſible, ה.

I. *To decline*, *go*, or *turn aſide*. Num. v. 12. Prov. iv. 15, vii. 25. & al. freq. Comp. סטה.

II. *To go* or *run this way and that*, or *to and fro*, obambulare, diſcurrere. Num. xi. 8. 2 Sam. xxiv. 2. & al.

III. As Ns. שוט *A whip* or *ſcourge*, from the manner of it's *motion*, when uſed. 1 K. xii. 11, 14. Prov. xxvi. 3. Nah. iii. 2. & al. שיט The ſame. Iſa. xxviii. 15.

IV. *To row*, *move* the oars *to* and *fro*, or *backwards* and *forwards*. It occurs not as a V. but as a Participle or participial N. maſc. plur. שטים *Rowers*, *perſons rowing*. occ. Ezek. xxvii. 8, 26. As Ns. שיט *An oar*, or collectively, *Oars*. occ. Iſa. xxxiii. 21. משוט *An oar*, *inſtrument of rowing*. occ. Ezek. xxvii. 6, 29.

V. As a N. שטה, occ. Iſa. xli. 19. plur. שטים, Exod. xxv. 5. & al. freq. The *Shittah* tree, or *Shittim* wood, of which great part of the ſacred furniture of the Tabernacle was made. The LXX. generally render it by ασηπτα *incorruptible*; the Vulg. after *Theodotion*, tranſlates it in Iſa. by ſpinam *the thorn*. "*Jerome* ſays that the *Shittim* wood reſembles the *white thorn*, that it is of an admirable beauty, ſolidity, ſtrength, and ſmoothneſs. It is thought he means the black *Acacia*, which is, they ſay, the only tree found in the deſerts of *Arabia*." *Calmet*'s Dictionary in Shittim; who obſerves further that this tree is *very thorny*, and even it's Bark covered with *very ſharp thorns*, and hence perhaps it had the Heb. name שטה, from making animals *decline* or *turn aſide*, leſt they ſhould be wounded by it, q. d. *A* Noli me tangere.

To confirm the interpretation juſt given, I add the words of Dr. *Shaw*, Travels, p. 444. Note 9. "The *Acacia* being *by much the largeſt*, and *the moſt common* tree of theſe deſerts [of Arabia Petræa]—we have ſome reaſon to conjecture that the *Shittim*-wood, whereof the ſeveral utenſils, &c. of the tabernacle, &c. Exod. xxv. 10, 13, 23, &c. were made, was the wood of the *Acacia*. This tree abounds with *flowers* of a globular figure, and of an *excellent ſmell*, which may further induce us to take it for the ſame with the *Shittah* tree, which in Iſa. xli. 19, is joined with the myrtle and other ſweet-ſmelling plants." Comp. alſo *Scheuchzer* Phyſica Sac. on Exod. xxv. 5.

VI. בית השטה *The houſe of Declination*, or *of the Declinator*, the name of a place mentioned Jud. vii. 22, and not improbably ſo called from a Temple there dedicated to the Heavens, conſidered as cauſing the *Declination* of the earth, and thereby the ſucceſſive variation of ſeaſons, and their beneficial effects to man *. Neither is it at all wonderful that theſe ancient Canaanitiſh heathen ſhould be acquainted both with the *annual motion*, and with the *declination* of the earth, ſince we find the ſame doctrines expreſsly taught by ſome of the Greek philoſophers. Thus *Philolaus* the Pythagorean, according to *Plutarch*, De Plac. Lib. III. cap. 13, thought, Γην—κυκλῳ ϖεριφερεσθαι ϖερι το ϖυρ, ΚΑΤΑ ΚΥΚΛΟΥ ΛΟΞΟΥ that the earth was carried round the fire *in an oblique circle*," i. e. in the zodiac, which is *oblique* or *inclined* to the equator in an angle of about 23° 30′. So *Ariſtarchus* taught that the heaven was *immoveable* εξελιττεσθαι δε ΚΑΤΑ ΛΟΞΟΥ ΚΥΚΛΟΥ την γην, ἁμα και ϖερι τον ἀυτης αξονα δινουμενην, but that the earth moved *in an oblique circle*, revolving at the ſame time round it's own axis." *Plutarch* De Facie in Orbe Lunæ, Tom. II. p. 933. edit. *Xylandr*. And conſult the very learned Mr. *Dutens*'s Inquiry into the Origin of Diſcoveries attributed to the Moderns, Part II. ch. 9.

שטט I. In Kal and Hiph. *To go* or *run about*

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* See *Hutchinſon*'s Moſes' Princip. Part II. p. 410.

*hither and thither*, or *to and fro, repeatedly.* occ. Jer. v. 1. Dan. xii. 4. Amos viii. 12. 2 Chron. xvi. 9. Zech. iv. 10. In Hith. התשוטט The ſame. occ. Jer. xlix. 3.

II. As a N. שוט *A whip* or *ſcourge*, from it's *lithneſs*, or *repeated motion* in ſcourging. occ. Joſh. xxiii. 13. Comp. above שטח III.

Der. *Shoot, ſhot.* Swediſh *ſkutta*, Eng. *to ſcud, ſcuddle.*

## שטח

*To ſpread abroad, ſtretch out, expand.* occ. Num. xi. 32. 2 Sam. xvii. 19. Job xii. 23. Pſ. lxxxviii. 10. Jer. viii. 2. As a N. משטח *A place for ſpreading.* occ. Ezek. xxvi. 5, 14. † xlvii. 10.

Der. *A ſtick.* Q?

## שטם

*To bear malice againſt, to hate* or *perſecute with rancour*, infeſtum *vel* infenſum eſſe. occ. Gen. xxvii. 41. xlix. 23. (where LXX. ενειχον αυτῳ *ſtuck cloſe to him)* l. 15. Job xvi. 9. xxx. 21. Pſ. lv. 4. As a N. fem. משטמה *Implacable malice* or *hatred, ſpite, rancour.* occ. Hoſ. ix. 7, 8.

## שטן

I. *To oppoſe, to be adverſe, an adverſary* or *enemy to.* Pſ. xxxviii. 21. cix. 4. 29. As a participial N. שטן *An adverſary, oppoſer.* Num. xxii. 22. 1 Sam. xxix. 4. & al. freq. And ſo I would underſtand it, 1 Chron. xxi. 1, of a *human adverſary.* Comp. 2 Sam. xxiv. 1, which perhaps may beſt be rendered; *And again the anger of Jehovah was kindled againſt Iſrael,* ויסת את דוד *and David was moved againſt them by (one's) ſaying*, or rather indefinitely, *And one moved David againſt them, ſaying, go, number Iſrael and Judah.* See Dr. Chandler's Life of K. David, Vol. II. p. 410, &c. As a N. fem. שטנה *An oppoſition* or *oppoſite accuſation.* occ. Gen. xxvi. 21. Ezra iv. 6.

II. As a N. שטן *Satan, Foe* to God and man, and the *accuſer* of the brethren. See Job i. and ii. and Rev. xii. 10.

## שטף

I. *To cover with water, to immerge, waſh by immerſion.* Lev. vi. 28. xv. 11. Ezek. xvi. 9. & al. freq. In Niph. *To be thus waſhed.* Lev. xv. 12.

II. *To overflow, overwhelm,* or *ruſh upon*, as waters. Pſ. lxix 3, 16. lxxviii. 20. cxxiv. 4. Jer. xlvii. 2. & al. As a N. שטף *An inundation.* Pſ. xxxii. 6.

III. In a metaphorical ſenſe, *To overflow, to ruſh over* or *upon*, like water. Iſa. viii. 8. xxviii. 15. Jer. viii. 6. *As the horſe* שוטף במלחמה ruſhing into *the battle*, ſays our Tranſlation, but rather, bounding over, i. e. all obſtacles, *in the battle.* Thus Mr. *Bate.* As a N. שטף *An overflowing*, or *inundation.* Prov. xxvii. 4. Nah. i. 8.

Der. *To ſteep*, ſoak, *A ſtope* or *ſtoop*, a large veſſel for liquids. Alſo, *ſteep*, precipitous.

## שטר

I. Occurs not as a V. but as a participial N. שטר or שוטר *An inferiour magiſtrate* or *officer*, who attended on a ſuperiour magiſtrate or judge, to execute his orders, anſwering in ſome meaſure to a *Sheriff* among us. Exod. v. 6. Deut. xvi. 18. 2 Chron. xxvi. 11. Prov. vi. 7. As a N. משטר *Miniſterial authority* or *power.* occ. Job xxxviii. 33.

II. Chald. As a N. שטר *A ſide* or *part.* So *Theodotion* μερος, and Vulg. parte. occ. Dan. vii. 5. *And it raiſed up itſelf on on* ſide. The Perſian empire was founded by the Medes and Perſians, but after th ſhort *titular* reign of *Cyaxares* or *Darius* I all the ſucceeding kings were *Perſians*, and this empire is always called the *Perſian* סטר (with ס) is uſed in the ſame ſenſe i the Targums, and in the Syriac language See *Caſtell*'s Lexicon in סטר.

Der. מ or M, being prefixed, the Saxon Mæᵹꞇer, and Eng. *Maſter.* Alſo perhaps the Latin *magiſter*, whence *magiſterial*, *magiſtrate*, *magiſtracy*, &c.

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† See Biſhop *Newton*'s excellent Diſſertations on the Prophecies, Vol. I. p. 347—350.

**שי See under שוה VIII. and שה II.**

## שין

With the י radical and immutable, as in איב, חיה. &c.

*To urine*, *piſs*, whence, the ש, as in other inſtances, being changed into ת, the cognate Syriac V. תן, of the ſame import. See *Caſtell.* שין however occurs not as a Heb. V. in Kal, but as a Participle Hith. משתין, (the radical ש and formative ת being tranſpoſed as uſual) *One piſſing*, *he who piſſeth.* So the LXX. conſtantly render it by *ουρων*, and Vulg. mingens. 1 Sam. xxv. 22, 34. & al. In which, as in all the other paſſages wherein it occurs, משתין בקיר is a periphraſis for *a male*. As a N. maſc. plur. in Reg. שיני *Urine*, *piſs*, literally *urines*. occ. 2 K. xviii. 27. Iſa. xxxvi. 12; ſo the LXX. in both paſſages *ȣρον*, and Vulg. urinam.

## שך

*To ſtop*, *aſſuage*, CHECK.

Intranſitively, or in a Niph ſenſe, *To ſtop*, *be ſtopped*, *aſſuaged*, or *checked*, as the waters of the deluge from riſing higher. occ. Gen. viii. 1. So the LXX. *εκοπασε ceaſed*, *were at quiet*, and *Aquila εϛαλησαν were reſtrained.* Let the reader attentively peruſe from Gen. vii. 11, to ch. viii. 4, in the Heb. and I think he will perceive the caſe (which ſeems to have puzzled ſome very learned and good men) to be as follows. The flood began on the 17th day of the 2d month, on which day Noah and his family entered into the ark; then it rained, or the flood was upon the earth forty days and forty nights, by which time the waters were raiſed ſo high as to bear up the ark; but the rain ſtill continued to fall, (comp. ch. viii. 2, 3.) and the waters to increaſe (ch. vii. 18, 20.) till the end of 150 days, reckoning from the 17th of the 2d month, and then, ch. viii. 1, *the Aleim cauſed the ſpirit to paſs upon the earth* וישכו המים *and* (immediately) *the waters* ſtopped or were checked, i. e. from riſing higher. ver. 2. *And* (the ſpirit continuing to act) *the fountains of the abyſs and the air-cracks were cloſed up*, and the ſpherical ſhell of earth conſoliditated, as at the formation, Gen. i. 6, 7, between two ſpheres of water, *and the rain from heaven was reſtrained*, or *fell no longer*. ver. 3. *And*, (the ſhell of earth being cracked or broken in various places by the continued action of the ſpirit or expanſion, as at Gen. i. 9,) *the waters returned from off the earth*; whither? ſurely, from whence they came; namely, to the great deep (ſee ch. vii. 11.)—*going and returning*; *and the waters failed* or *abated at the end of an hundred and fifty days*; which at thirty days to a month is five months; and as ſoon * almoſt as the waters which had *prevailed fifteen cubits above the higheſt mountains*, (ch. vii. 20.) began to fail, we find that the ark, which we may ſuppoſe to draw near fifteen cubits, or half it's own hight (ſee ch. vi. 15.) in water, grounded on a high mountain; for ver. 4, *The ark reſted in the* ſeventh month, on the ſeventeenth day of the month, *on the mountains of Ararat*.

II. In Kal, Intranſitively, *To ſtop*, *be aſſuaged* or *appeaſed*, as anger. occ. Eſth. ii. 1. In Hiph, Tranſitively. *To ſtop*, *appeaſe*, as murmurings. occ. Num. xvii. 5.

III. In Kal, *To ſtop*, *ſtop up*, *obſtruct*, as a way with thorns; ſo LXX. *φρασσω*. occ. Hoſ. ii. 6, 8. Hence,

IV. *To fence*, *hedge*. occ. Job i. 10. As a

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* I ſay *almoſt*, becauſe we probably ought to allow *two* or *three* days above the hundred and fifty, in order to bring the time to the ſeventeenth day of the ſeventh month; for ſome of their months muſt have conſiſted of more than thirty days, otherwiſe twelve of them could not have been equal to the ſolar tropical year of 365¼ days, for 12 multiplied by 30 equals only 360. Comp. under חדש II.

N. שך *A hedge.* occ. Lam. ii. 6. Comp. under חמס I. Plur. שכים *Sharp ſtakes* or *thorns*, ſuch as are uſed in making *fences.* occ. Num. xxxiii. 55; where the LXX. Σκολοπες *Stakes*, *thorns*, and Vulg. Clavi *Stakes*, *ſpikes.* As a N. fem שוכה, and in Reg. שוכת, *A ſtake.* occ. Jud. ix. 48, 49. Fem. Plur. שכות *Stakes* forming the wall of a fiſherman's hut. occ. Job xl. 26, or xli. 7. Comp. צלצל IV. under צל. As Ns. fem. in Reg. משוכת and משכת *A fence*, *hedge.* occ. Iſa. v. 5. Prov. xv. 19. To this Root may alſo perhaps be referred as a N. maſc. *plur.* שכין in the ſenſe of *ſtakes* or *ſpikes.* occ. Prov. xxiii. 2.

V. *To ſtake*, as toils or nets, i. e. *fix* them *with ſtakes.* occ. Jer. v. 26; where LXX. εςησαν *ſet.*

שכך I. Intranſitively, *To aſſuage*, or *be aſſuaged entirely*, as anger. occ. Eſth. vii. 10.

II. *To fence* or *hedge thoroughly.* occ. Job x. 11.

Der. *To check*, *cheker*, or *chequer.* Q? Alſo, *To ſuage*, *aſſuage.*

### שכב

I. In Kal, *To lie*, *lie down*, as a man. Gen. xix. 4. & al. freq.—as a beaſt. Num. xxiv. 9. In Hiph. *To cauſe to lie*, or *lie down.* 1 K. iii. 20. xvii. 19. & al. *To caſt down.* 2 Sam. viii. 2. As a N. fem. שכבה *A lying* or *lying down.* Exod. xvi. 13, 14. & al. freq. Comp. Lev. xv. 16, 17, 11. As a N. משכב *A place of lying down*, *a bed.* Lev. xv. 4, 5. & al. freq.

II. *To reſt*, *be at quiet.* Job xxx. 17. Eccleſ. ii. 23. So the Vulg. in Eccleſ. requieſcit.

III. *To lie down*, as in the grave or ſepulchre. 2 Sam. vii. 12. Job iii. 13, Iſa. xiv. 18. & al. freq. Comp. Iſa. lvii. 2.

Der. *Squab*, *ſquabbiſh.*

### שכה

With a radical, but mutable or omiſſible, ה. It occurs not as a V. in Heb. but in Arabic ſignifies, inter al. *To be like*, *reſemble*, and the cognate V. סכה in Chaldee imports *To view*, *look at with attention*, *contemplate.* See *Caſtell.* The former notion ſeems beſt to ſuit the following Heb. Nouns.

I. As a N. fem. plur. שכיות *Reſemblances*, i. e. *engravings*, *pictures*, or *images.* occ. Iſa. ii. 16. As a N. maſc. plur. in Reg. משכי *Reſemblances in baſſo relievo*, *engraved images.* occ. Num. xxxiii. 52. As a N. משכית *Imagery*, *ſculpture.* occ. Lev. xxvi. 1. Ezek. viii. 12. Comp. ver. 10. So plur. משכיות. occ. Prov. xxv. 11. (*As*) *apples of gold* במשכיות in ſculptures *of ſilver*, *(ſo is) a word ſpoken upon it's wheels*, i. e. not only as the Vulg. explains it, in tempore ſuo, *in it's ſeaſon*, but in every reſpect properly — *delectando pariterque monendo*, ſo as to be ſet a running, as it were, *upon wheels*, till it reaches the heart of the hearer, it's deſtined goal.

II. As a participial N. שכוי (formed as שקוי from שקה) *The imagination* or *conception.* occ. Job xxxviii. 36; where Targum לבבא *the heart*, *Montanus* contemplationi *the contemplation.* As a N. fem. in Reg. משכת *The imagination.* occ. Prov. xviii. 11 As a N. fem. plur. משכיות, joined with לבב *The imaginations* or *effigiations of the heart* occ. Pſ. lxxiii. 7.

### שכח

It is frequently oppoſed to זכר *to be ſtrong* *vigorous*, and thence *to remember*, ſo th primary idea of שכח ſeems to be *to fail* *relax*, *let go.* See Deut. xxxi. 21.

I. In Kal, *To forget*, *let go the remembran* *of.* Gen. xxvii. 45. xl. 23. & al. freq In Niph. *To be forgotten.* Gen. xli. 30. & al. freq. In Hiph. *To cauſe to forget.* occ Jer. xxiii. 27. In Hith. השתכח *To b* *forgotten.* occ. Eccleſ. viii. 10.

II. Chald. In Aph. *To find.* Dan. ii. 25. & al. In Ith. *To be found.* Dan. ii. 35. & a

### שכל

In Kal, Intranſitively, *To direct oneſelf wiſel* *be wiſe*, *prudent*, *behave wiſely.* occ. 1 Sam xvii

xviii. 30. Alſo, Tranſitively, *To direct wiſely* or *knowingly*. occ. Gen. xlviii. 14. As a N. שכל *Directing wiſdom, prudence.* 1 Sam. xxv. 3. 1 Chron. xxii. 12. Job xvii. 4. In Hiph. *To underſtand.* Deut. xxxii. 29. Pſ. xxxvi. 4. *To behave wiſely.* Deut. xxix. 9. Joſh. i. 7. Alſo, *To cauſe to underſtand, make wiſe, give underſtanding.* Gen. iii. 6. Neh. ix. 20. & al.

Hence Eng. *Skill*, &c.

Since *Eve*'s deſire of *being made wiſe*, not only independantly on, but in oppoſition to, her Creator, was the original moving cauſe which, in the language of *Milton*,

> Brought *Death* into the world, and *all our Woe*,
> *With Loſs* of Eden,————

hence, conſtantly to remind believers of this *grand privation*, and it's cauſe, and thereby continually to caution them againſt all *infidel* ſchemes of ſeeking *wiſdom* in any other manner than that appointed by God, the word שכל ſignifies

II. In Kal. *To waſte, deſtroy*, ſo Vulg. vaſtabit. Deut. xxxii. 25. As a N. שכול *A ſpoiling; depriving*, as of comfort. occ. Pſ. xxxv. 12.

III. *To deprive, bereave*, or *to be deprived* or *bereaved*, as of children, orbare, orbari. Gen. xxvii. 45. xlii. 36. xliii. 13. Lev. xxvi. 22. 1 Sam. xv. 33.—as an animal of it's young, Prov. xvii. 12. Hoſ. xiii. 8. —as the earth of it's fruit. 2 K. ii. 19, 21. In Hiph. *To bereave* of children. occ. Jer. l. 9. As a N. שכול *A bereaving, privation*, as of children. occ. Iſa. xlvii. 9. xlix. 20.

IV. As a N. אשכול, plur. fem. in Reg. אשכלת, *A cluſter* or *bunch of grapes*, which when ripe is *plucked* from the vine. Gen. xl. 10. Num. xiii. 24, 25. & al. So *Martinius* (Lex. Etymol. in *Uva*) derives the French *grape*, whence our Eng. *grape*, from *griper* to pull or pluck off.

On Num. xiii. 24, obſerve that *Dandini*, though an Italian, ſpeaks with wonder of the *bigneſs* of the *grapes* on Mount Libanus, which he ſays were equal to a *prune*; and the *grapes* of Paleſtine were not inferiour *in ſize*[*]; and *Lucas* affirms, that near *Damaſcus*, ſome of the *bunches of grapes weigh from thirty to forty pounds*[†]. But Q? And I think with *Le Clerc* and *Scheuchzer*, that the reaſon why the ſpies bare the bunch of grapes on a ſtaff between two, was not on account of it's enormous *ſize*, as if one man might not eaſily have carried it, but for fear the grapes ſhould be broken or cruſhed in his ſo doing.

V. Spoken of animals. In Kal and Hiph. *To ſuffer abortion, miſcarry, be bereaved of* offspring by it's untimely birth. occ. Gen. xxxi. 38. Exod. xxiii. 26. Job xxi. 10. Cant. iv. 2. vi. 5. Hoſ. ix. 14.

VI. *To caſt* it's fruit, as a vine. occ. Mal. iii. 11. Comp. Job xv. 33.

VII. Chald. In Ith. השתכל *To conſider attentively*. occ. Dan. vii. 8. As a N. fem. שכלת *Underſtanding*. Dan. v. 11, 12. Comp. above Senſe I.

שכלל Occurs not as a V. in Heb. but in Chaldee, from the Heb כלל, in Kal and Aph. *To finiſh, complete.* Ezra iv. 13. v. 3, 11, vi. 14.

## שכם

It denotes *Readineſs, forwardneſs, diligence, alertneſs.*

I. As a V. in Kal or Hiph. *To be ready, forward, diligent, alert.* Gen. xix. 27. וישכם אברהם בבקר אל המקום *And Abraham* was ready *in the morning at*, or went haſtily *in the morning to, the place, where he had ſtood before Jehovah.* 2 Chron. xxxvi. 15. *And Jehovah the Aleim of their fathers ſent to them by the hand of his meſſengers* השכם (Infin.) being diligent *and ſending*. So Jer. vii. 13, 25. xi. 7. xxv. 3. & al. freq. Pſ. cxxvii. 2. *It is vain for you* משכימי קום being forward *to riſe, (and) delaying to lie down.* Zeph. iii. 7. *But* השכימו השחיתו they were forward, *they corrupted* (i. e. *in*

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[*] *Harmer*'s Obſervations, Vol. II. p. 313, where ſee more.

[†] *Complete Syſtem of Geography*, Vol. II. p. 109, col. 1.

*corrupting) their doings.* Hoſ. vi. 4, or 5. and xiii. 3, כטל משכים הלך *As the dew*, ready or forward *to go off.* As to משכים in Jer. v. 8, it ſeems beſt to refer that word to the Root משך *to draw*, and ſo *Aquila* and *Theodotion* render it ἑλκοντες *drawing*, and *Symmachus* ἑλκομενοι, and perhaps the LXX. nearly to the ſame ſenſe θηλυμανεις *raging with luſt*. Vulg. emiſſarii *ſtallions.* Comp. under זן I.

This Verb is generally rendered *to riſe up early*, but ſince it is conſtructed with קום *to riſe*. Pſ. cxxvii. 2, *riſing up* is excluded from it's meaning, and ſince it is very frequently joined with בבקר *in the morning*, *early*, (comp. Joſh. vi. 14.) it cannot in itſelf ſtrictly import *earlineſs*, though this may ſometimes be implied from the circumſtances of the caſe, or from the context, as in Gen. xix. 2. 1 Sam. v. 3.

II. As a N. שכם *The ſhoulder* of the human body, ſo called from it's *readineſs* in bearing burdens or the like. See Gen. ix. 23. xxi. 14. xlix. 15. Pſ. lxxxi. 7. Iſa. x. 27. xiv. 25. And ſince ſeveral men frequently join in carrying one burden between them, hence שכם אחד *One*, or *united*, *ſhoulder* denotes *One conſent*, as rendered in our Tranſlation, Zeph. iii. 9. So שכמה Hoſ. vi. 9, is tranſlated in the text *By conſent*, and in the margin *With* one *ſhoulder*, but perhaps with Mr. *Bate* we ſhould rather refer it as an Adverb to Senſe I. and render it, *Forwardly*, *eagerly*.

Iſa. ix. 5, 6, *And the government ſhall be upon* his ſhoulder. "I believe, ſays *Raphelius* in his Note on this text, that becauſe we carry *burdens on our ſhoulders*, therefore *government* is ſaid to *be laid upon them. Herodotus* [Lib. II. cap. 106.] mentions a ſtatue of *Seſoſtris*, king of Egypt, on which ſome ſacred Egyptian letters were engraved, reaching from one ſhoulder to the other, of this import, Εγω τηνδε χωρην ωμοισι τοισι εμοισι εκτησαμην. I obtained this country by my *ſhoulders*." In like manner *Pliny*, in his *Panegyric*, cap. 15. *Quum abunde expertus eſſet quàm benè* humeris tuis ſederet imperium. When he had abundantly experienced how well *the empire would ſit on your ſhoulders*." Thus far *Raphelius*. I add, that our Queen Elizabeth concluded one of her ſpeeches to the Houſe of Commons, in anſwer to a remonſtrance about monopolies, thus: "—Princes—cannot themſelves look narrowly into all things, upon whoſe *ſhoulders lieth* continually *the heavy weight* of the greateſt and moſt important affairs *.

Pſ. xxi. 13, כי תשיתמו שכם *For thou ſhalt put them* the ſhoulder or ſhoulder-wiſe, i. e. thou ſhalt make them turn *the ſhoulder* or *back*. To this ſenſe *Symmachus* Ὁτι ταξεις (al. θησεις) αυτυς αποςροφυς. Comp. under ערף IV.

III. As a N. שכם *A diſtrict*, *portion* of a country, as *the ſhoulder* of the back. occ. Gen. xlviii. 22. Comp. כתף IV.

IV. As a N. fem. שכמה *The ſhoulder-bone*, or *-blade*. occ. Job xxxi. 22. Comp. under כתף I.

### שכן

I. In Kal, *To dwell*, *inhabit*, particularly in a *tent* or *tabernacle*. Gen. ix. 27. xiv. 13. Pſ. lxxviii. 60. Deut. xxxiii. 16, שכני סנה Thoſe who dwelt *in the buſh*, i.e. the Aleim. Comp. Exod. iii. 4, 6. Alſo in Kal and Hiph. *To place*, *to cauſe to dwell* or *inhabit*, particularly in a *tent* or *tents* †. Jer. vii.

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* *Rapin's* Hiſtory by *Tindal*, Folio, Vol. II. p. 155 at the year 1601.

† May we not hence aſſign the true interpretation o שכן Gen. iii. 24? *And Jehovah Aleim* cauſed to dwell or placed, in a tabernacle *at the eaſt of the garden of Eden the Cherubim*, &c. So the word שכן here expreſſes tha there was a *Tabernacle* (reſembling, doubtleſs, the *Moſaic*) in which the *Cherubim* and *emblematic* Fire or Glory wer *placed* from the Fall; (comp. Wiſd. ix. 8.) and whic ſurely continued in the believing line of *Seth*. Whethe this *ſame* ſacred *Tabernacle* was preſerved by *Noah* in th ark, and remained in the family of *Eber*, till the deſcen of the children of *Iſrael* into *Egypt*, and was brought u by them from thence, I pretend not to determine. Certain it is from Exod. xxxiii. 7—9, (comp. Exod. xvi 33, 34.) that the Iſraelites had a *Tabernacle* ſacred t

Jehovah

3, 7, 12. Job xi. 4. Pſ. lxxviii. 55. As participial Ns. שכן *An inhabitant.* Iſa. xxxiii. 24. Hoſ. x. 14. Prov. xxvii. 10. Jer. vi. 21. משכן, plur. משכנים and משכנות *A place to dwell in, an habitation.* Iſa. xxii. 19. Jer. ix. 19. Ezek. xxv. 4. & al. Particularly, *A tent* or *tabernacle.* Num. xvi. 24. xxiv. 5. & al. Alſo, *The ſacred tabernacle*, for God to *dwell in* among men. See Exod. xxv. 8, 9. xxix. 45, 46. Lev. xxvi. 11, 12. Num. xxxv. 34.

II. In Kal, *To remain, reſt, continue.* Exod. xxiv. 16. xl. 35. Num. x. 12. Job iii. 5. Pſ. xvi. 9. In Hiph. *To cauſe to remain* or *reſt.* Joſh. xviii. 1. Ezek. xxxii. 4.

III. As a N. שכין rendered *A knife.* See under שך IV.

Der. Greek *Σκηνη a tent*, and it's derivatives; whence Lat. Scena, Eng. *Scene, ſcenic, Scenography.* Alſo perhaps, *The Skin.*

## שכר

*To ſatisfy, ſatiate.*

I. In Kal, *To ſatisfy thirſt*, or *the deſire of drinking*, (as שבע *of eating*) *to drink heartily* or *freely*, *to be cheered with drink*, in a middle or indifferent ſenſe. Gen. xliii. 33. Cant. v. 1. And ſo I apprehend the word is uſed, Gen. ix. 21. Comp. under אהל I. In like manner the Greek *μεθυομαι*, by which the LXX. often render שכר, ſometimes ſignifies *to drink freely*, though *not to drunkenneſs*, and is plainly uſed in this ſenſe John ii. 10. As a N. fem. שכרה *A being ſatisfied* or *cheered with drink.* occ. Hag. i. 6; where it is applied to שתה *drinking*, as שבעה to *eating*.

II. In Kal, *To ſatisfy one's luſt of drinking; even to inebriation, to be drunk, intoxicated with liquor.* Jer. xxv. 27. Lam. iv. 21. Comp. Iſa. xxix. 9. xlix. 26. In Kal and Hiph. *To make drunk, inebriate.* Hab. ii. 15. Jer. xlviii. 28. li. 7, 39, 57. Applied metaphorically to arrows. Deut. xxxii. 42. In Hith. השתכר *To be drunken, make oneſelf drunk.* occ. 1 Sam. i. 14. As Ns. שכר *Drunk, a drunkard.* 1 Sam. xxv. 36. Iſa. xxviii. 1, 3. Alſo, *Intoxicating* or *inebriating liquor* in general, Sicera. It is once uſed for *wine*, Num. xxviii. 7; (comp. Exod. xxix. 40.) but moſt commonly for any *inebriating liquor* beſides wine. So *Aquila, Symmachus*, and *Theodotion* render it in Iſa. xxviii. 7, by *μεθυσμα.* Lev. x. 9. Num. vi. 3. Iſa. xxviii. 7. & al. freq. * *Jerome* informs us, that in Heb. "any *inebriating liquor* is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit." As a N. שכרון *Drunkenneſs.* occ. Ezek. xxiii. 33. xxxix. 16.

III. In Kal, *To ſatisfy*, or *give a ſatisfaction* for ſervice done, or to be done, *to hire, to reward.* Deut. xxiii. 4. Jud. ix. 4. xviii. 4. Prov. xxvi. 10. & al. freq. In Niph. *To be hired, let out for hire.* 1 Sam. ii 5. In Hith. השתכר *To let oneſelf out for hire.* occ. Hag. i. 6. twice. As a N. שכר *Satisfaction, hire, wages, reward* for ſervice or labour. Gen. xxx. 28, 32, 33. & al. freq. עשי שכר Iſa. xix. 10, *Thoſe who make* gains or *earn* wages. As a N. שכיר *A hired ſervant, a mercenary.* Exod. xii. 45. xxii. 15. Lev. xix. 13. & al. freq. As a N. fem. in Reg. משכרת *Hire, wages, reward.* occ. Gen. xxix. 15. xxxi. 7, 41. Ruth ii. 12. As a N. אשכר *A compenſative preſent*, made on account of benefits received. occ. Pſ. lxxii. 10. Ezek. xxvii. 15. In the former paſſage the LXX. render it *δωρα gifts*, in the latter *μισθȣς, rewards.*

## של

*To looſe, looſen, let looſe.*

I. *To looſe, looſen*, as a ſhoe or ſandal from

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Jehovah, before that erected by *Moſes*; and it appears from Amos v. 26, and Acts vii. 42, that at the time of the Exodus the idolaters and apoſtates had ſuch likewiſe for their idols. Comp. under סך I.

* Epiſt. ad *Nepotianum* De Vita Clericorum, and on Iſa. xxviii.

the foot. occ. Exod. iii. 5. Joſh. v. 15. So the LXX. *λυσον*, and Vulg. ſolve; and *Symmachus* in Exod. *ὑπολυσαι*.

II. *To let looſe*, as corn from the handſuls in which it is gathered. occ. Ruth ii. 16. So *Montanus* ſolvendo ſolvetis.

III. *To looſen* or *caſt* it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

IV. *To diſſolve*, as the animal frame in death. Q? Comp. under נשל II. occ. Job xxvii. 8.

V. As a N. שול, plur. in Reg. שולי *The looſe-flowing ſkirt* or *ſkirts* of a garment, Syrma. Exod. xxviii. 33 Nah. iii. 5. & al. freq.

VI. As a N. של *Looſeneſs*, *licentious freedom*, *raſhneſs*. occ. 2 Sam. vi. 7. Comp. 1 Chron. xiii. 10. and under שמט II.

VII. Chald. As a N. שלה, *Licentiouſneſs*, *licentious ſpeech*. occ. Dan. iii. 29; where *Theodotion βλασφημιαν*, and Vulg. blaſphemiam, *blaſphemy*.

VIII. Chald. As a N. שלו *Negligence*. See under שלה III.

שלל I. *To looſe* or *looſen entirely*, *to ſtrip off*, as clothes. It occurs not as a V. ſtrictly in this ſenſe, but as a participial N. שילל (*Keri* and *Complut.* שולל) *Stript* of clothes. occ. Mic. i. 8; where Vulg ſpoliatus *ſpoiled*, but LXX. *ανυποδετος unſhod*, *without ſandals*. Comp. above של I.

II. *To ſtrip off*, *ſpoil*, as goods or things. Ezek. xxvi. 12. xxix. 19. xxxviii. 12, 13. Alſo, *To ſtrip*, *ſpoil*, as perſons. Ezek. xxxix. 10. Zech. ii. 8. In Hith. השתולל *To make oneſelf*, or *become*, *a ſpoil*. occ. Iſa. lix. 15. Pſ. lxxvi. 6; in which latter text אשתוללו is in the Chaldee form, with the initial א inſtead of ה; and this ſeems ſome confirmation of the common opinion that this Pſalm was compoſed on occaſion of the miraculous deſtruction of Sennacherib the king of Aſſyria's army, 2 K. xix. 35. So in the LXX. it is entitled, *Ωδη προς τον Ασσυριον An Ode concerning* the Aſſyrian, and in the Vulg. Canticum ad *Aſſyrios*. As Ns. שלל *Spoil*, *plunder*, *prey*. Gen. xlix. 27. Exod. xv. 9. Joſh. vii. 21. & al. freq.

שולל Nearly the ſame. ccc. Job xii. 17; where *Aquila Λαφυρα a prey*, and LXX. *Αιχμαλωτες captives*.

Der. Perhaps, Lat. *ſolvo* to looſe, whence *ſolutus*, *ſolutio*, and in compoſition *abſolvo*, *diſſolvo*, *reſolvo*, whence Eng. *ſolution*, *abſolve*, *diſſolve*, *reſolve*, *abſolution*, *diſſolution*, *reſolution*, &c.

### שלב

I. *To be diſpoſed* or *put in order*, *to correſpond*, *anſwer*. Hence as a Participle Hiph. fem. plur. משלבת *Anſwering*, *correſponding*. occ. Exod. xxvi. 17. xxxvi. 22. So the LXX. *αντιπιπτουσες*.

II. As a N. maſc. plur. שלבים *Parallel ledges*, *horizontal projections correſpondent* to each other; ſo LXX. *εξεχομενα projections*: Or according to others, *The little pillars* or *upright ſtandards* by which the upper and lower brazen tables of the baſes were connected, and which *anſwered* each other. occ. 1 K. vii. 28, 29; on which paſſage ſee *Scheuchzer*'s Phyſica Sacra.

Der. *A ſlab.* Q?

### שלג

The radical idea of this word ſeems to be nearly the ſame as that of the Greek *σελαγεω*, *σελαγιζω*, which appear to be evidently derived from it, namely, *To be bright*, *ſhine*, "ſplendeo, fulgeo." *Hederic.*

As a N. שלג *Snow*, from it's *ſhining whiteneſs*, which is often taken notice of in Scripture. See Exod. iv. 6. Num. xii. 10. Pſ. li. 9. Iſa. i. 18. Lam. iv. 7.

Pſ. cxlvii. 16, *He giveth his* ſnow, *like wool.* "* Sir *John Chardin* tells us, that towards the Black Sea, in Iberia, and Armenia, and he ſhould imagine therefore *in ſome other countries*, the ſnow falls in *flakes as big as walnuts*, but not *being hard* or *very compact*, it does no other hurt than preſently covering, and overwhelming a perſon." Such large flakes of ſnow are not common in England, though they may be ſometimes obſerved even larger than thoſe juſt mentioned, whence I ſuppoſe our expreſſion of *fleeces* of ſnow.

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* *Harmer*'s Obſervations, Vol. I. p. 16. Note.

ſome.

Prov. xxv. 13, *As the cold* of ſnow *in the time of harveſt (ſo is) a ſteady agent to thoſe who ſend him; for he refreſheth the ſoul of his maſter*. This ſeems plainly to allude to the ancient cuſtom of cooling their wine and other liquors, by putting preserved *ſnow*, or, as we call it, *ice*, into them, which is ſtill much practiſed in the hot eaſtern countries, particularly in Syria *.

Prov. xxvi. 1, כשלג בקיץ *As* ſnow in ſpring, *and as rain in harveſt, ſo honour is not* נאוה *deſirable for a fool*. All three in ſuch circumſtances do miſchief. "The [beginning of the] month of *February* (O. S.) is the uſual time at Jeruſalem for the *falling of ſnow*." † קיץ or *the awakening ſeaſon* therefore muſt here denote the time conſequent to that, and (as the text ſhews) previous to קציר or *the harveſt*, i. e. the end of February, March, &c.

From the Noun, שלג is once uſed as a Verb, Pſ. lxviii. 15. *When the Almighty ſcattered kings* בה *for her*, (i. e. the dove, or triumphant people of God, mentioned in the preceding verſe,) תשלג it ſnowed (3d perſ. fut. fem. ſing. uſed imperſonally as תמטיר *it rained*, Amos iv. 7.) *in Salmon*, a mountain near *Shechem*, Jud. ix. 48. But what is the meaning of the expreſſion, *It ſnowed in Salmon?* Is it not that every thing ſeemed as *bright and chearful* to the minds of God's people, as *Salmon* does to their eyes when *gliſtering with ſnow?* As ſnow is much leſs common, and lies a much ſhorter time, in Judea than in England, no wonder it is much more admired. Accordingly the ſon of Sirach ſpeaks of it with a kind of rapture, Eccluſ. xliii. 18, or 20. Καλλος λευκοτητος αυτης εκθαυμασει οφθαλμος, και επι τȣ ὑετȣ αυτης εκϛησεται καρδια. *The eye will be* aſtoniſhed *at the beauty of it's whiteneſs, and the heart* tranſported *at the raining of it*. And this paſſage, I think, affords a good illuſtration of the Pſalmiſt ‡.

DER. *Sleek*. Alſo, Lat. *ſiligo*, a very white kind of corn.

## שלה

With a radical, (ſee 2 K. iv. 28.) but mutable or omiſſible, ה.

I. *To be quiet*, *eaſy*, *ſecure*. Job xii. 6. Jer. xii. 1. Lam. i. 5. Comp. Job iii. 26. In a Hiph. ſenſe, *To make quiet*, *eaſy*, *ſecure*. occ. 2 K. iv. 28. So *Montanus* ſecuram reddas. It is here equivalent to תכזב *fail*, ver. 16. As Ns. שלו *Quiet*, *ſecure*. Job xvi. 12. Ezek. xxiii. 42. Alſo, *Quietneſs*, *eaſe*. occ. Job xx. 20. שלי *Quiet*, *ſecurity*. occ. 2 Sam. iii. 27. שליו *Quiet*, *ſecure*. Job xxi. 23. Jer. xlix. 31. As a N. fem. שלוה, in Reg. שלות *Quietneſs*, *ſecurity*. Pſ. cxxii. 7. Prov. i. 32. xvii. 1. Ezek. xvi. 49. Comp. Jer. xlix. 31.

Chald. As a N. שלה *Quiet*, *ſecure*. occ. Dan. iv. 1, or 4. As a N. fem. in Reg. שלות *Security*, *tranquility*. occ. Dan. iv. 24, or 27.

II. *To be eaſy*, *careleſs*, *negligent*. occ. 2 Chron. xxix. 11; where LXX. διαλιπητε *intermit*, *leave off*, Vulg. negligere *to neglect*.

III. Chald. As a N. שלו *Negligence*, *neglect*, *fail*. occ. Ezra iv. 22. vi. 9. Dan. vi. 4, or 5.

IV. As a N. fem. in Reg. שלית. occ. Deut. xxviii. 57. It is ſtrangely rendered by the LXX. and Vulg. *The ſecundine* or *afterbirth*. The Targum ſeems to come nearer to it's true meaning by interpreting it זעיר בנהא her *little child*. So Eng. Tranſlat. *young one*, and *Montanus* ſtill cloſer, parvulam *little (daughter)*. The word ſeems properly to expreſs *a young female child*, *quiet*, *ſecure*, and *eaſy*, and apprehending no harm or miſchief—a moſt affecting image! The ב in בשליתה is not radical, as I once thought with Mr. *Bate* it might be. This appears from ב's being prefixed, as a Particle, to the three preceding, and one following N.

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* See *Harmer*'s Obſervations Vol. I. 393, &c.

† See Dr. *Shaw*'s Travels, p. 335, Text and Note. Comp. 2 Sam. xxiii. 20.

‡ The reader may find other interpretations of this *very difficult* text of the Pſ. in Dr. *Chandler*'s Hiſtory of the Life of K. David. Vol. II. p. 69, &c.

V. As a N. *maſc.* with a radical ה, שילה *Shiloh, the giver of peace, tranquillity,* and *ſecurity.* occ. Gen. xlix. 10. It is a title of the *Meſſiah,* as the three Chaldee Targums rightly explain it; that of *Onkelos* by by משיחא *The Meſſiah,* and thoſe of *Jeruſalem,* and of *Jonathan Ben Uziel* by מלכא משיחא *The King Meſſiah.*

*Bochart* has ſhewn, Vol. I. 443, 4, that the fabulous account of *Silenus,* the drunken companion of *Bacchus,* in the Greek and Roman mythology, took it's riſe from a horrid diſtortion of Jacob's prophecy concerning שילה.

VI. As a N. *fem.* שלו, plur. שלוים, *The quail,* or collectively, *quails,* ſo called, I apprehend, from their remarkably living in *caſe* and *plenty* among the corn. "An amazing number of theſe birds, ſays *Haſſelquiſt,* Travels, p. 209, come to Egypt at this time, (i. e. in March) for in this month the wheat ripens. *They conceal themſelves amongſt the corn,* but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they ſpread a net over the corn, and ſurround the field, at the ſame time making a noiſe, by which the birds are frightened, and endeavouring to riſe, are caught in the net in great numbers, *and make a moſt delicate and agreeable diſh.*" Abbé *Pluche* tells us in his Hiſtoire du Ciel, Tom. I. p. 247, that the *Quail,* שלו, was among the ancient Egyptians, the emblem of *ſafety* and *ſecurity.*

Several learned men, particularly the famous *Ludolphus,* our Biſhop *Patrick* and *Scheuchzer,* have ſuppoſed that the שלוים eaten by the children of Iſrael in the wilderneſs, were *locuſts.* But not to inſiſt on other arguments againſt this interpretation, they are expreſsly called, Pſ. lxxviii. 27, עוף כנף *winged fowl,* and שאר *fleſh,* which ſurely *locuſts* are not; and the Heb. word is conſtantly rendered by the LXX. ορτυγομητρα *a large kind of quail,* and by the Vulg. coturnices *quails.* (Comp. Wiſd. xvi. 2. xix. 12.) occ. Exod. xvi. 13. Num. xi. 31, 32. Pſ. cv. 40. And on Num. xi. 31, 32, obſerve that כאמתים ſhould be rendered, not *two cubits* high, but as Mr. *Bate* tranſlates it, *two cubits* diſtant, i.e. from each other; for as *he well obſerves, *quails* "do not ſettle, like the locuſt, one upon another, but *at ſmall diſtances.*" And had the *quails* lain for a day's journey round the camp, to the enormous hight of two cubits, or forty-three inches, the people need not have been employed two days and a night in gathering them. The *ſpreading them round the camp* was in order to dry them for uſe in the burning ſands, as is ſtill practiſed in Egypt. See *Harmer*'s Obſervations, Vol. II. p. 439, &c.

**Der.** Lat. *Salus, ſaluto, ſalubris, ſalvus,* &c. and Eng. *ſalute, ſalubrious, ſalve, ſalvation.* Alſo French *ſauf,* whence Eng. *ſafe.*

## שלח

I. In Kal, *To ſend,* in almoſt any manner, *to ſend forth, out,* or *away.* Gen. iii. 23. viii. 7. xxi. 14. xxiv. 56. 2 K. xiv. 9. & al. freq.. In Niph. *To be ſent.* occ. Eſth. iii. 13; where נשלוח ſeems to be for נשלחו. In Hiph. *To ſend.* Exod. viii. 21. Lev. xxvi. 22. As a N. fem. משלחת *A ſending, immiſſion.* occ. Pſ. lxxviii. 49. Alſo, *A diſmiſſion, diſcharge.* occ. Eccleſ. viii. 8.

II. *To ſend* or *ſhoot forth,* as arrows. 2 Sam. xx. 20. Pſ. cxliv. 6. As a N. שלח *A miſſile* or *miſſive weapon, a dart* or *javelin.* 2 Chron. xxiii. 10. xxxii. 5. Neh. iv. 10, 17, or 17, 23. & al.

III. *To employ.* Pſ. l. 19.

IV. Joined with יד *the hand,* or אצבע *the finger, To ſtretch forth.* Gen. iii. 22. viii. 9. Iſa. lviii. 9. Does not this laſt text refer to the *inſolent behaviour* of the Jewiſh maſters in giving their orders, not by ſpeaking, but *by ſigns of the hands*, as is ſtill uſual with the great men in the Eaſt, particularly the Turks and Perſians. See *Harmer*'s Obſervations, Vol. II. p. 121, & al. So with מגל *a ſickle*, *To thruſt forth*. Joel iii. 18.

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* Note in *New and Literal Tranſlation,* &c.

V. As a participial N. maſc. plur. שלוחים or שלחים *Gifts* or *preſents ſent* or *tranſmitted* from one to another. occ. 1 K. ix. 16. Mica. i. 14

VI. *To emit*, *ſend*, or *ſhoot forth*, as a tree it's branches. occ. Pſ. lxxx. 12. Ezek. xvii. 6, 7. xxxi. 5. Comp. Gen. xlix. 21. As a N. maſc. plur. in Reg. שלחי *Branches* or *ſhoots ſent forth* from a tree. occ. Cant. iv. 13; where both the LXX. and Vulg. preſerve the idea of the word, the former rendering it by *αποςολαι*, the latter by emiſſiones. Fem. plur. in Reg. שלחתי The ſame. occ. Iſa. xvi. 8.

VII. As a N. שלחן *A table*, which is "*ſet out* or *put forth* to place proviſions upon." *Bate*. Jud. i. 7. 1 Sam. xx. 29, 34.

*The table* of ſhew-bread is often called by this name. This table being made of *Shittim* wood (LXX. *ξυλα ασηπ]α incorruptible* wood) and both overlaid and crowned with Gold, was a Type of the *compound* nature of Chriſt, *God-man*, inveſted with regal power, whoſe fleſh ſhould *never ſee corruption*, but *be given for the Life of the World*. See Exod. xxv. 23. & ſeq. Comp. John vi. 51. and Mr. *Catcott*'s firſt Sermon on the Tabernacle. It appears from Iſa. lxv. 11, that the idolaters had ſuch *tables* in their worſhip. Comp. under מנה IX. and 1 Cor. x. 21.

DER. Greek *στελλω* to ſend, whence in compoſition *αποστολος*, *επιστολη*, &c. and Eng. *apoſtle*, *apoſtolic*, *epiſtle*, *epiſtolary*.

### שלט

*To be over* or *before*, either *for protection* or *rule*.

I. As a N. maſc. plur. שלטים *Shields*, *arms of protection* or *defenſe*. 2 Sam. viii. 7. 2 K. xi. 10.

II. In Kal, *To rule*, *have dominion*, *authority*, or *power*. It is followed by ב or על, Eſth. ix. 1. Pſ. cxix. 133. Eccleſ. ii. 19. viii. 9. Neh. v. 15. & al. In Hiph. *To make to rule*, *to give power*. Eccleſ. v. 18. vi. 2. As a N. שליט *One who is appointed ruler*, *a conſtituted ruler* or *governour*. Gen. xlii. 6. Eccleſ. viii. 8. As a N. fem. שלטת *Imperious*, *domineering*. occ. Ezek. xvi. 30. As a N. שלטון *Power*, *authority*. Eccleſ. viii. 4, 8.

III. Chald. As a V. with ב or על following, *To have rule*, *authority*, or *power over*. See Dan. ii. 39. iii. 27. v. 7. vi. 24.

Dan. iv. 23, or 26. *From the time that*, or *as ſoon as*, *thou ſhalt know that* שלטן שמיא *the Heavens* do rule. A compariſon of this with ver. 14, or 17, and with ch. v. 21, does, I think, clearly determine, that by שלטן here is denoted *abſolute*, not delegated, *rule* or *authority*, and that by שמיא *the heavens*, are ſignified the *true Aleim*, or *Perſons of Jehovah*. (See שמים under שם XI.) In Hiph. *To make a ruler*. Dan. ii. 48. As a N. שליט *A ruler*, *one who hath authority* or *power*. Dan. ii. 10. As a N. שלטן *Power*, *dominion*. Dan. iv. 19. vi. 26. & al. As a N. maſc. plur. in Reg. שלטני or שלטוני *Governours*. Dan. iii. 2, 3.

DER. *Shield*, *ſhelter*. Alſo Arabic סלטאן *A Sultan*.

### שלך

I. In Kal and Hiph. *To caſt*, *caſt down* or *away*. Gen. xxi. 15. xxxvii. 20, 22. & al. freq. Jud. ix. 17. וישלך את נפשו מנגד *And* threw *his life before (him)* i. e. hazarded, expoſed it in battle—ΨΥΧΗΝ ΠΑΡΑΒΑΛΛΟΜΕΝΟΣ *πολεμιζειν*, as *Homer* expreſſes it, Il. IX. lin. 322. Comp. *Wetſtein* Var. Lect. on Phil. ii. 30. As a N. fem. שלכת *A caſting*, as of the leaves of a tree. occ. Iſa. vi. 13.

II. As a N. שלך A kind of *ſea-fowl*, *the Cataract* or *Plungeon*. So the LXX. Καταρακτης. It's Heb. and Greek names are taken from a very remarkable quality, which is, that when it ſees in the water the fiſh on which it preys, it flies to a conſiderable hight, then collects it's wings cloſe to it's ſides, and *darts down*, like an arrow, on it's prey. See *Bochart*, Vol. III. p. 278. and *Johnſton* Nat. Hiſt. de Avibus, p. 94, who adds, that by thus darting down it *plunges* a cubit depth into the water, whence, evidently, it's Engliſh name *Plungeon*. occ. Lev. xi. 17. Deut. xiv. 17.

## שלם

*To make whole*, *entire*, *complete*, integrare, perficere.

I. In Kal, *To complete*, *perfect*, *finiſh*. 1 K. ix. 25. Alſo, In a Niph. ſenſe, *To be completed*, *finiſhed*. 1 K. vii. 50. 2 Chron. v. 1, viii. 16. Iſa. lx. 20. In Hiph. *To complete*, *finiſh*, *make an end of*. Job xxiii. 14. Iſa. xxxviii. 12, 13. xliv. 26. As a participial N. שלם *Whole*, *entire*, *complete*, *perfect*. Gen. xv. 16. Deut. xxv. 15. xxvii. 6. 1 K. viii. 62. & al. freq.

II. *To make up*, or *make good*, as a loſs, reſarcire. Uſed abſolutely, Exod. xxi. 34. xxii. 5, 6. & al. freq. Alſo, Tranſitively, *To repay* or *reſtore* one thing for another. Exod. xxi. 36. xxii. 1. & al. freq. Comp. Gen. xliv. 4. Job xxxiv. 33. He hath requited *that which is from thee* (as הממנו *what came from him*, 1 K. xx. 33.) *but thou haſt deſpiſed* (his correction namely). Comp. ch. v. 17. and ſee *Scott*. As a N. fem. in Reg. שלמת *Retribution*, *recompenſe*. occ. Pſ. xci. 8. As a N. maſc. plur. שלמנים *Recompenſes*, *rewards*. occ. Iſa. i. 23.

III. *To make up a difference*. In Kal, *To have peace*, *be at peace*. occ. Job xxii. 21. As a Participle paoul or participial N. שלום *At* or *in peace*. 1 Sam. xxv. 6. Job. v. 24. In Hiph. *To make peace*. Deut. xx. 12. Joſh. x. 1, 4. & al. freq. As a N. שלום, and ſometimes, though rarely, שלם, *Peace*, *reconcilement*, *tranquillity*; Alſo, *Happineſs* in general; for every bleſſing, temporal and ſpiritual, is included in reſtoring man to that *Peace* with God (and I may add in a lower ſenſe with the whole creation) which was loſt by the Fall. See Deut. ii. 26. xx. 10. xxiii. 6. Joſh. x. 1. Gen. xv. 15. xxviii. 21. xli. 16. xliii. 27, 28. 2 K. ix. 22.

IV. As a N. שלם A kind of *ſacrifice*, *a peace-offering*. It occurs once in the ſingular, Amos ix. 1; but frequently in the plural, שלמים *Peace-offerings*. Exod. xx. 24. xxiv. 5. & al. So called as eminently typifying the *peace* and *reconciliation* of God with man, through the death of the *Prince of Peace*, (Iſa. ix. 6.) of HIM who is *our Peace*; (Eph. ii. 14.) for it muſt be particularly obſerved, that of theſe ſacrifices both God and Man, both Prieſt and People were to partake. See Lev. vii. 11. & ſeq. Comp. Rom. v. 1, 10. 2 Cor. v. 18, 19. Eph. ii. 14—17. Col. i. 20.

V. As a N. fem. שלמה *An outer garment*, covering the *whole* body, q. d. *A complete covering*. It ſeems to have been much the ſame kind of garment as the *hyke*, which is ſtill worn by the Kabyles and Arabs in Africa and the Levant. "Theſe *hykes*, or blankets, as we ſhould call them, are of different ſizes, and of different qualities and fineneſs. The uſual ſize of them is ſix yards long, and five or ſix feet broad, ſerving the Kabyle or Arab for a *complete dreſs* in the day, and as *they ſleep in their raiment*, as the Iſraelites did of old, Deut. xxiv. 13, it ſerves likewiſe for his bed and covering by night—The *plaid* of the Highlanders in Scotland is the very ſame." Dr. *Shaw*'s Travels, p. 224, 225. See Exod. xxii. 26, 27. 1 K. xi. 29, 30. Pſ. civ. 2.

VI. As a N. fem. שולמית. occ. Cant. vi. 13, twice. It is rendered *Shulamite*, and ſeems to be the appellation, not of Solomon's Egyptian bride, but of his * former or Jewiſh wife, ſo called from שלם *Salem* or *Jeruſalem*, the place of her birth. Comp. Pſ. lxxvi. 3.

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* See Mr *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 169.

### שלף

*To draw*, or *puſh out*, or *off*.

I. *To draw out*, as a ſword. See Joſh. v. 13. Jud. iii. 22. viii. 10. 1 Chron. xxi. 5. & al. freq. Job xx. 25. שלף He (i. e. God) draweth out, from the quiver namely, the arrow ſhot out of the brazen bow juſt mentioned, *and it cometh out of his body*.

II. *To draw*, or *pluck off*, as a ſhoe. Ruth iv. 7, 8.

III. Intranſitively, *To puſh out*, *unſheath*, as corn it's ear. occ. Pſ. cxxix. 6. *Aquila* renders it ανεθαλεν *ſprung up*. See Mr. *Harmer*'s Obſervations, Vol. II. p. 463.

### שלש

I. As Ns. of Number, שלש and שלשה *Three*. Gen. v. 22. ix. 11. & al. freq. Plur. maſc. שלשים *Thirty*. Gen. v. 3. & al. freq. Alſo, *Of the third generation*. Gen. l. 23. Exod. xx. 5. שלישי and שלשי *The third*. Gen. i. 13. ii. 14. xxii. 4. & al. freq. Fem. שלישית *The third*. 1 K. xviii. 1. xxii. 2. & al. Alſo, *A third* or *third part*. 2 Sam. xviii. 2. 2 K. xi. 5. So שלשית and שלישת Num. xv. 6, 7. xxviii. 14. Fem. שלישיה *A third*. occ. Iſa. xix. 24.

II. *To divide into three parts*, q. d. *to third*. occ. Deut. xix. 3. So the LXX. τριμερειϛ, and Vulg. in tres æqualiter partes—divides.

III. *To do a third time*, *to treble* or *tripple*. q. d. tertiare. occ. 1 K. xviii. 34, twice. As a Participle or participial N. משלש *Treble*, *triple*, *tripled*. occ. Eccleſ. iv. 12.

IV. As a participial N. משלש, fem. משלשת, Spoken of animals, *Three years old*. occ. Gen. xv. 9, thrice.—of a building, *Of three ſtories*. occ. Ezek. xlii. 6. Comp. Gen. vi. 17.

V. As a N. שליש and שלש A certain *meaſure of capacity*, containing a *third* part of ſome other known and common meaſure, q. d. *A tierce*; but as this in Engliſh denotes the *third part* of a pipe, ſo it is probable from a compariſon of Pſ. lxxx. 6, with Iſa. xl. 12, which are the only places where the word occurs in this ſenſe, that it denotes the *third part* of the *Bath*, and ſo is equal to ſomewhat more than two gallons and a half *Engliſh*.

VI. As a N. maſc. plur. שלשים *Three-ſtringed inſtruments of muſic*. occ. 1 Sam. xviii. 6. So עשור is uſed for a *ten*-ſtringed inſtrument. See under עשר III.

VII. As a N. שלש, שליש, or שלוש *A commander*, *a general*; properly *a third man*, ſo called, perhaps, becauſe in military affairs, he was *third* from the King, the Generaliſſimo or Commander in chief, being immediately above him: (but comp. below Senſe VIII.) 1 K. ix. 22. xv. 25. 2 Chron. xi. 11. & al.

We read Exod. xiv. 7, *And he* (Pharoah) *took ſix hundred choſen chariots*, *and all the chariots of Egypt*, and שלשם Captains (third men) על כלו *over all this* (armament namely; ſo Vulg. Duces totius exercitus) or *over all theſe chariots*, not *over every one of them*, as we tranſlate it; and the words expreſs no more than that there were ſeveral *Generals* or *Third men*[*] to command the chariots: agreeably to which we find, Exod. xv. 4, that the choice of Pharoah's שלשי or *Third men*, were drowned in the ſea.

VIII. As a N. maſc. plur. שלשים (according to the reading in *Walton*'s Polyglott.) or שלישים (according to *Bomberg*'s, the royal and marginal reading) Prov. xxii. 20. The beſt and moſt natural interpretation of the word in this place ſeems to be *rules*, *directions*, or the like; and from this paſſage in Prov. compared with the ſenſe of שליש 2 K. vii. 2, 17, 19, and of שלשים 2 K. x. 25; and from conſidering that the other Hebrew names of number, as רבע, חמש, *&c.* to *ſeven* incluſive, are taken from Roots deſcriptive of ſome act performed on thoſe reſpective days of the formation, it may reaſonably be doubted, whether the ideal meaning of שלש be not *to rule*, *direct*, or the like, and whether the *third* day might not be thus denominated, becauſe on that day the heavens began to *exert that rule*, which God had given them on the preceding day, (when he called, or conſtituted them שמים *Diſpoſers*, Gen. i. 8,) in draining the earth, and cauſing it to bring forth vegetables. See Gen. i. 9—13.

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[*] Since writing the above, I have obſerved that the LXX. render the Heb. words, και τριϛατας επι παντων. *And* Triſtatas *over all*. And *Jerome*, on Ezek. xxiii, ſays, "Triſtatæ among the Greeks is the name of the ſecond rank after the royal dignity." See *Flamin*, *Nobil.* in LXX. Exod. xiv. 7. Note *c*, in the VIth Vol. of *Walton*'s Polyglott.

IX. As a Particle of time, שלשם or שלשום (formed as יומם *by day*, פתאם and פתאום *ſuddenly*) *A third time paſt*. It is always preceded by תמל, תמול, or אתמול *yeſterday*, *lately*, (which ſee among the Pluriliterals in ת) to which it refers, and denotes *ſome time before*. Gen. xxxi. 2, 5. Exod. v. 7, 8, 14. 1 Chron. xi. 2. & al. freq.

## שם

I. In Kal, *To place*, *ſet*, *put*, generally in orper, with care and art. Gen. ii. 8. vi. 16. xxiv. 47. & al. freq. In Hiph. The ſame. Gen. xxx. 42. xliv. 2. & al. freq. The formative ה of Hiph. is often dropped, as in Gen. xxiv. 2. xxxi. 37. As a N. fem. in Reg. תשמת *A placing* or *putting*. Lev. vi. 2. תשמת יר *The putting*, *joining*, or *ſtriking of the hand*, ſeems in this paſſage to denote *ſuretyſhip*, which was confirmed by that action. Comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

Hence perhaps Eng. *to ſham*, put one thing for another.

II. *To place*, *give*. See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *To conſtitute*, *make*. Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 11. & al. freq.

IV. In Kal and Hiph. with ב following, *To lay upon*, *lay to the charge of*, *impute to*. 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. A military term, *To ſet in array*. 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

VI. In Hiph. שים *To lay up*, i. e. *in mind*, reponere, Iſa. xli. 20; where perhaps אל לבבם *to your heart* is underſtood: Or rather perhaps, *To attend to*, *conſider*, לבבם אל being underſtood, comp. ver. 22. See under לב I.

שם על לבו *To put upon his heart*, *to purpoſe* or *reſolve in his heart*. Dan. i. 8. Mal. ii. 2.

VII. As a N. שם, plur. fem. שמות,

1. *A name*, *an articulate ſound*, which is * *placed* or *ſubſtituted* for a thing, as it's *ſenſible mark* or *ſign*. Gen. ii. 11, 19. xxv. 13. 2 Sam. vii. 9. viii. 13. & al. freq.

2. *Name*, *fame*, *reputation*, *renown*. See Gen. vi. 4. Num. xvi. 2. 1 Sam. xviii. 30. 1 Chron. v. 24. xiv. 17. xvii. 8. Eccleſ. vii. 1, or 2.

VIII. שם יהוה *The Name of Jehovah*, שם אלהים *The Name of the Aleim*, and ſimply השם or שם *The Name*, (Lev. xxiv. 11, 16. Comp. 1 Cor. xii. 3.) are uſed as titles of the *Second Perſon* of the ever bleſſed Trinity. Iſa. xxx. 27, (comp. ch. xxxvii. 36. 2 K. xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Deut. xii. 11. Jer. xiv. 7, 21. Pſ. xx. 2. lxxv. 2. (comp. John xii. 28.) The reaſon of the title ſeems to be this. A *Name* is the *Repreſentative* of a being or thing; Chriſt is in the N. T. called *The image of God*, 2 Cor. iv. 4, and *The Image of the inviſible God*, Col. i. 15; ſo being not only *Jehovah* or *very God*, but alſo being the *Repreſentative* of the whole ever-bleſſed Trinity, he is in the Old Teſtament ſtyled *The name of Jehovah*, or *of the Aleim*. Comp. John xii. 28. xvii. 1, 5. and Supplement to *Greek* and *Eng.* Lexicon in Ονομα.

IX. As a particle of place, שם *There*, *thither*. Jer. ii. 6. Deut. i. 37. Jer. xxii. 11. & al. freq. שמה The ſame. Gen. xix. 20. xxiii. 13. & al. freq. Job i. 21. *Naked came I out of my mother's womb*, *and naked ſhall I return* שמה thither, i. e. either *into the earth*, "the common *womb*, receptacle, or repoſitory of all the dead. Gen. iii. 19. Eccleſ. xii. 7," *Clark*, or,—thither, pointing to the earth, δεικτικως.

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* See Mr. *Locke's* Eſſay on Human Underſtanding. Book III. ch. I, and II.

X. As a participial N. maſc. plur. שמים *The heavens*, literally, *The diſpoſers*, *placers*, (in which ſenſe the word is plainly uſed, Iſa. v. 20. Mal. ii. 2.) This is a deſcriptive name of the *heavens*, or of that immenſe *celeſtial fluid*, ſubſiſting in the three conditions of *Fire*, *Light*, and *Spirit*, or *groſs Air*, which fills every part of the univerſe not poſſeſſed by other matter. (Comp. under אל II.) In this not only the birds fly, Gen. i. 20; the meteors as rain, dew, &c. are formed, ſee Gen. xxvii. 28. Deut. xi. 11. xxviii. 26. xxxiii. 28. Iſa. lv. 10; but alſo the *Sun*, *Moon*, and *Stars*, are, according to the ſcriptural philoſophy, placed not *in vacuo*, but in the ſame *celeſtial expanſe*, Gen. i. 14—7. *Aquila* and *Theodotion* render שמים by Αηρ, Job xxxv. 11; and our Tranſlation frequently by *the air*. See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccleſ. x. 10.

This appellation was firſt given by God to the *celeſtial fluid*, or *air*, when it began to act in *diſpoſing* and *arranging* the earth and waters, Gen. i. 8. And ſince that time the שמים have been the great *agents* in *diſpoſing* all material things in their places and orders, and thereby producing all thoſe great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the faſhion to aſcribe to *attraction*, *gravity*, *repulſion*, &c. which (though the *effects* are manifeſt) are, when taken for *cauſes*, as occult as the *ſympathy* and *antipathy* of *Ariſtotle* and the *Peripatetics*.

That the *heavens*, under different attributes, correſponding to their different conditions and operations, were the grand objects of heatheniſh idolatry, is certain, not only from the ancient names of their Gods, but alſo from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wiſd. xiii. 1—3. The reader may find this point further proved, with a variety of uſeful learning, and by numerous teſtimonies, both divine and human, ſacred and profane, in the IId and IVth Vols. of Mr. *Hutchinſon*'s Works. And to theſe authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient* Hymns called *Orpheus*'s, and from † *Phornutus*, the Stoic, *Of the Nature of the Gods*; the former of which are a rich treaſury of this kind of learning, and the latter, a philoſophical explanation of the heathen worſhip and ceremonies, written in the reign of the emperour *Nero*.

It may be here worth obſerving, that *Phornutus*, in his firſt chapter, Περι Ουρανου, *Concerning Heaven*, derives Θεους the Greek name for the *Gods*, from Θεσις *Poſition* or *placing*. "For the ancients, ſays he, took thoſe for Gods, whom they found to move in a certain regular manner, thinking them to be the cauſers of the changes of the air, and of the conſervation of the univerſe. Theſe then are *Gods* (Θεοι) which are the *diſpoſers* (θετηρες) and formers of all things." Nor was this ſpecies of idolatry confined to the Greeks, Romans, and Aſiatics only, or even to the *Old World*. The inhabitants of the *New World*, or *America*, who had any religion at all, were, when firſt diſcovered, univerſally addicted to it. Some of the *Weſt Indian* heathen, among their other *phyſical* Gods, had in particular their *Chemens* or *Chemim*, that is with little variation, שמים, whom they repreſented by idols of ſuch a *compound form*, as appears an evident, though monſtrous, perverſion of the *cherubic* emblems, and may, in ſome meaſure, ſerve to confirm the explanation above given thereof. Comp. under כרב V. 1.

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* It is juſtly obſerved by the author of *Letters on Mythology*, p. 167, 8. that the hymns which we now have under the name of *Orpheus*, are the *very ſame* which were revered by the *ancient* Greeks *as his*, and uſed in their ſolemn worſhip. This he proves from an evident and direct reference which *Demoſthenes* makes to *Orpheus*'s hymn to ΔΙΚΗ, or RIGHT, in his firſt ſpeech againſt *Ariſtogiton*. One thing is moſt certain, that a clear vein of *phyſical* heatheniſm runs through them all, which ſeems to prove them more ancient than the time of *Homer*. The words of *Demoſthenes* above referred to are theſe. Την απαραιτητον και σεμνην Δικην, ἣν ὁ τας ἁγιωτατας ἡμιν τελετας; καταδειξας ΟΡΦΕΥΣ ΠΑΡΑ ΤΟΝ ΤΟΥ ΔΙΟΣ ΘΡΟΝΟΝ φησι ΚΑΘΗΜΕΝΗΝ ΠΑΝΤΑ ΤΑ ΤΩΝ ΑΝΘΡΩΠΟΝ ΕΦΟΡΑΝ. And the lines of the *Orphic* Hymn in *Eſchenbachius*'s edition run thus,

Ἡ και Ζηνος ανακτος επι θρονον ἱερον ἱζει
Ουρανοθεν καθορωσα βιον θνητων πολυφυλων.

† Publiſhed by *Thomas Gale*, among the Opuſcula Mythologica, Ethica, & Phyſica, under the title of ΦΟΥΡΝΟΥΤΟΥ Θεωρια περι Θεων Φυσεως.

שמי השמים *The heavens of heavens* are ſuppoſed by ſome to mean only *the higheſt heavens*; but * "the propriety of the expreſſion ſeems to ariſe from the *material heavens* or *celeſtial fluid* having been at the beginning of the formation, Gen. i. 6, 7, in *two* places; part, within the hollow ſphere of the earth, and the much larger part, without. Theſe, when joined, as they ſoon afterwards were, conſtituted the שמי השמים or *whole of the material heavens*." And it is, I apprehend, in reference to their *original* ſituation, that the Pſalmiſt calls them, Pſ. lxviii. 34, שמי שמי קדם *the heavens of heavens of old*; where obſerve that the latter שמי is put in Regimine or conſtruction with קדם, which ſhews that it relates to that N. and not to the preceding Participle רכב *riding*. See Deut. x. 14. 1 K. viii. 27. Neh. ix. 6.

XI. As the שמים are eminently what *declare* or *exhibit the Glory of God*, Pſ. xix. 1, and are, I apprehend, according to that of St. *Paul*, Rom. i. 20, the created, viſible type or emblem of his *eternal Power and Godhead*; and as each of the *Three Divine Perſons*, and their *economical* acts are deſcribed to us in Scripture, by the *three conditions of the heavens*, and their operations, (Comp. under כרב p. 293.) ſo the Heb. שמים, and Chald. שמיא, are ſometimes uſed as a name of the *eternal and ever-bleſſed Trinity*. See 2 Chron. xxxii. 20. (comp. 2 K. xix. 14, 15. Iſa. xxxvii. 14, 15.) Dan. iv. 23, or 26. Comp. under שלט III. Thus alſo in the New Teſtament Ουρανος *Heaven* is uſed for *God*. Mat. xxi. 25. Mark. xi. 30, 31. Luke xv. 18. xx. 4, 5. John iii. 27. So Βασιλεια των Ουρανων, literally, *the Kingdom of the Heavens*, (plur.) occurs frequently in St. Matt. for *the kingdom of God*. Comp. inter al. Mat. iv. 17, with Mark i. 15; Mat. xix. 14, with Mark x. 14; and Mat. xix. 23, with ver. 24.

XII. As a N. maſc. plur. שומים Some ſpecies of *onions*, ſo denominated from the *regular diſpoſition* of their ſeveral involucra, or integuments. occ. Num. xi. 5.

Mr. *Hutchinſon* has ingeniouſly remarked, (Vol. IV. p. 262.) that the worſhipping of *onions*, by the Egyptians, with which they have been ſo ſarcaſtically upbraided by † others of the heathen, was, like the reſt of their idolatrous ſervice, merely *emblematical*.—Our (common) *onion*, adds he, is a perfect *emblem* of the *diſpoſition* of this *fluid ſyſtem* (of the *heavens*) ſuppoſing the root, and top of the head, to repreſent the two Poles. If you cut any one tranſverſe or diagonally, you will find it divided into the ſame number of ſpheres, including each other, counting from the ſun or center, to the circumference, as they knew the motions or courſes of the orbs (or planets) divided this *fluid ſyſtem* into; and ſo the diviſions repreſented the courſes of thoſe orbs." This obſervation has ſince been made or borrowed by Dr. *Shaw*, Travels, p. 358. "The *Onion*, ſays he, upon account of the Root of it, (which conſiſts of many coats enveloping each other, *like the orbs* [*orbits*] *iu the planetary ſyſtem)* was another of their ſacred vegetables."

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* See *Greek* and *Eng.* Lexicon under Τριτος II.

† So *Juvenal*, Sat. XV. lin. 9—11.

Porrum & Cepe *nefas violare, & frangere morſu.*
*O ſanctas gentes, quibus hæc naſcuntur in hortis*
Numina!

So *Lucian*, in his *Jupiter Tragæd.* Tom. II. p. 223, where he is giving an account of the different deities worſhipped by the ſeveral inhabitants of Egypt, ſays, Πηλουσιωταις δε Κρομμυον Thoſe of Peluſium worſhip the *Onion*. Comp. *Plin.* Nat. Hiſt. Lib. XIX. cap. 6.

XIII. In Kal and Hiph. *To make-waſte* or *deſolate*, *to reduce* to ſuch a ſtate as to leave *place* or *room* for other things; ſo the Latin vaſto, *to waſte*, is derived from vaſtus, *vaſt*, *wide*. Ezek. xxxvi. 3. Pſ. lxxix. 7. Jer. x. 25. xlix. 20. In Niph. *To be deſolate*, *reduced to a vaſt ſolitude*. Lev. xxvi. 22. Iſa. xxxiii. 8. & al. freq. As a N. fem. שמה *Deſolation*, *waſte*. Iſa. v. 9. xxiv. 12. Hoſ. v. 9. Plur. שמות *Deſolations*. occ. Pſ. xlvi. 9. Ezek. xxxvi. 3. In this latter paſſage it is commonly taken for a V. Infin. but then the Root ought to be שמה, and I do not find that the ה in this word is ever radical. As a N. maſc. plur. with a formative א and נ, אשמנים *Deſolate places*. So *Montanus*, Deſolatis locis. occ. Iſa. lix. 10. Comp. Root ישם.

XIV. In Niph. *To be deſolate in mind*, *to be aſtounded*, *amazed*, *confounded*, ſo as to have no ſenſe left. 1 K. ix. 8. Job xviii. 20. Jer. iv. 9. & al. As a N. fem. שמה *Amazement*, *aſtoniſhment*. Jer. v. 30. viii. 21. & al.

Hence perhaps Eng. *ſhame*, &c.

שמם I. *To place*, or *diſpoſe with great care*, *regularity*, *and order*. It occurs not as a V. in this ſenſe, but hence as a N. fem. שממית A name of the *Spider*; q. d. "*The placer*, *diſpoſer*, as the ſpider *eminently* is, in the *curious*, and *almoſt mathematically exact diſpoſition* of the threads of her web; for as Mr. *Pope* ſays,

> Who made the *Spider parallels deſign*,
> Sure as *Demoivre*, without rule or line?

Thus Mr. *Catcott*, in his *Anſwer to Obſervations on a Sermon*, *&c.* *Bochart*, however, (though I think with leſs probability) interprets שממית to be a kind of *lizard*, which frequents the walls of houſes. See his Works, Vol. II. 1083. & ſeq. And it is obſervable, that to this purpoſe the LXX. render it by καλαϐωτής, and the Vulg. by ſtellio. occ. Prov. xxx. 28. *The* שממית *layeth hold with her hands.* See this illuſtrated of the *Spider* in *Nature Diſplayed*, Vol. I. p. 57. & ſeq. ſmall Eng. edit.

II. In Kal, *To be exceedingly deſolate* or *waſte*. Ezek. xxxiii. 28. xxxv. 15. & al. As a N. fem. שממה *Great deſolation*. Joel iii, or iv. 19.

III. In Kal, *To be amazed* or *aſtoniſhed exceedingly*. Lev. xxvi. 32. Iſa. lii. 14. Ezek. xxvii. 35. & al, freq. In Hith. השתומם The ſame. occ. Iſa. lix. 16. Dan. iv. 16. (Chald.) viii. 27. Comp. Pſ. cxliii. 4. As a N. שממון *Great aſtoniſhment*, ſtupor. occ. Ezek. iv. 16. xii. 19. As a N. fem. שממה Nearly the ſame. Ezek. xxiii. 33.

### שמד

*To deſtroy*, *aboliſh*, *demoliſh*, or *diſſipate utterly*, diſperdere, delere. It occurs not as a V. in Kal in this ſenſe, but in Niph. *To be deſtroyed utterly*. Gen. xxxiv. 30. Jud. xxi. 16. & al. In Hiph. *To deſtroy utterly*. Lev. xxvi. 30. Num. xxxiii. 52. Deut. i. 27. & al. freq.

DER. *Smite*, Saxon Smið, and Eng. *Smith*. Comp. under צמת.

### שמח

I. *To move briſkly and alternately*, *to move to and fro*, or *vibrate with a quick motion*, as the heart in joy. Pſ. xvi. 9. xxxiii. 21. & al. freq. In Hiph. *To cauſe to move* thus. Pſ. xix. 9. civ. 15. As a N. fem. in Reg. שמחת *The quick beating*, *throbbing*, or *palpitation* of the heart. Iſa. xxx. 29. Jer. xv. 16. & al.

II. *To move* or *vibrate briſkly*, as light emitted and reflected. Prov. xiii. 9.

III. *To move backward and forward*, as the fluid of the heavens doth in light and ſpirit. " This *vibration* or *vibrative motion* of the heavens, which is even viſible through teleſcopes," and with which the livelier Thermometers are ſenſibly affected,* " is produced by the irradiation of the light outward from the center, and the irradiation of the ſpirit (groſs air) inward, to the center, and produces the conſtant gyration of the earth, and other planets, round their own axes, and round the ſun."* 1 Chron. xvi. 31. Pſ. xcvi. 11. Comp. under גל II.

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* This *vibration of the heavens* the great *Boerhaave* calls " *the perpetual unintermittiug Syſtole* and *Diaſtole of the*

V. From the *briſkneſs* and *agility* of the body, occaſioned by joy, In Kal, *To rejoice, exult*. Lev. xxiii. 40. Deut. xii. 7. Job xxxi. 25. In Hiph. *To make joyful, cauſe to exult*. Pſ. lxxxix. 43. As a N. fem. שמחה *Joy, exultation*. Iſa. xxii. 13. li. 3, 11; in which three paſſages the LXX, rendering it by αγαλλιαμα, have given nearly the idea.

Deut. xxiv. 5. *When a man hath taken a new wife, he ſhall not go out to war—(but) he ſhall be free at home one year* ושמח את אשתו *and* rejoice *with his wife* (comp. Prov. v. 18.) *whom he hath taken*. It is remarkable that *Alexander* the Great, in his expedition againſt Perſia, nearly conformed to this law. For after the battle of the *Granicus*, and "before he went into winter quarters, † he ordered all of his army *that had married that year* to return into Macedonia, *and ſpend the winter with their wives*, appointing three captains over them to lead them home, and bring them back at the time appointed; which—agreeing with the Jewiſh law, Deut. xxiv. 5, and being without any inſtance of the like to be found in the uſages of any other nation, it is moſt likely *Ariſtotle* learned it from the *Jew* he ſo much converſed with while in *Aſia*, and approving of it as a moſt equitable uſage, communicated it to *Alexander*, while he was his ſcholar, and that he from thence had the inducement of practiſing it at this time." Thus the learned Dr. *Prideaux* Connection, Pt. I. Book VII. An. 334. Vol. I. p. 480. 8vo. edit.

## שמט

In general, *To let go, remit*.

I. In Kal, *To let go, let drop*, or *fall down*. occ. 2 K. ix. 33, twice.

II. Intranſitively, *To drop, ſlip, ſtumble*, ſo *Montanus* labaſcebant. occ. 2 Sam. vi. 6. 1 Chron. xiii. 9. Jehovah had given particular directions by Moſes, Num. iv, concerning the manner in which the Ark of the Teſtimony was to be removed, and had commanded, ver. 5, that on ſuch occaſions it ſhould be covered with the vail, &c. by Aaron and his ſons, i. e. by the prieſts only, and when ſo covered, that *it ſhould be carried by it's ſtaves on the ſhoulders of the Levites of the family of Kohath*, (ver. 15. comp. Exod. xxv. 14.) *who were expreſsly forbidden to touch it under pain of death*, ver. 15. This prohibition Uzzah preſumed to diſobey, and על השל *for this freedom* or *raſhneſs*, was ſtruck dead by God. But it is manifeſt that this misfortune would not have happened, had not the law been firſt violated by placing on a carriage drawn by oxen the ark which ought to have been born on the ſhoulders of the Kohathites, and to this deviation from the law David aſcribes it, 1 Chron. xv. 12, 13; comp. ver. 2, 14, 15; and for further ſatisfaction on this ſubject I with great pleaſure refer the reader to Dr. *Chandler*'s Life of K. David, Book III. ch. 4. Vol. II. p. 38, &c.

III. In Niph. *To be let go, diſmiſſed*. occ. Pſ. cxli. 6. *Their judges* נשמטו have been diſmiſſed *in the ſides of the rock, and have heard my words that they were ſweet.* This plainly refers to David's letting Saul eſcape out of the cave at En-gedi, and the kind manner in which he addreſſed him after that *glorious* tranſaction, 1 Sam. xxiv. See more in Mr. *Peters* on Job, p. 348, &c.

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*the air*." Chemiſtry by *Shaw*, Vol. I. p 224; where the reader may find the deſcription of a Thermometer ſo contrived as to render this *vibratory motion* viſible to the eye.

* See *Hutchinſon*'s Moſes' Princip. Part II., p. 525, and Note.

† "*Arrian*, Lib. I."

&c. and in Dr. *Horne*'s Commentary on the Pſalms.

IV. In Kal, *To remit*, *releaſe*, as a debt. occ. Deut. xv. 2, 3. As a N. fem. שמטה *A remiſſion*, *releaſe*. occ. Deut. xv. 1, 2, 9. xxxi. 10.

V. Of land, *To let it alone*, *let it reſt*, *leave it uncultivated*, *give it a remiſſion*. occ. Exod. xxiii. 11. And in alluſion to the ordinance contained in this text, Jehovah threatens Judah, Jer. xvii. 5, ושמטתה ובך מנחלתך *And* thou ſhalt have a remiſſion or diſcharge, *even for thyſelf*, *from thine inheritance*. Comp. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21.

The above cited are all the paſſages wherein the root occurs.

## שמך

Occurs not as a V. in Heb. but in Ethiopic ſignifies *To recline*, *lie down* or *along*. As a N. fem. שמיכה, probably *A rug*, *mattreſs*, or *ſomething of that kind*, which ſerved, as ſtill uſual in the Eaſt, (comp. under נטה XIV. 1.) for a bed. Once, Jud. iv. 18.

## שמל

Occurs not as a V. in Heb. but in Arabic ſignifies *To ſurround on all ſides*, *to clothe*, *involve*.

I. As a N. fem. שמלה *A garment*, *veſtment*, *hyke*. Gen. ix. 23. Deut. x. 18. & al. freq. Comp. under שלם V.

On Deut. xxii. 5, obſerve that "the reaſon why men and women's *interchanging dreſſes* was ſo ſeverely forbidden ſeems to be, that this was an *idolatrous cuſtom* practiſed by ſeveral nations in the worſhip of particular idols, eſpecially by the *Egyptians* in that of *Iſis*; to ſet forth, I ſuppoſe, the * *all-generative* nature of the *heavens* or *air*, that it was αῤῥενοθηλυ *both male and female*, as ſome of them called it. Hence we may gueſs at the *unnatural* and *abominable* impurities that accompanied this ſervice. See Abbé *Pluche*'s Hiſt. du Ciel, Tom. I. p. 201, 2. *Boyſe*'s Pantheon, p. 72. *Univerſal Hiſtory*, Vol. IV. p. 358. 8vo. *Le Clerc*, in his Note on this verſe cites a paſſage from *Julius Firmicus*, who, ſpeaking of the manner in which the *Aſſyrians* and *Africans* worſhip the idol of the *Air*, ſays expreſsly, *Cui aliter ſervire ſacerdotum ſuorum chorus non poteſt*, *niſi effæminent vultum*, *cutem poliant*, et virilem ſexum ornatu muliebri dedecorent. *Videre eſt in ipſis templis cum publico gemitu*, *miſeranda ludibria*, viros muliebria pati, *et hanc impuri et impudici corporis labem glorioſâ oſtentatione detegere*." † The ſame commentator quotes *Servius* on Æn. II. lin. 632, affirming that in the iſland of Cyprus there was an image of a bearded Venus, with the body and dreſs of a woman, *cum ſceptro & naturâ virili*, *quod* Αφροδιτον *vocant*, cui viri in veſte muliebri, mulieres in virili ſacrificant, *to which men ſacrificed in the dreſs of women*, *and women in that of men*."

II. It is applied to the left hand, which, according to the eaſtern cuſtom, was generally *involved* in their *hyke*, while the right hand was uſually at liberty. We do not however meet either with the N. שמל or שמלה in this ſenſe, but as a V. in Hiph. השמיל *To turn to the left hand*, q. d. ſiniſtrare. occ. 2 Sam. xiv. 19. Ezek. xxi. 16, or 21. Comp. under שמאל among the Pluriliterals.

## שמן

I. *To abound*, *ſuperabound*. It occurs not as a V. ſimply in this ſenſe, but hence as a participial N. שמן *One who abounds in ſtrength*, *robuſt*, *ſtrong*. So the Vulg. robuſtos. Jud. iii. 29. Comp. Iſa. x. 27. Alſo, *plenteous*, *abundant*. Iſa. xxx. 23. Comp. Gen. xlix. 29. As a participial N. maſc. plur. in Reg. משמני *Thoſe who were gorged*

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* Comp. under קדש IV.

† *Editor*'s Note in Mr. *Bate*'s valuable *New and Literal Tranſlation*, &c.

*with food*, or *had eaten most abundantly*. Pſ. lxxviii. 31.

II. As a N. שמן *The ſuperabundant fertility*, or *fatneſs* of the earth. See Gen. xxvii. 28, 39. Alſo, *Abundant*, *fertile*, *fat*, as a land or country. Num. xiii. 20, or 21. or paſture. 1 Chron. iv. 40. Comp. Hab. i. 16.

III. *The fat* of men or animals, *that ſuperabundant unctuous humour*, which, though not abſolutely neceſſary to their life, yet, when in moderate quantity, contributes greatly to their well-being and health. Pſ. cxix. 24. As a V. in Kal, *To be fat*, *abound in fatneſs*. Deut. xxxii. 15. Jer. v. 28. In Hiph. *To make fat*. Iſa. vi. 10. Comp. under טפש.

IV. *Oil*, *an unctuous ſubſtance*, reſembling the *fat* of animals, and thence called by the ſame name. Gen. xxviii. 18. Exod. xxx. 24. & al. freq.

V. עץ שמן is mentioned with זית *the olive-tree*, Neh. viii. 15; and ſo ſeems in that text to mean the *reſinous* or *gummy* kind of *trees*, whoſe juices *ſuperabound* and *exude*.

VI. As Ns. of Number, שמנה, שמונה, and as it were in Reg. שמנת, and שמונת, *Eight*, q. d. the *ſuperabundant* number. See inter al. Gen. v. 4, 10. xvii. 12. Num. iii. 28. 1 Chron. xxv. 25. xxix. 7. Eccleſ. xi. 2. Plur. שמנים and שמונים *Eighty*. Gen. v. 25. xvi. 16. & al. freq. שמיני *Eighth*. Exod. xxii. 30. Lev. ix. 1. & al. Fem. שמינת *Eighth*. occ. Lev. xxv. 22.

The *ſeventh* was the day on which Jehovah *finiſhed* or *completed* his work of creating and forming this ſyſtem, and all things therein, and as the number *ſeven* was hence denominated שבע from *completion*, (ſee שבע) ſo *eight* was called שננה, becauſe the *eighth* day was *ſuperabundant*, or *over and above* the grand completion.

VII. As a N. fem. שמינית. It occurs 1 Chron. xv. 21, Pſ. vi. and xii. Titles. In 1 Chron. xv. 16, *David ſpake to the chief of the Levites to appoint their brethren (to be) ſingers* בכלי שיר *with inſtruments of muſick*, *pſalteries*, *and harps*, *and cymbals*, *ſounding*, *by lifting up the voice with joy*; and at ver. 21, ſome Levites were accordingly appointed to ſing בכנרות *with harps* על השמינית. Here it is evident that השמינית cannot poſſibly denote *a muſical inſtrument*, as it has been ſuppoſed to do in the Pſalms. It ſeems much more natural to interpret that word which is preceded by על *concerning*, of the *ſubject matter* of their hymns, which we are informed were addreſſed לנצר *To the Conquerour* or *Triumpher*, i. e. *to Jehovah in Chriſt*. (Comp. under נצח II.) And if ſo, what interpretation can be more natural than to refer שמינית either to the *abundant richneſs* of God's mercy in Chriſt, (comp. Iſa. xxv. 6.) or more particularly to that *unction* from the Holy One, mentioned 1 John ii. 20, 27? Comp. 2 Cor. i. 21. And if the VIth and XIIth Pſalms be underſtood as ſpoken prophetically in the perſon of the Man Chriſt Jeſus, שמינית in their titles may well be explained of that *oil of gladneſs with which he was anointed*, (Pſ. xlv. 8. Comp. Acts x. 38.) and which on the day of Pentecoſt he was pleaſed to ſhed forth abundantly on thoſe whom he is not aſhamed to call his friends, his fellows, or companions, and even his brethren. Comp. Acts ii. 33. and ſee Mr. *Fenwick's* Thoughts on the Hebrew titles of the Pſalms, p. 18, &c.

## שמע

I. In Kal, *To hear*, *perceive by hearing*. Gen. iii. 8. xiv. 14. In Niph. *To be heard*. Gen. xlv. 16. In Hiph. *To cauſe*, or *make to hear*. Deut. iv. 36. *To cauſe to be heard*, *to declare*. Iſa. xlv. 21. *To make a loud ſound*. 1 Chron. xv. 16, 28. *To make a proclamation unto*, *to ſummon* or *muſter by proclamation*. 1 K. xv. 22. Jer. l. 29. As a N. שמע *A hearing*. Job xlii. 5. Pſ. xviii. 45. Alſo, *Somewhat heard*, *a report*, *tidings*. Gen. xxix. 13. Exod. xxiii. 1. Fem. שמועה and שמעה *A rumour*, *report*, *ſomewhat heard*. 2 K. xix. 7. Ezek. vii. 26. As a N. משמע *A hearing*. occ. Iſa. xi. 3. So fem. in Reg. משמעת *A hearing*. occ. 1 Sam. xxii. 14.

Alſo, *Rumour, noiſe.* occ. Iſa. xi. 14. Alſo, *A muſtering by proclamation.* occ. 2 Sam. xxiii. 23. 1 Chron. xi. 15. "This was an office of great conſequence and power." *Bate.* Comp. 2 Sam. xx. 4.

II. Tranſitively, with ב, אל, or ל following, *To hearken, liſten to, mind, obey.* See Joſh. i. 18. Jud. ii. 17. (Comp. Gen. xi. 7.) Deut. i. 45. Zeph. iii. 2. Gen. xxi. 17. Joſh. i. 17. Gen. iii. 17. 2 Chron. x. 16. Pſ. lxxxi. 12.

III. *To underſtand.* Deut. xxviii. 49. Iſa. xxxvi. 11. Jer. v. 15. Applied to the heart. 1 K. iii. 9.

## שמץ

*To mutter, murmur, whiſper.* This ſeems a word formed from the ſound, as ψιθυριζω, &c. in Greek, *ſuſurro*, *murmuro* in Latin, and as *murmur*, *mutter*, *whiſper* in Eng. It occurs not as a V. but as a N. שמץ *A muttering, whiſpering.* occ. Job iv. 12. xxvi. 14. So *Symmachus* in the former paſſage ψιθυρισμον, and in the latter, ψιθυρισμα. As a N. fem. שמצה Nearly the ſame. occ. Exod. xxxii. 25. לשמצה בקמיהם *For* a muttering (or *ſo as to occaſion* a muttering) *among their enemies*; "ſo that their enemies *muttered* among themſelves: Is this the people of God? Are they any more the people of God than we." *Cocceius.*

## שמר

I. In Kal, *To keep, keep ſafe, preſerve.* Gen. iii. 24. xxviii. 15, 20. xxx. 31. & al. freq. In Niph. *To be kept, preſerved.* Pſ. xxxvii. 28. Hoſ. xii. 14. In Hith. *To keep oneſelf.* occ. 2 Sam. xxii. 24. Pſ. xviii. 24. Alſo, *To be kept.* occ. Mic. vi. 16. As a participial N. שמר *A guard, watchman.* Pſ. cxxvii. 1. Iſa. xxi. 11. & al. As a N. fem. שמרה *A watch, guard.* Pſ. cxli. 3. Comp. Pſ. lxxvii. 5. As a N. משמר *A keeping.* Prov. iv. 23. Alſo, *Cuſtody, ward.* Gen. xl. 4. xlii. 17.

II. As a N. fem. with a formative א, אשמורה, in Reg. אשמרת, plur. אשמרות, *A watch*, i.e. *a third part of the night, reckoned from ſun-ſetting to ſun-riſing.* occ. Exod xiv. 24. Jud. vii. 19. 1 Sam. xi. 11. Pſ. lxiii. 7. xc. 4. cxix. 148. Lam. ii. 19. * It appears pretty evident from Jud. vii. 19, compared with the other paſſages here cited, that, whatever the more modern Jews might do after their conqueſt by the Romans, (ſee Mat. xiv. 25. Mark vi. 48.) yet that the more ancient ones diſtinguiſhed their night into *three* watches. It is alſo plain from Lam. ii. 19. Pſ. cxix. 148, that they had ſome means of knowing the ſeveral nocturnal watches, and as they had no clocks nor bells, and as it is certain from Pſ. cxxvii. 1. Cant. iii. 3. v. 7, that in the Jewiſh cities there were *watchmen* (שמרים) who went about in the night, it ſeems very natural to ſuppoſe that theſe, ſome how or other, gave notice of the different watches, but whether by the voice only, or by drums or other inſtruments of muſic, † as ſtill uſual in ſome parts of the Eaſt, I pretend not to determine.

III. *To keep, obſerve.* See inter al. Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. As a N. fem. משמרת *A charge, ſomewhat to be kept* or *obſerved.* Gen. xxvi. 5. Lev. viii. 35. & al.

IV. In Kal and Niph. *To obſerve, take heed, be cautious.* Gen. xxiv. 6. Deut. xxxii. 46. Joſh. vi. 17. xxiii. 11. 2 Sam. xx. 10.

V. As a N. maſc. plur. שמרים *The dregs, ſediment*, or *lees* of wine, which are *preſerved* at the bottom of the veſſel. occ. Pſ. lxxv. 9. Jer. xlviii. 11. Zeph. i. 12. (In like manner the Eng. *lees* or *lies* ſeem derivatives from the V. *to lie*, becauſe they *lie* at the bottom, or *ſubſide.*) Alſo, *Wines kept* on the lees. occ. Iſa. xxv. 6, twice. Comp. under חמר II. and מסך III.

VI. As a N. שמיר *A thorn* or *briar*, which by it's prickles is *preſerved* from being plucked up, or cropped. Iſa. v. 6. & al. Comp. 2 Sam. xxiii. 6, 7.

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* See *Greek* and *Eng.* Lexicon under Φυλακη VI.

† See *Harmer*'s Obſervations, Vol. I. p. 210.

VII. As a N. שמיר Some kind of *hard ſtone*, *a flint*, ſo called from it's *durableneſs*. occ. Jer. xvii. 1 Ezek. iii. 9. Zech. vii. 12.

VIII. As a N. fem. plur. משמרות Rendered *Nails*, as if it were written with a ס, מסמרות. occ. Eccleſ. xii. 11, which may be thus tranſlated, *The words of the wiſe (are) as goads*, i. e. to quicken, ſtimulate men to their duty, וכמשמרות נטועים *and like* the fences *of plantations*, i. e. to guard the plants and trees of righteouſneſs; *the maſters of collections*, or *thoſe who have made collections* of ſuch words or ſayings, as Prov. xv. 1, (ſo LXX. οἱ ϖαρα των συνθεματων) *have given forth* or *publiſhed (them) from one ſhepherd*, namely God. See Gen. xlix. 24. Pſ. xxiii. 1. lxxx. 1.

## שמש

I. *To ſerve, miniſter unto.* It occurs not as a V. in Heb. but in Chaldee, Dan. vii. 10. So *Theodotion* ελειτȣργȣν, and Vulg. miniſtrabant. The Chaldee Targums often uſe it in this ſenſe. See *Caſtell.*

II. As a N. שמש *The ſun*, that is, *the ſolar light*, which is the great * *Miniſter* in this ſyſtem, which *God cauſeth to riſe on the evil* and *on the good*, which *bringeth forth the precious fruits* of the earth, and *from the heat whereof nothing is hid*. See Mat. v. 45. Deut. xxxiii. 14. Pſ. xix. 6, 7. Job xxv. 3. Eccluſ. xliii. 2. Baruch. vi. 60.

That שמש doth indeed ſignify, *the ſolar light*, and not *the ſolar orb*, appears plainly from Deut. iv. 19. xxxiii. 14. Joſh. x. 12, 13. Exod. xvi. 21. 1 Sam. xi. 9. Jon. iv. 8. Pſ. cxxi. 6. Eccleſ. xi. 7 †. Hence שמש is frequently joined with ירח the lunar *light*, never with לבנה the lunar *orb*, or *diſc*.

In Mal. iii. 20, or iv. 2, *Chriſt* is called שמש צדקה the light *of righteouſneſs* or *juſtification ariſing*, or rather *ſpreading* or *diffuſing itſelf, with healing in it's expanſions*. Not *fire* but *light*, with it's benign, healing, and enlivening influences, is the emblem of our Divine Redeemer, both in the Old and New T. See the texts cited under כרב II. p. 293. col. 2. Comp. Wiſd. v. 6.

III. As a N. fem. plur. in Reg. שמשתי *Windows to admit the ſolar light*. occ. Iſa. liv. 12; where the prophet is deſcribing the glory of the church after the acceſſion of the Gentiles, under the ſimilitude of a city; *And I will make* שמשתיך thy windows כדכד *cryſtal*, (LXX. Ιασπιν) *and thy gates ſparkling ſtones*. So St. John, Rev. xxi. 11, ſays, *the light* or *window* (for ſo *Heſychius* explains Φωϛηρ by Θυρις) of the great city, the holy Jeruſalem, was like λιθῳ ιασπιδι κρυϛαλλιζοντι *a jaſper ſtone clear as cryſtal*. Lady *M. W. Montague*, deſcribing the houſes at Conſtantinople, Letter XXXII. Vol. II. p. 54, obſerves that "the chambers have *two rows of windows, the firſt being of painted glaſs*; and *Niebuhr*, Voyage en Arabie, Tom I. p. 334, ſays, "the principal Arabs have in their country houſes, inſtead of thoſe *windows* of Muſcovite glaſs, (which he had juſt before mentioned as common in the city of Sana) ſometimes *painted* glaſs, which they get from Venice." ‡ The making of glaſs is certainly a very ancient invention; and the text of Iſaiah above cited ſeems to intimate that the ancient Jews had alſo the art of *ſtaining* or *painting it*, and the ſuppoſition that they uſed ſuch *painted glaſs* for *windows* as the Turks and Arabs do in our times, will ſtrongly illuſtrate the prophet.

## שנא

I. In Kal and Hiph. *To hate, diſlike, be averſe from.* It is often oppoſed to אהב *to love*. See inter al. Gen. xxiv. 60. xxvi. 27. xxix. 31. xxxvii. 4, 5. 1 Sam. xiii. 15

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* See this illuſtrated by Mr. *Hervey* towards the beginning of his *Reflections on a Flower Garden*.

† The reader may find this point amply confirmed in Mr. *Hutchinſon*'s Moſes' Principia, Part II. p. 462, & ſeq. and proved with great clearneſs in Mr. *Pike*'s Philoſophia Sacra, p. 45, & ſeq.

‡ See *New and Complete Dictionary of Arts*, &c. in Glass.

xix. 7. Job xxxi. 29. Pſ. lv. 13. In Niph. *To be hated.* Prov. xiv. 17, 20. So Eccleſ. viii. 1, *A man's wiſdom maketh his face to ſhine*, maketh it look pleaſant and agreeable ועז פניו ישנא *but he who is ſtrong*, i. e. *impudent*, *with his face*, *ſhall be hated.* So LXX. Και αναιδης; ϖρωσωπῳ αυτȣ μισηθησεται.

II. As a N. שנא *Sleep.* occ. Pſ. cxxvii. See under ישן I.

III. Chald. from Heb. שנה, *To change* or *be changed.* Dan. vi. 17. So 2 K. v. 29, ושנא And *changed*, for which in Jer. lii. 33, we have שנה. Lam. iv. 1, *How is the gold* יועם *become dim!* (*How*) is *the ſtamped gold* ישנא changed! Alſo, *To be diverſe* or *different.* Dan. vii. 23, 24. In Aph. *To change.* Dan. ii. 21. vi. 8, 15, or ix. 16. In Ith. *To be changed.* occ. Dan. ii. 9.

## שנב

Occurs not as a V. in Heb. but in Arabic ſignifies *To be cool*, as a particular day, "frigida fuit *dies.*" *Caſtell.* As a N. with a formative א, אשנב *A lattice* or *latticed window*, (ſo the LXX. *Complut.* and M. S. *Alexand.* and *Theodotion* in Jud. Δικτυωτης, and Vulg. in Prov. Cancellos *Lattices*) perhaps thus named in Heb. from it's uſe in *cooling* their chambers, for which purpoſe ſuch windows are deſigned in the hot eaſtern countries to this day. See under קרה VIII. And Quere, whether אשנב may not ſtrictly denote one of the *kioſks* or *bow-windows* there mentioned; and whether the LXX. Tranſlation in Jud. by τοξικȣ, from τοξον *a bow*, does not mean this? occ. Jud. v. 28. Prov. vii. 6.

## שנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To iterate*, *repeat*, *do again*, or a *ſecond time.* 1 Sam. xxvi. 8. 2 Sam. xx. 10. 1 K. xviii. 34. In Niph. *To be repeated.* Gen. xli. 32.

II. As a N. maſc. שני, and plur. שנים, *Two.* Gen. i. 16. vi. 19. vii. 9. & al. freq. Fem. שתי and שתים (as if it were שנתים, the נ being dropped before a ſervile ת, as in בת, for בנת *a daughter*, תת, for תנת, *to give*, &c.) *Two.* Gen. iv. 19. v. 18. & al. freq. As an ordinal N of number שני *Second*, *the other*, of two. freq. occ. The word is firſt applied to the grand *iteration* of light at the formation. Alſo, *Second* or *next*, in rank or ſucceſſion. Eccleſ. iv. 15. Plur. שנים *Second*, in order. occ. Num. ii. 16. Fem. שנית *Second*, *the other*, of two. Gen. iv. 19. Exod. i. 15. Num. i. 1. & al. freq. Alſo, adverbially, *Secondly*, *the ſecond time.* Gen. xxii. 15. xli. 5. & al. freq. As a N. משנה *Second* in order, age, or dignity. See Gen. xli. 43. 1 Sam. xvii. 13. xxiii. 17. 2 K. xxiii. 4. xxv. 18. 1 Chron. xv. 18. Ezra i. 10. Alſo, *Double.* Gen. xliii. 11, 14. Exod. xvi. 5. Alſo. *A duplicate*, or *copy* of a writing. Deut. xvii. 18.

III. As a N. fem. שנה, in Reg. שנת, plur. שנים and שנות *A year*, *the iteration* or *repetition* of the * *ſolar light*'s revolution over the whole face of the earth by it's annual and diurnal motion and declination; or as *Buxtorf*, though not with ſuch philoſophical ſtrictneſs, † "*The year* is called שנה from *iteration* or *repetition*, becauſe it is *iterated* by the ſun's returning to the ſame point whence he ſet out, and always *revolves* and *returns* upon itſelf by it's own path." It is well obſerved by the learned Mr. *Kennedy*, Scripture Chronology, p. 37. that we cannot define שנה, as applied to the *ſun*, without defining at the ſame time the *tropical year.* Gen. i. 14. v. 3. Deut. xxxii. 7. & al. freq.

IV. As a N. שני, plur. שנים, (Iſa. i. 18.) *Double-died*; ſo the LXX. render it διπλȣν, Exod. xxv. 4; and *Symmachus* διϐαφον, and Vulg. bis tinctum, Exod. xxviii. 8.

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* See Eccleſ. i. 4—6. and Mr. *Spearman*'s Enquiry after Philoſophy and Theology, p. 138. & ſeq. edit. *Edinburgh.*

† "Annus שנה *Dicitur ab* Iteratione: *quòd*, *ſole ad punctum*, *unde digredi cæperat*, *redeunte*, iteratur, *& in ſe ſuo per veſtigia ſemper volvatur*, & redeat." *Buxtorf.* Lexic.

& al. שני is often joined with תולעת, being ſometimes placed before it, as Exod. xxv. 4. xxxvi. 8. & al. and ſometimes after it, as Lev. xiv. 4, 6, 49. & al. In the former caſe it may be rendered *Worm-colour double-died*, in the latter, *Double-died of worm-colour*. (Comp. under תלע II.) And theſe Heb. phraſes, I think, ſhew that שני cannot be (as Mr. *Bate* in Crit. Heb. ſuggeſts that it may) the name of the fiſh *Murex*, thus called from it's *pointed* or *craggy* form, (ſee next ſenſe) and ſo ſignify muricatus *muricated*, or *died with the murex*. The truth ſeems to be this, that as the *murex* and *kermes* were the principal dyes with which the ancient Iſraelites were acquainted, and both of them yielded a *ſcarlet*, *crimſon*, or *purple* tinge, ſo שני *double*, when ſpoken of a colour, means of courſe, *double-died of crimſon* or *purple*. And that it was uſual in later times *to double-dip* or *-die* their *purples* is certain from many paſſages in the Roman writers. Thus *Horace*, Carm. Lib. II. Ode XVI. lin. 35.

——*Te* bis Afro
Murice tinctæ
*Veſtiunt* lanæ.

Thy clothes *with Afric's purple double-died.*

And again, Epod. XII. lin. 21.

Muricibus Tyriis iterata *vellera lanæ*.
The wool *with Tyrian purple double-died.*

And *Pliny*, Nat. Hiſt. Lib. IX. cap. 16. mentions dibapha *Tyria*, called dibapha, ſays he, becauſe it was *twice died* (bis tincta) at a great expenſe." See more in *Bochart*, Vol. III. 624. In Gen. xxxviii. 28, 30, שני is uſed for a *crimſon* or *purple thread*, or the like, just as κοκκινον of the LXX. and coccinum of the Vulg.

V. As a N. שן, plur. שנים.

1. *A tooth*, becauſe theſe are remarkably caſt and *renewed* in men, and moſt other animals. Gen. xlix. 12. Exod. xxi. 24.

2. The moſt eminent kind of *tooth*, *Elephant's tooth*, *ivory*; ſo in Latin dens *tooth* is uſed for the *elephant's tooth*. 1 K. x. 18. Cant. v. 14. & al. That *elephants ſhed their teeth* "is not only related for truth by *Pliny*, and from him adopted by ſucceeding naturaliſts, but is alſo aſſerted by *Smith*, and corroborated with ſuch arguments as one would think ſufficient to confirm it. *Atkins* joins in the ſame opinion; but then he confines it to the young ones, believing that they *change* the old for young teeth, like children, and ſome brute animals. To this may be added the teſtimony of the *Negroes*, from experience, who never find but a ſingle tooth at a time, and that frequently, where no dead elephant or ſkeleton had ever been found." *Modern Univerſal Hiſtory*, Vol. XVII. p. 171. But quere? See *Buffon*, Hiſt. Nat. Tom. IX. p. 266.

The *ivory-houſe* built by Ahab, 1 K. xxii. 39, and thoſe mentioned, Amos iii. 15, were probably ſo called from the great quantity of *ivory* uſed in ornamenting and enlaying the apartments; juſt as the emperour *Nero*'s palace mentioned by *Suetonius* in Nerone, cap. 31, was named aurea or *golden*, becauſe lita auro *overlaid with gold*. This method of *ornamenting* or *inlaying* rooms was very ancient among the Greeks. *Homer* ſeems to mention it, Odyſſ. IV. lin. 72, 3, as employed in *Menelaus*'s palace at Lacedemon.

Χαλκȣ τε ϛεροπην, και δωματα ηχηεντα
Χρυσȣ τ', ηλεκτρȣ τε, και αργυρȣ, η δ' ΕΛΕΦΑΝΤΟΣ.

And *Bacchylides* cited by *Athenæus*, Lib. II. ſays, that in the iſland *Ceos*, one of the Cyclades, the great men's houſes Χρυσῳ δ' ΕΛΕΦΑΝΤΙ τε μαρμαιρȣσιν gliſter with gold and *ivory*. *Lucan*, in his deſcription of *Cleopatra*'s palace, Pharſal. Lib. X. lin. 119. obſerves, that Ebur *atria veſtit*, *Ivory* overlays the entrances." And that the Romans ſometimes ornamented their apartments in like manner ſeems evident from *Horace*, Carm. Lib. II. Ode XVIII. lin. 1.

*Non* ebur, *neque aureum*
*Meâ renidet in domo lacunar.*

Nor *ivory*, nor gilded roof
Adorns my houſe——

And, no doubt, when *Ovid*, Metam. Lib. II. lin. 3, ſaid of the *palace* of the ſun,

*Cujus* ebur *nitidum faſtigia ſumma tegebat.*

It's lofty roof with ſhining *iv'ry* bright,

his idea was taken from ſome ancient palaces or temples. So in modern times Lady *M. W. Montague* affirms, Letter XXXIX. Vol. II. p. 146, that in the *Haram* of the fair *Fatima* at Conſtantinople, which ſhe had ſeen, "the winter apartment was wainſcotted with inlaid work of mother of pearl, *ivory of different colours*, and olive-wood"—

Amos, ch. vi. 4, ſpeaks of מטות שן *Sophas of* (i. e. adorned or inlaid with) ivory. So in *Homer*, Odyſſ. XIX. lin. 55, 6. we read of *κλισιην—δινωτην* ΕΛΕΦΑΝΤΙ *και αργυρῳ* a couch wreathed with *ivory* and ſilver; and Odyſſ. XXIII. lin. 199, 200, of λεχος—*δαιδαλλων χρυσῳ τε και αργυρῳ ηδ'* ΕΛΕΦΑΝΤΙ, variegating a bed with gold, ſilver, and *ivory*."

3. *A point* or *crag* of a rock, reſembling a *tooth*. occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

VI. In Kal and Hiph. *To do over again*, ſo *to change*, *alter*. 1 Sam. xxi. 13. (where obſerve that ישנו is remarkably uſed for ישנה 3d perſ. maſc. *ſing*. fut. in Kal, and comp. Pſ. xxxiv. 1) Job xiv. 20. (where perhaps there is an alluſion to the facies Hippocratica or *Hippocratic face*, as phyſicians call it, which is a certain ſymptom of approaching death.) Jer liii. 33. In Hith. *To change*, *alter*, or *diſguiſe oneſelf*. occ. 1 K. xiv. 2.

VII. Chald. *To be changed*. Dan. iii. 27. In Hiph. or Aph. *To change*. Dan. vi. 8, 15. Comp. under שנא II.

VIII. It appears from 1 Sam. xxxi. 10. 2 Sam. xxi. 12, that the *Philiſtines* had a בית or Temple to שן, i. e. I apprehend, to the heavens under the attribute of the *changer*, *renewer*, or *reiterator*, from their *reiterating* the years and ſeaſons, and thereby producing, ripening, caſting off, and conſuming the flowers and fruits of the earth, and ſo *renewing* and *changing* the face thereof *. We may eaſily gueſs what the *Philiſtines* aimed at by faſtening the body of *Saul* to the wall of בית שן: Was it not in acknowledgement of the power of their God, to ſubdue the people of Jehovah, and to *turn* to corruption and duſt the body of their King? בית שן does not appear to be the ſame as the temple of *Dagon*, as Mr. *Bate* aſſerts by miſtake. By 1 Sam. xxxi. 11, the Philiſtines faſtened the *body* of Saul to the wall of *Beth-ſhan*; but by 1 Chron. x. 10, they faſtened his *head* (which they had cut off, 1 Sam. xxxi. 9.) in the temple of *Dagon*.

IX. As a N. maſc. plur. in Reg. שיני *Urine*. See under Root שין.

שנן I. *To repeat over and over again*. occ. Deut. vi. 7; where one of the Hexaplar verſions renders it *δευτερωσεις thou ſhalt repeat a ſecond time*.

II. As a N. fem. שנינה *A byword*, *ſomewhat frequently repeated*. occ. Deut. xxviii. 37. 1 K. ix. 7. 2 Chron. vii. 20. Jer. xxiv. 9. Hence Lat. *ſanna* a ſcoff, &c.

III. *To whet*, *ſharpen*, which is performed by *reiterated* motion or friction. occ. Deut. xxxii. 41. So LXX. *παροξυνω*, and Vulg. acuero. This word is, by a beautiful metaphor, applied to a wicked tongue, Pſ. lxiv. 4. cxl. 4. Mr. *Bate* however in this laſt cited paſſage would rather render it *vibrate*, as it is certain a ſerpent does his tongue. As a Participle or participial N. שנון *Whetted*, *ſharp*. Prov. xxv. 18. & al.

IV. In Hith. השתונן *To be affected with pain*, as from a *ſharp* weapon, *To feel acute pain*. occ. Pſ. lxxiii. 21.

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* See *Hutchinſon*'s Trin. of Gent. p. 436, &c. and *Holloway*'s Originals, Vol. I. p. 199.

### שנס

*To gird up*. So the LXX. *συνεσφιγξεν*, and Vulg. accinctis. Once, 1 K. xviii. 46.

Hence perhaps Latin *cinxit*, *cinctum*, whence Eng. *cincture*, and in compoſition, *ſurcingle*.

### שסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To rob*, *plunder*, *pillage*, diripere. Jud. ii. 14, 16. 1 Sam. xvii. 53. Hoſ. xiii. 15. In Niph. *To be plundered*. Zech. xiv. 2. As a N. משסה and משוסה *A plundering*, *ſpoil*. 2 K. xxi. 14. Iſa. xlii. 22, 24. & al.

Der. French *chaſſer*, and Eng. *chaſe*. Q?

### שסע

I. *To ſplit*, *cleave*, *rend*, yet not ſo as to ſeparate entirely. occ. Lev. i. 17. Jud. xiv. 6.

II. This word is applied to thoſe animals that are *cloven-footed*, i. e. whoſe hoof is not only divided into two parts or claws, (ſee under פרס II.) but thoſe two claws *cleft* from each other, without any connecting membrane. In Kal, *To cleave*, in this ſenſe. As a N. שסע *A cleft*. occ. Lev. xi. 3, 7, 26. Deut. xiv. 6, 7.

III. *To rend*, *cut off*, or *ſeparate from one's purpoſe*. occ. 1 Sam. xxiv. 8. Vulg, confregit *broke*.

### שסף

*To cut or hew in pieces*. So the Vulg. in fruſta concidit. Once, 1 Sam. xv. 33.

Der. *To chip*, *chop*. Q? Comp. under קצב.

### שעה

With a radical, but mutable or omiſſible, ה.

I. *To look*, *regard*, *turn*, *have reſpect*. It is uſed either abſolutely, as 2 Sam. xxii. 42; or with the prepoſition ב, Exod. v. 9. Pſ. cxix. 117; or על, Iſa. xvii. 7. xxxi. 1; or moſt commonly, with אל following, Gen. iv. 4, 5. Iſa. xvii. 7, 8.

II. With מ or מעל following, *To turn away* or *from*. Job vii. 19. xiv. 6. Iſa. xxii. 4. In Hiph. *To turn*, or *cauſe to turn away*, as the eyes, Iſa. vi. 10. xxxii. 3. Comp. Pſ. xxxix. 14.

III. In Hith. השתע *To turn oneſelf*, or *look about*, as in terrour. Iſa. xli. 10; where LXX. *πλανω wander*, and Vulg. declines *decline*. Comp. Iſa. xli. 23, and below שעשע III.

IV. שוע *To cry aloud*, *ſhout*. See Root שוע.

V. As a N. משע. Ezek. xvi. 4. See Root משע.

VI. Chald. As a N. fem. שעה, and emphat. שעתא, *An hour*. Dan. iii. 6. iv. 16, or 19. & al.

שעשע I. *To turn this way and that*, *in play*, *to ſport*, *play*. Iſa. xi. 8. lxvi. 12.

II. In Kal, *To turn this way and that*, or *jump for joy*. Pſ. cxix. 70. In a Hiphil ſenſe, *To cauſe to turn in this manner*. Pſ. xciv. 19. In Hith. השתעשע *To turn oneſelf* thus. Pſ. cxix. 16, 47. As a N. maſc. plur. שעשועים, and in Reg. שעשעי *Delights*. Prov. viii. 30, 31. Pſ. cxix. 24. & al.

III. In Hith. *To turn oneſelf*, or *look this way and that*, as in great terrour. occ. Iſa. xxix. 9. So the Vulg. nearly to this ſenſe fluctuate. Comp. above שעה III.

### שעט

Occurs not as a V. but the idea ſeems to be either *to ſtamp*, or *to ruſh forward*; for hence as a N. fem. in Reg. שעטת *A ſtamping* or *ruſhing*. LXX. *ὁρμης a ruſhing*. Once Jer. xlvii. 3.

Der. *To ſhoot*. Q? Comp. under שט.

### שעל

Occurs not as a V. but the idea appears to be, *Hollow*, *concave*, or the like.

I. As a N. שעל *The hollow of the hand*, when ſhut. occ. Iſa. xl. 12. Plur. שעלים *Handfuls*, as much as may be contained in the *hollow of the hand*. occ. 1 K. xx. 10. Ezek. xiii. 19; where LXX. *δρακος*, and Vulg. pugillum *a handful*.

II. As a N. משעול *A hollow*, *narrow way*.

occ. Num. xxii. 24; where Vulg. anguſtiis *narrow paſſes*.

III. As a N. שועל, plur. שועלים and שעלים, The name of an animal, probably ſo called from his *burrowing* or *making holes* in the earth to hide himſelf or dwell in. occ. Jud. xv. 4. Neh. iv. 3. Pſ. lxiii. 11. Cant. ii. 15. Lam. v. 18. Ezek. xiii. 4. The LXX. conſtantly render it by αλωπηξ *the fox*, ſo the Vulg. vulpes, and our Eng. Tranſlation, *fox*; and it muſt be owned that this ſeems a very proper appellation for that creature, from his *burrowing*. Thus *Oppian*,

Και ϖινυτη ναιει ϖυματοις ενι φωλειοισιν.
Cunning he dwells in *burrows* deep——

And our bleſſed Saviour obſerves, Mat. viii. 20. Luke ix. 58, *The foxes have holes*. But ſtill it is no eaſy matter to determine whether the Heb. שועל means the *common fox*, canis vulpes, or the *jackall*, canis or vulpes aureus, *the little eaſtern fox*, as [*] *Haſſelquiſt* calls him. Several of the modern oriental names of the *jackall*, that is the Turkiſh *Chical*, and Perſian *Sciagal*, *Sciugal*, *Sciachal*, or *Schachal*, (whence French *Chacal*, and Eng. *Jackall* or *Jackcall*) from their reſemblance to the Heb. שועל, favour the latter interpretation. And [†] *Delon*, in his Voyage, obſerves of the *jackalls* on the coaſt of Malabar, that "when they are wild, they hide themſelves *in holes under the ground* in the day-time, never keeping abroad but in the night in ſearch of their prey." And *Haſſelquiſt*, Travels, p. 277, ſays that in Paleſtine he ſaw many of the *jackall's caves* and *holes* in the hedges round the gardens. The Heb. name שועל therefore may ſuit the *jackall* as well as the *fox*. And Dr. *Shaw*, Travels, p. 175, remarks that "as the *jackalls* are creatures by far the moſt common and familiar, as well as the moſt numerous, of thoſe countries, ſeveral of them feeding often together, ſo we may well perceive the great poſſibility there was for Sampſon (Jud. xv. 4.) to take, or cauſe to be taken, three hundred of them. The *fox*, properly ſo called, *is rarely met with*, neither is it gregarious." Thus the Doctor. But *Haſſelquiſt*, whoſe evidence in the preſent caſe ſeems more to be depended on, informs us in his Travels, p. 184, that "the *fox*, canis vulpes, is *common* in Paleſtine, that they are *very numerous* in the ſtony country about Bethlehem, and ſometimes make great havoc among the goats. There is alſo *plenty* of them near the convent of St. John, in the deſert, about vintage time; for they deſtroy all the vines unleſs they are ſtrictly watched." He ſubjoins however concerning the *jackall*, canis aureus, that "there are *more* of this *ſpecies of fox* to be met with than of the former, particularly about Jaffa, near Gaza in Galilee. I leave others, 'ſays he, to determine which of theſe is the *fox of Sampſon*. It was certainly [‡] one of theſe two animals." And ſo ſay I too. But that the שועל did anciently likewiſe abound in Paleſtine, we may be pretty certain from the number of places denominated from it. See 1 Sam. ix. 4. xiii. 17. Joſh. xv. 28. xix. 3. 1 Chron. iv. 28. Neh. xi. 27. And however ſtrange the hiſtory of *ſetting fire to corn by tying firebrands to foxes' tails* may ſound to us, yet we find ſuch a practice mentioned in the 38th fable of *Aphthonius*; and what is more remarkable, *Ovid*, Faſt. Lib. IV. lin. 681, mentions a cuſtom obſerved at Rome every year about the middle of April, of turning out *foxes* into the circus *with burning torches to their backs*.

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[*] Travels, p. 119

[†] Cited by *Buffon*, Hiſt. Nat. Tom. XI. p. 191. Note; and by *Brooke*'s Natural Hiſt. Vol. I. p. 223.

[‡] In another place indeed, p. 277, he ſays of the *jackall*, "*This is, paſt all doubt, the fox of Sampſon*." The good-natured critic however will remember that *Haſſelquiſt*'s is a poſthumous work, and will therefore overlook little ſlips and inconſiſtencies.

——miſſæ junctis ardentia tædis
Terga ferunt vulpes——

which cuſtom *Bochart* derives from this very exploit of Sampſon. I ſhall only add, in order to illuſtrate Pſ. lxiii. 7, that both *foxes* and *jackalls* will prey on human carcaſes, but the latter more remarkably. And for further ſatisfaction on the ſubject of theſe שועלים the reader will do well to conſult *Bochart*, Vol. II. 850, &c. *Michaelis* Recueil de Queſtions, Qu. XXXVIII. and Mr. *Merrick*'s learned and entertaining Annotation on Pſ. lxiii. 11.

## שען

*To incline*, *recline*. It occurs not however as a V. in Kal, but

I. In Niph. *To be inclined* or *reclined*, *to lean*, *recline*, *reſt*. Gen. xviii. 4.

II. With על following, *To lean*, *rely upon*, both in a bodily and mental ſenſe. Jud. xvi. 26. 2 Sam. i. 6. 2 K. vii. 2. 2 Chron. xvi. 7, 8. & al. In this view it is once followed by ב, Iſa. l. 10. With אל following, it denotes, *To incline* or *lean to*. Prov. iii. 5. As Ns. משען, and fem. משענה, and in Reg. משענת, *A ſtaff*, *prop*, *ſupport*. Iſa. iii. 1. Exod. xxi. 19. & al.

III. *To lie on*, as a brook on the border of a country. occ. Num. xxi. 15. So the LXX. προσκειται.

## שעף

Occurs not as a V. in Heb. but in Arabic ſignifies, *To ſeize*, *hurry away*, *madden*, as love does the heart. See *Caſtell*. As a N. maſc. plur. שעפים *Ecſtatic*, *hurrying*, or *maddening thoughts*. occ. Job iv. 13. xx. 2. In the former text " *Aquila* renders it παραλλαγεις, abalienationes, a ſtate of mind wherein a man *loſeth the poſſeſſion* of himſelf;" in the latter it denotes " *a multitude of agitating thoughts*." See *Schultens* and *Scott*.

## שער

*To ſtand erect* or *upright*.

I. *To ſtand erect*, *upright*, or *on end*, as the hair in aſtoniſhment or horrour. Ezek. xxvii. 35. שערו שער had *their hair* ſtand on end. (To this purpoſe *Montanus horripilaverunt* crine.) So Ezek. xxxii. 10. Comp. Job iv. 15. This effect of aſtoniſhment or horrour is often obſerved by the poets. Thus *Virgil*, Æn. II. lin. 774. and III. lin. 48.

Obſtupui, ſteterunque comæ——

Again, Æn. IV. lin. 279, and XII. lin. 868.

Arrectæque horrore comæ——

So *Ovid*, Metam. Lib. III. lin 100.

——Gelidoque comæ terrore rigebant.

Comp. under סמר II. But I know not of any poet, ancient or modern, who has deſcribed this ſymptom of *horrour* ſo particularly and ſtrongly as our *Shakeſpeare*, where the royal ghoſt ſays to *Hamlet*,

——But that I am forbid
To tell the ſecrets of my priſon-houſe,
I could a tale unfold, whoſe lighteſt word
Would harrow up thy ſoul, freeze thy young blood,
Make thy two eyes, like ſtars, ſtart from their ſpheres,
*Thy knotty and combined locks to part,*
*And each particular hair to ſtand an end*
*Like quills upon the fretful porcupine.*
HAMLET, Act I. Scene 3.

Hence

II. In Kal, Tranſitively and Intranſitively, *To fear*, *be afraid*, horrere. Deut. xxxii. 17. Jer. ii. 12.

III. As a N. שער *The hair* of the head. Num. vi. 5, 18. Jud. xvi. 22. & al. *The pile* or *down* of the body. Lev. xiii. 3, 4. & al. freq. Prov. xxiii. 7, *Becauſe as* שער hair *in one's frame*, (body or ſtomach) *ſo is he*. To this purpoſe the LXX. ῾Ον τροπον γαρ ει τις καταπιοι τριχα,—*For in like manner as if one ſwallowed* hair. The reader will readily perceive how well this interpretation ſuits the context. Iſa. vii. 20, שער הרגלים Hair *of the feet*, i. e. *the pubes*.

Comp. under ספה I. Fem. שערה *Hair, down.* 1 Sam. xiv. 45. Job iv. 15. As a N. שעיר *Hairy, rough with hair*, hirſutus. Gen. xxvii. 11. Dan. viii. 21. Fem. plur. שערת The ſame. Gen. xxvii. 23. Maſc. plur. שערים applied to *figs*, which when corrupt, are often *hoary*, or covered with a *mould* reſembling *bair, vinnewed.* Jer. xxix. 17.

IV. As a N. שעיר Some kind of *rough, hairy animal*, dwelling in deſert places. occ. Iſa. xiii. 21. xxxiv. 14. So *Aquila* τριχιωνες, Vulg. piloſus. I ſhall not trouble the reader with the nonſenſe of the Rabbins and their followers on theſe paſſages, who will have it that theſe שעירים were *devils*, who, they ſay, uſed to appear in a *hairy form*. If ציים, אחים, &c. in theſe texts, be the names of ſome kinds of *animals*, ſo muſt שעירים be likewiſe. It is not however improbable that the Chriſtians borrowed their *goat-like* pictures of the *devil* with a tail, horns, and cloven feet from the heatheniſh repreſentations of Pan *the Terrible*. See *Spence*'s Polymetis, Dialog. XVI. p. 255. Comp. Senſe X.

V. As a N. שעיר, fem. in Reg. שעירת, *A he- or ſhe-goat*, from their *ſhaggy hair*, q. d. *a rough, hairy one*. So the Greek τραγος *a he goat*, is from τραχυς *rough*, on account of the *roughneſs* of his *hair*, and the Latin hircus *a he-goat* from hirtus *rough*. The word in this ſenſe is frequently followed by עזים *of the goats*, as in Gen. xxxvii. 31. Lev. iv. 28. v. 6. xvi. 5, 7. & al. freq. Comp. Dan. viii. 21.

VI. As a N. fem. שערה, plur. שערים *Barley*, from it's *rough, briſtly beard*. So it's Latin name hordeum is from horreo *to ſtand on end, as the hair*. See *Martinii* Lexic. Etymol. in *Hordeum*. Gen. ix. 31. Lev. xxvii. 16. & al. freq. So Gen. xxvi. 12, *Iſaac ſowed and received in the ſame year* מאה שערים * *a hundred fold* of barley. So LXX. εκατοςευσεν κριθην. *Barley* being leſs prolific than wheat, this increaſe was the more extraordinary.

In 1 K. iv. 28, *Barley* is mentioned as food for *horſes*, and ſo it is by *Homer*, Il. V. lin. 196. Il. VI. lin. 506. & al. And in the Eaſt *horſes* are ſtill fed with *barley*. Thus *Haſſelquiſt*, Travels, p. 129, obſerves that in the plain of Jericho, "the Arabians had ſown *barley* for their *horſes*." Comp. under תבן.

VII. As a N. שער *A gate*, from it's *erect poſition*, Gen. xix. 1. & al. freq. The Targum on Prov. xxiii. 7, though I apprehend it miſinterprets that paſſage, may yet ſerve to illuſtrate and confirm the reaſon here given of the name שער, מטול דאיך תרעא רמא *Becauſe as a gate is* erect.—Hence as a N. שוער and שער *A porter, keeper of a gate* or *door*. 2 Chron. xxxi. 14. 2 K. vii. 10.

"Among the Iſraelites the *gate* of the city was the *forum* or place of public concourſe. Prov. i. 21. [viii. 21.] There was the *court of judicature* held for trying all cauſes, and deciding all affairs. Deut. xxv. 7. Ruth iv. 1, 9. [2 Sam. xv. 2. 2 Chron. xviii. 9.] Pſ. cxxvii. 5. Prov. xxii. 22. xxiv. 7. xxxi. 23. Amos v. 12, There alſo was the *market*, where corn and proviſion was ſold. 2 K. vii. 1, 18." *Taylor*'s Concordance. And nearly the ſame obſervations might, I ſuppoſe, be extended to the other ancient nations of the Eaſt. See Gen. xxxiv. 20, 24. Job v. 4. xxix. 7. xxxi. 21. Eſth. ii. 19. v. 9, 13. Dan. ii. 49. Compare Mr. *Harmer*'s Obſervations, Vol. II. p. 524, &c.

Hence perhaps Eng. *A ſhore, to ſhore up.*

VIII. As Ns. שער, and fem. שערה *A rough, or horrible, ſtorm or tempeſt*. occ. Job ix. 17. Iſa. xxviii. 2. Nah. i. 3. Hence as a V. in Kal, *To hurl* or *hurry away, as a ſtorm* or *tempeſt*. occ. Job xvii. 1. Pſ. lviii. 10. Comp. Jer. ii. 12. In Niph. *To be tempeſtuous*. occ. Pſ. l. 3. In Hith. *To make oneſelf*, or *be like a tempeſt, to aſſault as a tempeſt*. occ. Dan. xi. 40.

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* See *Wetſtein* on Mat. xiii. 8. and *Niebuhr* Deſcription de l'Arabie, p. 133. &c.

IX. As a N. maſc. plur. שעירם *Haſty ſhowers.* occ. Deut. xxxii. 2. So the LXX. *ομϐρος*, and Vulg. imber.

Hence Eng. *ſhower.*

X. As a N. maſc. plur. שעירים, שעירם, and שערים, *Certain idols*, repreſenting the power of the heavens in *ſtorms*, *tempeſts*, *rains.* Moſt probably they were in the form of *wild goats*, or of other *rough*, *ſhaggy animals.* occ. Lev. xvii. 7. 2 K. xxiii. 8. 2 Chron. xi. 15. That ſuch repreſentative animals were worſhipped in *Egypt*, whence the *Iſraelites* and *Jeroboam* derived this ſpecies of idolatry, the learned reader may ſee proved at large from the teſtimony of ancient writers, by *Bochart*, Vol. II. 641, & ſeq. And that this ſpecies of idolatry was very ancient among the *Egyptians* appears from Exod. viii. 26, compared with Gen. xlvi. 34. xliii. 32; in which laſt paſſage the words, *For that is an abomination to the Egyptians,* are thus paraphraſed in the Chaldee Targum of *Jonathan Ben Uziel*, *Becauſe it is not right with the Egyptians to eat with the Jews, becauſe the Jews eat* the beaſts which the Egyptians worſhip. Comp. Senſes IV. V.

שערר Occurs not as a V. but as Ns. fem. שערורה *Horrible wickedneſs*, ſuch as makes one *ſhudder*, *and* one's *hair ſtand on end.* occ. Jer. v. 30. xxiii. 14. שעררת The ſame. occ. Jer. xviii. 13. שעריריה The ſame. occ. Hoſ. vi. 10. Comp. Eccluſ. xxvii. 14.

## שף

In Kal, *To cover*, *overwhelm*, as with a tempeſt or darkneſs. occ. Job ix. 17. אשר בשערה ישופני *Who* will overwhelm *me with a tempeſt.* Pſ. cxxxix. 11. *Surely the darkneſs* ישופני will cover *me*; thus *Symmachus* *επισκεπασει will hide*, and another Hexaplar verſion καλυψει *will cover*, and ſo *Jerome* operient. This latter text, compared with the context appears to me to fix the true meaning of the Verb, and therefore I am obliged to underſtand it in the ſame ſenſe in the only remaining paſſage where it occurs, namely Gen. iii. 15, which in this view will contain an alluſion to that *outer darkneſs* to which Satan ſhould finally be condemned, as well as to that *darkneſs of death and the grave* to which the mortal part of the promiſed ſeed ſhould be reduced, when the *power of darkneſs* (Luke xxii. 53.) ſhould prevail againſt him. The LXX. render the ſentence, *Αυτος συ τηρησει κεφαλην, και συ τηρησεις αυτυ πτερναν He ſhall* keep, obſerve, watch, *thy head, and thou ſhalt* keep, or &c. *his heel.* I am not clear what they meant. See *Le Clerc*'s Note on the text.

שפף Occurs not as a V. in this reduplicate form, but as a N. שפיפן A ſpecies of *ſerpent*, probably ſo called from it's *concealing* itſelf in the ſand, or holes of a road, and infeſting travellers. occ. Gen. xlix. 17. *Dan ſhall be a ſerpent by the way, a* שפיפן *by the path, that biteth the horſe's heels, ſo that his rider falleth backward.* The Vulg. renders the word by ceraſtes *the horned ſerpent*, and *Nicander*, in his Theriacων, lin. 262, remarkably deſcribes this ſpecies as *lurking* in the ſand or wheel-tracks by the path.

——εν δ' αμαθοισιν,  
Η και ἁρματροχιῃσι παρα ςιβον.—

The Arabs call a ſpecies of *ſerpent Sipphon* or *Supphon*, which may be the ſame as the Heb. שפיפן. See more in *Bochart*, Vol. III. p. 416, &c. and in *Michaelis* Recueil de Queſtions, Qu. LXI.

## שפה

With a radical, but mutable or omiſſible, ה. *To daſh*, *cruſh*, or *break by impulſe.*

I. In Niph. *To be broken* or *craggy.* occ. Iſa. xiii. 2. הר נשפה *A* craggy *mountain*, (ſo *Montanus*, Montem *præruptum*) *a mountain broken into rugged inequalities*, at the deluge namely. Comp. under בקע XII. As a participial N. שפי *A high, craggy place.* occ. Num. xxiii. 3. Maſc. plur. שפים *Craggy* or *rugged eminences.* Jer. iii. 2. xiv. 6, & al. שפיים

The ſame. occ. Iſa. xli. 18. xlix. 9. Jer. iii. 21.

II. In Kal, Intranſitively, It is ſpoken of the bones of a perſon emaciated. occ. Job xxxiii. 21. *And his bones, (which) they did not ſee* שפו are craggy, Eng. Tranſlat. ſtick out. To this ſenſe the Vulg. Et oſſa, quæ tecta fuerant, *nudabuntur*, *And his bones, which had been covered,* ſhall be expoſed.

III. As a N. fem. plur. שפות. occ. 2 Sam. xvii. 29; where שפות בקר "is uſed for ſome ſort of proviſions, and tranſlated *cheeſe of kine*, but perhaps was *fleſh of kine*, or *beef*, prepared in ſuch a manner as we call *potted*, by *beating* and *bruiſing*." Thus Mr. *Bate*, in the *Appendix* to his *Enquiry into the Similitudes*, p. 258. And his conjecture is confirmed by obſerving that the eaſtern people in modern times prepare *potted fleſh* for food on a march or journey. Thus *Buſbequius* (Epiſt. III. Legat. Turcic. p. 173. edit. *Elzevir*) ſpeaking of the Turkiſh ſoldiers going on an expedition into Perſia, ſays, "ſome of them filled a leathern bag (ſiccatæ et in pollinem redactæ carnis bubulæ) *with beef dried, and reduced to a kind of meal*, which they uſe with great advantage, as affording a ſtrong nouriſhment." And Dr. *Shaw*, Preface to Travels, p. xi, mentions *potted fleſh* as part of the proviſions carried with him in his journey through the Arabian deſerts.

IV. As a N. fem. שפה, in Reg. שפת, plur. שפתים, and שפתות.

1. *The lip*, ſo called, from *ſqueezing* or *breaking* the air into diſtinct ſounds in ſpeaking. Pſ. xxii. 8. xxxiv. 14. Prov. iv. 24. Cant. iv. 3. & al. freq.

דבר שפתים *A word* or *talk* of the lips, i. e. *mere* talk. 2 K. xviii. 20. Prov. xiv. 23.

איש שפתים *A man* of lips, i. e. a *vain* prater. Job xi. 2.

Hence *chap*, *chaps*.

And becauſe the *lip* is one of the chief organs or inſtruments of ſpeaking; hence,

2. *Speech, language*. Iſa. xxxiii. 19. Ezek. iii. 5, 6. Iſa. xxviii. 11, 12. Comp. 1 Cor. xiv. 21, 22.

3. *Speech, talk*. Job xii. 20. Prov. vii. 21. xii. 19. Lam. iii. 62. Comp. Pſ. xii. 3, 5. And thus I apprehend the word is uſed in thoſe controverted paſſages, Gen. xi. 1, 6, 7, 11; and that the meaning of the former part of this chapter in brief is this; that mankind in general כל הארץ (comp. Gen. vi. 12. 1 K. x. 24.) were unanimous in their *ſpeech* or *talk*, and appeared ſo in their *ſentiments*, *intentions*, or *deſigns* [†] (probably becauſe united under one *political* government) and coming to the delightful plain of *Shinar*, they intended all to ſettle there, inſtead of ſpreading themſelves into the unknown countries of the earth, and to this purpoſe encouraged one another *to build a city*, and *a high tower* or *temple* [‡], to prevent their ſeparation, *leſt*, ſay they, *we be ſcattered abroad over the face of the whole earth*, but that God miraculouſly interpoſed, and *confounded* or *fruſtrated* this wicked and rebellious ſcheme, which was inconſiſtent with his will, (comp. Gen. x. 25. Deut. xxxii. 8. Acts xvii. 26.) and thereby *diſperſed them over the face of the whole earth*. Comp. under עשה II.

4. *Religious confeſſion* or *ſentiment*, in particular. Pſ. lxxxi. 6; where, as [‖] Mr. *Bate* hath juſtly obſerved, God is the ſpeaker, and therefore the words muſt be rendered, *I heard*, (not, a language *I underſtood not*, but) a religious confeſſion *I acknowledged*,

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[†] Since writing the above I am glad to find the interpretation here propoſed confirmed by the learned *Vitringa*, Obſervationes Sacræ, Lib. I. Cap. VIII. IX. whom ſee.

[‡] It is very probable that this tower was *originally* deſtined to idolatrous worſhip, (ſee Targum, *Jeruſalem*, and *Jonathan Ben Uziel* on Gen. xi. 4.) to which it is well known that it ſerved in after ages. Hence it's top was to be בשמים *carried up far into the heavens*. Comp. Deut i. 28. ix. 1. It was repaired and beautified by *Nebuchadnezzar*, and called the temple of *Bel* or *Belus*. See *Prideaux*'s Connect. Vol. I. Pt. I. Book II. An. 570. p. 98, &c. 8vo. edit.

[‖] *Appendix* to *Enquiry into the Similitudes*, p. 266, 7. Comp. *Crit. Heb.* p. 683, col. 1.

or *approved, not.* So * Iſa. xix. 18. Hoſ. xiv. 3. Zeph. iii. 9. Comp. Iſa. vi. 5.

5. *The edge, border, margin* of any thing, as the lips are of the mouth;—of the ſea, Gen. xxii. 17;—of a river, Gen. xli. 3;—of a curtain, Exod. xxvi. 4;—of a garment, Exod. xxviii. 32;—of a veſſel, 2 Chron. iv. 2.—of a table, Ezek. xl. 43.—of a country, Jud. vii. 22. So Ezek. xxxvi. 3, *Ye are come up* על שפת לשון *on* the edge *of the tongue*, or as we ſhould ſay in Engliſh, *ye are at the tongue*'s end, i. e. *ye are become a* by-word.

V. As a N. fem. אשפה, in Reg. אשפת, *A quiver* to hold arrows, ſo called from the arrows *daſhing* againſt it or againſt each other, according to that of *Homer*, Il. I. lin. 45, 46, cited under נשק III. which ſee.

———αμφερεφεα τε ΦΑΡΕΤΡΗΝ,
ΕΚΛΑΓΞΑΝ δ' αρ' οϊςοι επ' ωμων χωομενοιο—

So perhaps our Eng. name *a quiver* is from it's *quivering* or *ſhaking*. See *Junius*'s Etymol. Anglican. in QUIVER.

VI. As Ns. שפות and אשפות *A dunghill*, See under שפת.

## שפה

I. *To depreſs, humble, ſubject.* So the LXX. ταπεινωσει *ſhall humble*, and to this purpoſe the Targum ישעביר *ſhall ſubject, reduce to a ſervile condition.* occ. Iſa. iii. 17. As a N. משפה *Depreſſion, oppreſſion.* occ. Iſa. v. 7.

II. As a N. שפחה, in Reg. שפחת, *A woman of a ſervile condition, a maid-ſervant, a handmaid.* Gen. xii. 16. xvi. 1, 2. & al. freq.

III. As a N. fem. משפחה, in Reg. משפחת, plur. משפחות, *A family, houſehold,* ſo denominated from being *ſubject to*, or *under the authority* of the maſter of the family. So in Latin familia *a family* is from famulus *a ſervant*; ſee under עמל. Deut. xxix. 17, or 18. Lev. xxv. 47. Pſ. xxii. 28. & al. freq. It denotes the different *ſpecies* of beaſts, reptiles, and birds, Gen. viii. 19;—different *kinds* of puniſhments, Jer. xv. 3.

## שפט

" It denotes at large all *regulation* and *diſpoſal*, (omnem ordinationem, & diſcretionem) ſays *Cocceius*. Comp. שפה.

In Kal, *To judge, diſcern, determine, order, regulate, direct.* Gen. xvi. 5. Lev. xix. 15. Jud. iii. 10. 1 Sam. viii. 20. & al. freq. In Niph. *To be judged.* Pſ. ix. 20. Alſo, *To contend in judgement, ſet oneſelf to be judged.* Prov. xxix. 9. Iſa. xliii. 26. lix. 4. Ezek. xx. 35, 36. As Ns. שפט *A judge.* Gen. xviii. 25. Jud. ii. 18. & al. freq. שפוט or שפט *Judgement, puniſhment.* 2 Chron. xx. 9. Ezek. xxiii. 10. Exod. vi. 6. vii. 4. משפט *Judgement.* " It hath a very extenſive ſignification, including all *diſtinction, regulation, ordering, right, cuſtom.*" *Cocceius.* freq. occ.

From this Root the *Suffetes*, who were the ſupreme magiſtrates among the *Tyrians, Carthaginians*, and ſome other nations, and in ſome meaſure anſwered to the *Iſraelitiſh* שופטים or *Judges*, had their name.*

DER. *To ſhift*, (in Old Eng.) to aſſign.

## שפך

I. In Kal, *To pour out, ſhed,* applied to liquids, Gen. ix. 6. Exod. iv. 9. & al. freq.—to things dry, 1 K. xiii. 5. Ezek. xxvi. 8; and metaphorically to the heart, Pſ. lxii. 9;—to the ſoul or affections, 1 Sam. i. 15;—to meditation, Pſ. cxlii. 3.—to contempt, Pſ. cvii. 40;—to anger, Lam. iv. 11. In Niph. *To be poured out.* 1 K. xiii. 3. Lam. ii. 11. Pſ. xxii. 15. In

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* See *Vitringa*'s Comment on the place, and the learned Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. I. p. 370.

* See *Prideaux*'s Connect. Vol. I. An. 573. p. 92, 8vo. edit. *Bochart*, Vol. I. p. 472, 3. *Univerſal Hiſtory*, Vol. XVII. p. 254.

Hith. השתפך *To pour out oneſelf*, or *be poured out*. Lam. ii. 12. iv. 1. As Ns. שפך *A pouring out*. occ. Lev. iv. 12. Fem. שפכה *An effuſion*, *a ſlipping* or *ſliding*, applied to the ſteps. occ. Pſ. lxxiii. 2; where the marginal reading is שפכו, the LXX. verſion εξεχυθη, and Vulg. effuſi ſunt, *were effuſed*.

II. As a N. fem שפכה *A man's privy member*, from it's functions, "*urinam & ſemen* effundens, *quaſi* fuſorium *dices*." *Leigh*. occ. Deut. xxiii. 1. So Vulg. Veretro.

### שפל

I. In Kal, *To humble oneſelf*, *be humbled*, *brought low*. Iſa. ii. 9, 11, 12, 17. xl. 4. & al. freq. In Hiph. *To humble*, *bring down*, *bring* or *make low*. Iſa. xxv. 11. 12. xxvi. 5. & al. freq. As a N. שפל *Low*, *below*, *deep*, *humble*. Lev. xiii. 20. 2 Sam. vi. 22. Ezek. xvii. 24. & al. freq. As a N. fem. plur. שפלות *Loweneſſes*, *remiſsneſs*, *hanging down*, as of the hands. occ. Eccleſ. x. 6. Comp. Iſa. xxxv. 3. Heb. xii. 12.

II. As a N. fem. שפלה *A low plain country*, as oppoſed to a mountainous one. Deut. i. 7. Joſh. ix. 1. & al. So *Holland*, *The Low Countries*, or *Netherlands*, have theſe Engliſh names, as alſo their French one, *Païs Bas*, from their *low* (flat) ſituation.

Der. Perhaps the Latin, *Sepelio*, *ſepulchrum*, *ſepultura*, whence Eng. *Sepulchre*, *ſepulture*.

### שפם

Occurs not as a V. but as a N. שפם *The upper lip*, or *hair growing there*, *the muſtache* or *muſtachio*. So the LXX. in 2 Sam. xix. 24. Μυϛακα. occ. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17, 22. Mica. iii. 7.

### שפן

Occurs not as a V. in Heb. but plainly appears to be nearly related to, ספן *cover in*, and to צפן *hide*; as שרב, to סרב and to צרב.

I. As a N. maſc. plur. in Reg. שפני *Hiding places* or *hidden treaſures*, So the Vulg. renders the two words שפני טמוני by theſauros abſconditos. occ. Deut. xxxiii. 19.

II. As a N. שפן Some kind of *animal*, probably ſo called from *hiding itſelf in holes* of the earth, rocks, or trees. occ. Lev. xi. 5. Deut. xiv. 7. Pſ. civ. 18. Prov. xxx. 26. It is joined with ארנבת *the Hare*, and mentioned as a *ruminant* animal, Lev. xi. 5. Deut. xiv. 7. It has been rendered *the rabbit*; to which interpretation *Bochart* objects. 1ſt. That the *rabbit* does not ruminate. But in this there is great reaſon to think him miſtaken. 2dly. That the *rabbit* does not dwell *in* the rocks, as the שפנים are ſaid to do, Pſ. civ. 18, but in earthy ſoils, where they may eaſily burrow. *Among* the rocks or rocky hills however *rabbits* certainly do dwell, in the *clefts* or *fiſſures* filled with earth. 3dly, That *rabbits* were not known in *Judea*, but were peculiar to *Spain*; and in proof of this he produces the teſtimony of *Varro*, *Pliny*, *Ælian*, and *Galen*, which do indeed ſhew that this animal *abounded in Spain*, but by no means that it was *unknown in Judea*. שפן therefore *may* ſignify *the rabbit*, notwithſtanding the objections of this learned man. Whether it *does* or not is another queſtion. And indeed it is no ſmall prejudice againſt interpreting it in this ſenſe, that none of the ancient verſions (for in Lev. xi. according to the *Vatican* copy of the LXX. I take the 5th and 6th verſes to be tranſpoſed; comp. *Complut.* and Vulg. there) ever ſo render it. The LXX. in Lev. xi. 5. Deut. xiv. 7. Prov. xxx. 26. (according to the *Complutenſian* edit.) render it χοιρογρυλλιος, and ſo *Aquila*, *Symmachus*, and *Theodotion*, in Pſ. civ. 18. But what is the meaning of this Greek name? *Hederic* explains it by, "Majoris muris genus, in Paleſtina, Egypto, & Libyâ, *A kind of larger mouſe in Paleſtine*, *Egypt*, *and Libya*." *Jerome* ſays, "It is an animal not larger than a hedge-hog, reſembling a mouſe and a bear;" (the latter, I ſuppoſe, by walking on it's hinder feet) "whence in Paleſtine it is called αρκτομυς," q. d. *the bear-mouſe*. *Jerome* adds that "there is great abundance of this genus in thoſe countries, and that they are always wont to dwell in the clefts of the rocks, and holes in the ground." This deſcription agrees with the *jerboa*, or, as the Arabs call it, *al-jarbuo*, and of which one of their writers cited by *Bochart* expreſsly obſerves that it *ruminates*, and another ſays, "The *jarbuo* does not prepare his dwelling but in ſome *hard* (i. e. *rocky*) and high place, that he may be ſafe from the influx of waters, and the hoofs of animals; neither does he make it but on hillocks, or trees, or *rocks*, for fear of wandering from it on his return." *Bochart* gives other inſtances of the *ſagacity* of theſe little animals from the Arabic writers, particularly in their having a leader, whoſe buſineſs it is to give them notice on the approach of danger, and who, in caſe of neglect, is puniſhed with death, and another appointed in his room. This well agrees with Prov. xxx. 26. But what *extraordinary* inſtance of ſagacity does the *rabbit* exhibit? On the whole then it ſeems probable that the Heb. שפן means the *jerboa*, mus jaculus, or *jumping mouſe*; and for further ſatisfaction I refer the reader to *Bochart*, Vol. II. 1002, &c. *Scheuchzer*'s Phyſica Sacra on Lev. xi. 5. *Haſſelquiſt*'s Travels, p. 186. *Buffon*, Hiſt. Nat. Tom. XI. p. 121, &c. *Michaelis* Recueil de Queſtions. Qu. XCII. and to Mr. *Merrick*'s Annotation on Pſ. civ. 18. I ſhall juſt add, that as the *jerboa* bears a conſiderable reſemblance to the *rabbit*, with which *Spain* anciently abounded, it is not improbable, but (as *Bochart* has obſerved, Vol. I. 631.) the Phenicians might, from שפן, call that country שפניה, whence are derived it's Greek, Latin, and more modern names; and that on the reverſe of a medal of the emperour *Adrian* (given by * *Scheuchzer*, Tab. CCXXXV.) *Spain* is repreſented as a woman ſitting on the ground with a *rabbit* ſquatting on her robe.

## שפע

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To flow together*, *be abundant*, ("affluxit, abundavit." *Caſtell.*) and in Syriac, *To overwhelm*, *overflow*; accordingly *Aquila* has given the idea of the word, Deut. xxxiii. 19. by rendering it ϖλημμυρα *inundation*; and ſo the Vulg. in Iſa. lx. 6. Ezek. xxvi. 10, inundatio. Comp. שבע.

I. As a N. fem. in Reg. שפעת *An inundation* or *deluge*, of waters. occ. Job xxii. 11. xxxviii. 34. Comp. שפע Deut. xxxiii. 19.

II. *Affluence*, *abundance*, of other things. occ. 2 K. ix. 17. Iſa. lx. 6. Ezek. xxvi. 10.

## שפק

I. In Kal and Hiph. *To clap*, *ſtrike*, or *ſmite together*, as the hands, and that, whether in contempt and inſult, occ. Job xxvii. 23; (where LXX. κροτησει) or in applauſe. occ. Iſa. ii. 6. Comp. Root ספק. As a N. שפק *A clapping* of the hands in inſult or deriſion. occ. Job xxxvi. 18. Comp. under סת I.

II. *To ſuffice*, as the Verb ſignifies both in Chaldee and Syriac, (ſee *Caſtell*) and as we may well ſuppoſe the *Syrian* Benhadad applied it. occ. 1 K. xx. 10.

## שפר

It occurs not as a V. in Heb. (ſee below Chald. Senſe V. but the idea is *ſeemly*, *goodly*, *elegant*, *beautiful*, or the like.

I. As a N. שפר *Seemlineſs*, *beauty*; ſo LXX. καλλος. occ. Gen. xlix. 21. אמרי שפר *Branches of* beauty. Comp. Dan. iv. 9, 18, or 12, 21. and under אל XVII. Alſo, *Goodly*, *fair*, as an inheritance. occ. Pſ. xvi. 6.

II. As a N. fem. שפרה is applied to the *ſerenity and beautiful appearance* of the heavens after a ſtorm, Στερεωμα καθαριοτητος, Eccluſ.

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* See alſo *Addiſon* On Medals, Dialogue II. Series III. Fig. 6.

Ecclıſ. xliii. 1. occ. Job xxvii. 13. *By his wind the heavens* שפרה (become) a ſerenity or ſerene; when in *Virgil*'s language, Æn. I. lin. 147,

> Collectaſque fugat nubes, Solemque reducit.

See *Scott* on the text, and comp. below שפרפר.

III. As a N. שופר and שפר, plur. שופרות *A trumpet*, from it's *goodly*, *majeſtic*, *chearing* ſound. Exod. xix. 16. Lev. xxv. 9. Joſh. vi. 3. & al. freq.

IV. As a N. with a formative א, אשפר *A handſome piece*, of fleſh namely. occ. 2 Sam. vi. 19. 1 Chron xvi. 3. The LXX. render it in Sam. by εσχαριτην *a roaſt*, *a piece of roaſted* or *broiled fleſh*, the Vulg. aſſaturam carnis bubulæ *a roaſt of beef*, and in Chron. partem aſſæ carnis bubulæ *a piece of roaſted beef*.

V. Chald. *To be good*, *ſeemly*, *right*. occ. Dan. iii. 32. or iv. 2, 24, or 27. vi. 1, or 2. As a participial N. שפיר *Goodly*, *fair*, *beautiful*. as the branches of a tree. occ. Dan. iv. 9, 18, or 12, 21.

שפרר Occurs not as a V. in this reduplicate form, but as a N. שפרור *A grand tent* or *pavilion*. occ. Jer. xliii. 10.

שפרפר Chald. As a N. emphat. שפרפרא *The clear morning-light* or *morning*. occ. Dan. vi. 19. Comp. above Senſe II. The Chaldee Targums uſe the word in the ſame ſenſe in Job iii. 4, for the Heb. נהרה; in Iſa. lviii. 8, for שחר; in Iſa. lxii. 1, for נגה.

### שפת

In general, *To put* or *ſet in order*, *to diſpoſe*. Comp. שפט.

I. *To ſet* or *put on*, as a pot on the fire-ranges for boiling. occ. 2 K. iv. 38. Ezek. xxiv. 3. Hence

II. As a N. maſc. plur. שפתים *Fire-ranges*, *rows of ſtones* on which the caldrons or pots were placed for boiling, ſomewhat like, I ſuppoſe, but of a more durable ſtructure than, thoſe which *Niebuhr*, Voyage, Tom. I. p. 188, ſays are uſed by the wandering Arabs, "Their fire-place is ſoon conſtructed; they only ſet their pots *upon ſeveral ſeparate ſtones* (ſur des pierres detachées) or over a hole digged in the earth." occ. Ezek. xl. 43. Pſ. lxviii. 14; where lying among theſe denotes the moſt abject ſlavery; for this ſeems to have been the place of reſt allotted to the vileſt ſlaves. So old *Laertes*, grieving for the loſs of his ſon, is deſcribed in *Homer*, Odyſſ. XI. lin. 189, 90, as in the winter ſleeping *where the ſlaves did*, *in the aſhes near the fire*.

> ——ὅθι Δμωες ενι οικῳ
> Εν κονι, αγχι πυρος——

Comp. Odyſſ. VII. lin. 153, 154, 160.

III. *To diſpoſe*, *place*. occ. Pſ. xxii. 16.

IV. *To diſpoſe*, *ordain*. occ. Iſa. xxvi. 12.

V. As a N. maſc. plur. משפתים *The diviſions* in a ſtall or ſtable, i. e. the *bars* or *boards* that *divide it into diſtinct ſtandings*. occ. Gen. xlix. 14. Alſo, *Sheepfolds*, or *pens* for *ſheep*. occ. Jud. v. 16.

VI. As Ns. שפות *A dunghill*, *a heap of dung* or *ordure*. The Heb. is a name of decency, like the Eng. *Lay-ſtall*. occ. Neh. iii. 13. אשפות, plur. אשפתות The ſame. 1 Sam. ii. 8. Lam. iv. 5. & al.

VII. As a N. fem. in Reg. שפת, plur. שפתים, and שפתות *A lip*. See under שפה IV.

### שץ See שיצי among the Pluriliterals

### שצף

Occurs not as a V. but as a N. שצף *Little*, *ſmall*, or *ſhort*. Once Iſa. liv. 8; where the LXX. μικρῳ *a little*, Vulg. momento *a moment*.

### שק

I. In Kal, *To move*, *run*, or *puſh forwards*, as locuſts. occ. Joel ii. 9. As a N. משק *A motion*, *running* or *puſhing forwards*. occ. Iſa. xxxiii. 4. (Comp. below שקק I. and שקשק.) Alſo, *One who runs about*. occ. Gen. xv. 2. ובן משק ביתי *And the ſon of him who runs about my houſe*, and ſo ſuperintends it, (thus *Theodotion* ὁ ὑιος τȣ επι της οικιας μȣ) i. e. of my ſteward, דמשק הוא namely *this Dammaſec*, אלי עזר (in two words, comp. under חרצב) *is my help*, "or hope and dependance, i. e. for an heir, as it follows." Mr. *Bate*'s Note in his *New and Literal Tranſlation*, where ſee more.

II. As a N. שק *A ſack* or *large bag* made of coarſe hair (comp. Rev. vi. 12.) or the like, into and out of which things dry, as corn, &c. are *moved*, *ſhot*, or *made to run*. Gen. xlii. 25, 27, 35. Alſo, *Sack-cloth*. Gen. xxxvii. 34. & al. freq.

Hence Greek Σακκος, Lat. *ſaccus*, Eng. *ſack*; a word which, as hath been often obſerved, has from the Hebrew paſſed into many other, particularly the North-weſtern, languages.

III. As a N. שוק *A ſtreet*, where men, &c. *paſs*, or *puſh forward*. occ. Prov. vii. 8. Eccleſ. xii. 5. Cant. iii. 2. The word is metaphorically applied, Eccleſ. xii. 4. in a collective ſenſe, to "thoſe *open ways* or *paſſages* in the *body of man*, which the matter of nouriſhment *paſſeth along* without let or moleſtation." See King Solomon's Portrait of Old Age, &c. by Dr. *Smith*. p. 108, 3d. edit.

IV. As a N. שוק *The leg* of a man, or *foreleg* of an animal, which is eminently formed for, and is a principal organ of their *motion* or *puſhing forward*. Exod. xxix. 22. Deut. xxviii. 35. Jud. xv. 8. Prov. xxvi. 7. Cant. v. 15. Iſa. xlvii. 2.

In Jud. xv. 8, Sampſon ſmote the Philiſtines שוק על ירך, literally, *leg upon thigh*, with a great ſlaughter, i. e. either after they were fallen upon their knees, in ſuch a manner *that their legs touched their thighs*, or rather, ſo as to bring them to the ground, and *make their legs touch their thighs*.

In 1 Sam. ix. 24, Samuel reſerves for Saul השוק והעליה *the ſhoulder*, *and what was upon it*, (ſo LXX. according to the *Alexandrian* and *Complutenſian* reading, την κωλεαν και το επ' αυτης) as a *delicacy* namely, for him whom God had appointed king. Thus *Abdolmelich*, the *Arabian chaliph*, propoſes as a treat for his friend, a leg or a *ſhoulder* of a ſucking lamb well roaſted, and *covered over with butter and milk*. See more in Mr. *Harmer*'s Obſervations, Vol. I. p. 319, &c.

V. It expreſſes *eager deſire* or *appetite*, *To run towards in affection*, *to deſire eagerly*, appetere. It occurs not in this ſenſe as a V. in the ſimple form, (comp. below שקק III.) but hence as a N. fem. in Reg. תשוקת *Eager deſire*. occ. Gen. iii. 16. iv. 7. Cant. vii. 10.

שקק I. *To run* or *ruſh forwards violently*. occ. Iſa. xxxiii. 4.

II. *To deſire earneſtly*, *have eager appetite*. occ. Pſ. cvii. 9. Prov. xxviii. 15. Iſa. xxix. 8.

שקשק In Hith. השתקשק *To run* or *puſh forward violently*, *repeatedly*, or *in great numbers*. occ. Nah. ii. 5.

## שקד

I. In Kal, *To wake; watch*. Pſ. cii. 8. cxxvii. 1. Jer. xxxi. 28. & al. In Niph. *To wake*, *be watchful*, *wakeful*. occ. Lam. i. 14. נשקד He is awake, or hath watched, *over my tranſgreſſions*. So the LXX. εγρηγορηθη επι τα ασεϐηματα μȣ. Comp. Jer. v. 6.

II. As a N. שקד *The almond tree*, "*quæ* prima *inter arbores* evigilat, becauſe this tree, before all others, *firſt waketh* and riſeth from it's winter repoſe: * it flowers in the month of *January*, and by *March* brings it's fruit to maturity, [that is, in the warm ſouthern countries.] The *forwardneſs* of this fruit-bearing tree is intimated unto us by the viſion of *Jeremy*, for *the word of the Lord came unto* him, *ſaying*, *Je-*

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* Thus *Pliny*, Nat. Hiſt. Lib. XVI. cap, 25. *Floret* prima omnium amygdala *menſe Januario*, *Martio verò pomum maturat*. So Dr. *Shaw*, Travels, p. 144, ſays, that in Barbary *the almond*, *the moſt early* bearer, flowers in *January*, and gives it's fruit in the beginning of *April*. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 13, ſpeaks of "*the almond tree*, (near Aleppo) when lateſt, being in bloſſom *before the middle of February*; and *Haſſelquiſt*, Travels, p. 25, 6, ſays that on *February the twelfth*, "*the almond-tree* flowered around Smyrna on bare boughs."

*remiah, what ſeeſt thou? And I ſaid, I ſee a rod* שקד of an almond tree. *Then ſaid the Lord unto me, thou haſt well ſeen, for* שקד אני על *I am haſtening,"* † or rather *I am* waking or watching *over*, or *on account of*, *my word to fulfil it.* So the LXX. εγρηγορα εγω επι—and Vulg. vigilabo ego ſuper—occ. Jer. i. 11. Eccleſ. xii. 5. Alſo, *The almond fruit.* occ. Gen. xliii. 10. Num. xvii. 8. Hence as a Participle Huph. maſc. plur. משקדים *Made like almonds, almond-ſhaped.* occ. Exod. xxv. 33, 34. xxxvii. 19, 20.

It is probable from Num. xvii. 6—8, that the chiefs of the tribes bore each an *almond* rod as emblematical of their *vigilance*; and Aaron's dead *almond* rod, that bloſſomed and bore fruit, was a very proper emblem of him who *firſt roſe from the dead.* And as the *Light* appears firſt to affect the ſame *ſymbolical tree*, it was with great propriety that the bowls of the *golden candleſtick* were ſhaped like *almonds.* Hence,

III. It ſeems to be once uſed for *blooming* or *flouriſhing like the almond-tree.* Job xxi. 32, *And over* or *beyond the tomb* ישקוד he flouriſhes, i. e. in a pompous monument; and with particular alluſion, perhaps, to the trees and flowers with which the burying incloſures of the rich were planted. Comp. *Scott* on the text.

## שקה

With a radical, but mutable or omiſſible, ה.

In general, *To irrigate, wet, moiſten with water* or *other liquor*.

I. In Hiph. *To irrigate, wet, moiſten, water*, as the earth, Gen. ii. 6; comp. ch. xiii. 10.—the mountains, Pſ. civ. 13.—a garden, Gen. ii. 10;—a wood, Eccleſ. ii. 6. In Niph. *To be watered.* occ. Amos viii. 8. ונשקה (Particip. fem.) *and* watered *as (by) the river of Egypt*, i. e. *overflowed* with enemies and calamities as the Nile *overflows* Egypt.

II. In Hiph. *To be wet, moiſt*, or perhaps, *To wet, moiſten*, as the vats with wine and oil. occ. Joel ii. 24.

III. *To moiſten*, as marrow doth the bones of a healthy well-fed perſon. occ. Job xxi. 24. As a participial N. שקוי *Such moiſtening* or *moiſture.* occ. Prov. iii. 8. Comp. under next ſenſe.

IV. In Kal and Hiph. *To give drink to, cauſe* or *let to drink*, whether men or animals, as Gen. xix. 32. xxi 19. xxiv. 14, 18, 46. xxix. 3, 7. Num. v. 24. xx. 8. Eſth. i. 7. & al. freq. As a N. fem. שקת, plur. שקתות *A drinking* or *watering trough.* occ Gen. xxiv. 20. xxx. 38. As a participial N. שקוי, (formed as שכוי from שכה,) *Drink.* occ. Pſ. cii. 10. Hoſ. ii. 5. As a N. maſc. משקה, plur. משקים *One who furniſheth* or *provideth drink, a butler, cup-bearer.* Gen. xl. 1, 2. & al. freq.

From this Root, no doubt, are derived the names of the ΣΑΚΕΑΙ ἡμεραι *Sakean* days, and of ΣΑΚΑΙΑ, idolatrous *drunken* feaſts of the Babylonians and Perſians. See *Selden* De Diis Syris, Syntag. II. cap. 13. and *Glaſſii* Philologia Sacra, Lib. IV. Tract. III. Obſerv. XIII. p. 1334. edit. *Lipſ.* 1743.

שקק *To drench with moiſture, water plenteouſly.* occ. Pſ. lxv. 10; where LXX. εμεθυσας, and Vulg. inebriaſti, *thou haſt inebriated*, *Symmachus* ϖοτισεις *thou ſhalt water*, and *Jerome* irriga *irrigate, water.*

DER. Lat. *Succus* juice, whence Eng. *ſucculent, ſucculence*; perhaps Lat. *ſugo*, Eng. *to ſuck.* Alſo, *to ſoak*, and *ſhuckiſh*, a word uſed in ſome parts of England for wet, moiſt.

## שקט

In Kal and Hiph. *To be quiet, at quiet* or *reſt.* Joſh. xi. 23. Ruth iii. 18. Job iii. 13. Iſa. vii. 4. In Hiph. *To quiet, make quiet.* Pſ. xciv. 13. Prov. xv. 18. As a N. שקט *Reſt, quietneſs.* 1 Chron. xxii. 9.

DER. *Squat.*

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† *King Solomon's Portraiture of Old Age* by Dr. *Smith*, p. 142.

## שקל

I. In Kal, *To weigh.* 2 Sam. xiv. 26. Job xxxi. 6. Iſa. xl. 12. In Niph. *To be weighed.* Job vi. 2. Ezra viii. 33. As a N. משקל *Weight.* Gen. xxiv. 22. & al. freq.

II. As a N. fem. משקלת *A weight uſed to eſtimate perpendicularity, a plummet.* occ. 2 K. xxi. 13. Iſa. xxviii. 17.

III. In Kal, *To weigh money, pay* it *by weight*, appendere. Gen. xxiii. 16. Jer. xxxii. 9, 10. In Niph. *To be* thus *weighed* or *payed.* Job xxviii. 15. Comp. Gen. xliii. 20.

IV. As a N. שקל *A Shekel, THE weight*, by way of eminence, or *the ſtandard weight* among the Iſraelites, to which all their other weights were reduced, as they are in *England* to our *pound*, a word derived in like manner from the Latin *pendo* to weigh. The Jewiſh *ſhekel* equalled nine pennyweights and $2\frac{4}{7}$ Grains, ſo was ſomewhat leſs than our half ounce *Troy.* In money, *a ſhekel* of ſilver equalled ſomewhat more than 2*s.* 3*d.*—of gold, about 1*l.* 16*s.* 6*d.*

*The ſhekel of the ſanctuary*, mentioned Exod. xxx. 13. & al. was not different in weight from the *common* or *civil ſhekel*, as is evident from Exod. xxx. 13, compared with Ezek. xlv. 9, 12; from which paſſages it is plain they were *both* equal to *twenty gerahs*; and beſides, all eſtimations are expreſsly ordered, Lev. xxvii. 25, to be made according *to the ſhekel of the ſanctuary*, containing *twenty gerahs.* The reaſon of the appellation, *ſhekel of the ſanctuary*, was, becauſe the ſtandard of this, as of all other weights and meaſures, was kept *in the ſanctuary*, according to 1 Chron. xxiii. 29; as with us in the exchequer.

V. *To ponder, weigh mentally.* It occurs not as a V. in this ſenſe, but as a participial N. שקל *A ponderer, conſiderer.* occ. Iſa. xxxiii. 18; where LXX. *οἱ συμβουλευοντες the counſellors.*

DER. Old Eng. *To ſkill*, to be of weight or importance, *a ſcale* for weighing.

## שקם

Occurs not as a V. but as a N. maſc. plur. שקמים *Sycamore-* or *Sycamine-Trees* and *—Fruit.* 1 K. x. 27. Amos vii. 14. Fem. שקמות *Sycamore-trees.* occ. Pſ. lxxviii. 47. The LXX. and *Theodotion* render the word by *Συκαμινοι*, *Aquila* and *Symmachus* by *Συκαμοροι*, a ſpecies of trees, "called *the Egyptian fig-tree.* It's Greek name *Συκαμορος* is compoſed of *συκος (ſycos) a fig-tree*, and *μωρος (moros) a mulberry-tree.* It partakes of the nature of each of theſe trees; of the mulberry-tree in it's leaves, and of the fig-tree in it's fruit, which is pretty like a fig in it's ſhape and bigneſs. This fruit grows neither in cluſters, nor at the end of the branches, but ſticking to the trunk of the tree. It's taſte is pretty much like a wild fig." *Calmet*'s Dictionary in *Sycomore.* Comp. under בלס, and ſee *Scheuchzer* Phyſica Sacra on 1 K. x. 27. and Tab. CCCCLXIV. *Shaw*'s Travels, p. 435. and *Harmer*'s Obſervations, Vol. II. p. 309, &c.

## שקע

I. In Kal, *To ſink, ſubſide*, as fire. occ. Num. xi. 2. To this purpoſe the LXX. *εκοπασε.*

II. In Kal *To ſink, be ſunk*, as in water. occ. Jer. li. 64. Amos ix. 5. Comp. Amos viii. 8, and under שקה I. In Hiph. *To cauſe to ſink*, as in water. occ. Job xl. 20. or xli. 1. *Thou canſt drag Leviathan with a fiſh-hook* ובחבל תשקיע לשנו *and his tongue with a cord (which)* thou ſinkeſt or letteſt down. Alſo, *To cauſe to ſink* or *ſubſide*, as water. occ. Ezek. xxxii. 14; where LXX. *ἡσυχασει ſhall be quiet*, and Targum אשקיט *I will make quiet.* As a N. משקע rendered *Deep*, but by the other applications of the Root, and the context, rather means *Shallow*, or *a ſhoal*; משקע מים the ſhoal of, i. e. ſhallow, *waters.* occ. Ezek. xxxiv. 18. See more in Mr. *Bate*'s Crit. Heb.

**Der.** Gothic ſigquan, Saxon ꞅencan, and Eng. *ſink.*

### שקף

I. In Kal, Intranſitively, *To look*, *turn towards*, or *front* an object. Though it may ſometimes imply *ſeeing*, yet it does not ſtrictly expreſs it; ſo it is joined with ירא *he ſaw*, Gen. xix. 28. xxvi. 8. 2 Sam. xxiv. 10. In Hiph. The ſame. Deut. xxvi. 15. 2 K. ix. 32. Pſ. xiv. 2. liii. 2. In Niph. Intranſitively, *To be turned*, ſo *to look.* See Jud. v. 28. 2 Sam. vi. 16. 2 K. ix. 30. Cant. vi. 9. It is applied to a mountain, as *βλεπειν* in Greek, and *look* in Eng. Num. xxi. 20. (where LXX. *βλεπον*) xxiii. 28. Comp. Jer. vi. 1, and ſee *Greek* and *Eng.* Lexicon under Βλεπω VII.

II. As a N. שקף, plur. שקפים, *A window to look out at.* So *Aquila* in 1 K. vii. 4, *αποβλεπτας.* 1 K. vi. 4, חלוני שקפים אטמים *Openings* or *apertures*, i. e. in the walls, *for* windows *which ſhut.* This text ſhews the difference between חלון and שקף. It occurs alſo 1 K. vii. 4, 5.

III. As a N. משקוף *The frontiſpiece* or *upper lintel* (ſo *Aquila* Ὑπερθυρον, and Vulg. Superliminare) of a door, thus called as being the moſt *conſpicuous* part belonging to it. occ. Exod. xii. 7, 22, 23; where ſprinkling the blood of the paſchal lamb *on the two door-poſts, and on the upper lintel* was, as Mr. *Bate* has juſtly remarked, "*making oſtentation* of the blood of Chriſt, and *glorying* in it as the ſalvation of the houſe."

**Der.** Greek Σκεπτομαι to look, whence σκοπος, and Eng. *ſkeptic*, *ſkeptical*, *ſkepticiſm*, *ſcope*, and from the compounds επισκεπτομαι, επισκοπος, επισκοπη, &c. Lat. *epiſcopus*, Eng. *epiſcopal*, *epiſcopacy*, * *biſhop*, French *evêque*, &c. See alſo the Derivatives under שזף, which perhaps ſhould rather be referred to this Heb. Root. Let the reader judge.

### שקץ

*To abominate*, *abhor*, *deteſt*, as unclean and filthy. Lev. xi. 11, 13. Pſ. xxii. 25. Alſo, *To make abominable* or *filthy*, *to pollute.* Lev. xi. 43. xx. 25. As a N. שקץ and שקוץ, *An abomination*, *abominable thing.* Lev. vii. 21. xi. 10, 41, 42, 43. Theſe three laſt texts ſhew that the term שקץ is peculiarly applied by Moſes to *reptiles*, and theſe it likewiſe ſeems to denote in Iſa. lxvi. 17, where ſee *Vitringa.*

שקץ is particularly applied to the heathen *idols*, 1 K. xi. 5, 7. 2 K. xxiii. 13. & al. freq.

### שקר

In Kal, *To lie*, *ſpeak*, *act*, or *deal falſely.* Gen. xxi. 23. Lev. xix. 11. Pſ. xliv. 18. & al. freq. In Hiph. *To deceive.* occ. Iſa. iii. 16. As a N. שקר *A lie*, *a falſe* or *deceitful word* or *thing.* Exod. v. 9. xx. 16. Pſ. xxxiii. 17. Prov. xxxi. 30. Iſa. xliv. 20. & al. freq.

### שקת See under שקה IV.

### שר

I. *To regulate*, *direct*, *rule.* So LXX. Αρχω. occ. Jud. ix. 22. (comp. ver. 6.) Prov. viii. 16. Iſa. xxxii. 1. This Root in ſenſe as well as ſound bears a reſemblance to ישר *to be* or *make ſtraight*, and to שרה *to have power*, *ſtrength*, and in ſome particular inſtances it may be difficult to determine whether a word belongs to one or to another of theſe Roots, but ſtill the notions of *ſtraightneſs*, *power*, and *regulation*, are different. I would however refer ישר Job xxvii. 3, and תשרי *thou haſt gone ſtraight, directly*, Iſa. lvii. 9, to ישר I. which ſee. As a participial N. שר, plur. שרים, in Reg. שרי, *A director, ruler, commander, chief*. Gen. xii. 15. xxi. 22. xxxix. 1, 21. xl. 2. Joſh. v. 14, 15. & al. freq.

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* It may not be amiſs to remark, for the ſake both of the friends and enemies of etymological enquiries, that the French *Evêque*, and Eng. *Biſhop*, have not one letter the ſame, though both undoubtedly derived from the Greek Επισκοπος, or Lat. *Epiſcopus.* And to this obſervation may I be permitted to add another etymology, than which, *at firſt ſight*, nothing can appear more whimſical and abſurd? I mean that of the Eng. *ſtrange* and *ſtranger*, from the Greek prepoſition Εκ, out, from. Thus however runs the pedigree; Εκ, εξ, Lat. *ex*, *extra*, *extraneus*, Old French *eſtrange*, *eſtranger*, (now *êtrange*, *êtranger*) Eng. *ſtrange*, and *ſtranger.*

Hence French *Sieur*, whence *Monſieur*, Eng. *Sir, Sire.*

As a Participle or participial N. fem. ſing. in Reg. שרתי, (formed either poetically with the י paragogic, or rather with י *my* poſtfixed, as רבתי in the ſame verſe, ישבתי and מקננתי Jer. xxii. 23, שכנתי Jer. li. 13, ישבתי Ezek xxvii. 3. Comp. קנן I. under קנה) *A directreſs, lady, princeſs.* occ. Lam. i. 1. Plur. שרות *Chief women, princeſſes, ladies.* occ. Jud. v. 29. 1 K. xi. 3 Eſth. i. 18. Iſa. xlix. 23. As a N. fem. משרה *Regulation, direction, rule, government.* occ. Iſa. ix. 5, 6, or 6, 7.

II. *To regulate by meaſure.* It occurs as a Participle paoul fem. in Kal, Iſa. xxviii. 25. חטה שורה Meaſured *wheat, wheat* of a certain meaſure. So Biſhop *Lowth* (Prælect. X.) Far *certà menſurâ.* As a N. fem. משורה *A meaſuring* or *meaſure of capacity*, which *regulates* the quantity. occ. Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16.

Hence French *meſure*, Eng. *meaſure*, and perhaps Latin *menſura*, whence Eng. *menſurate, menſuration, admenſuration, commenſurate*, &c.

III. As a N. שור *A wall*, from the *regularity* of it's ſtructure, or from it's *regulating* the extent of the building, city, or &c. occ. Gen. xlix. 6, 22. 2 Sam. xxii. 30. Pſ. xviii. 30. Plur. fem. שורות and שרות. occ. Job xxiv. 11. Jer. v. 10.

IV. Chald. As a N. maſc. plur. in Reg שורי, and emphat. שוריא, *The walls.* occ. Ezra iv. 12, 13, 16.

V. Chald. As a N. fem. אשרנא *A wall.* Ezra v. 3, 9.

VI. As a N. שר. *The* funis umbilicalis or *navel-ſtring*, conſiſting, according to the Anatomiſts, of two arteries, a vein, and the urachus, whoſe uſe is to *regulate* the motion of the blood, which paſſes between the mother and the fœtus, and ſo keep up the continuity or communication between them. occ. Ezek. xvi 4. Hence, *The navel.* occ. Prov. iii. 8. רפאות תהי לשרך *It ſhall be healing medicines* to thy navel; ſo the eaſtern people to this day chiefly uſe *external* medicines (as plaiſters, ointments, oils, &c.) applied to the ſtomach and *belly.* See *Harmer*'s Obſervations, Vol. II. p. 488.

VII. As a N. fem. plur. שרות. They are mentioned among the female ornaments, Iſa. iii 19, and ſeem to have had their name from their *regular* ſtructure. The word is rendered by the Vulg. monilia *necklaces*, and in the French Tranſlation, by chainettes *little chains*. It probably means a kind of *necklaces* of pearls or other ſtones *, or rather *chains* of gold, or &c. ſuch as the eaſtern women ſtill wear about their necks. Thus Judith, when ſhe was deſirous of charming Holofernes, (ch. x. 3, or 4.) did not forget χλιδωνας her *chains*; and in *Stewart*'s Journey to *Mequinez*, the maids of the *Mooriſh* Emperour's palace are deſcribed with *gold chains about their necks.*

From the ſing. שרה may be derived Greek Σειρα a chain, alſo the Lat. and Eng. *Series.*

VIII. In Kal, *To regulate the voice in ſinging, to ſing, utter muſically.* Jud. v. 1. Pſ. vii. 1. Prov. xxv. 20. And in this ſenſe I would, after *Schultens* and *Scott*, underſtand the word, Job xxxiii. 27, ישר על אנשים He ſhall ſing *before men, and ſay*— Comp. Ezek. xxvii. 25. In Hiph. but the formative ה always dropped, שיר *To ſing.* Exod. xv. 1, 21. & al. freq. Obſerve that the final ה in אשירה, Exod. xv. 1, & al. and in נשירה, Pſ. xxi. 14, is not radical, but paragogic, as in many like inſtances. In Huph. *To be ſung.* occ. Iſa. xxvi. 1. As a participial N. maſc. שרים, fem. שרות *Singing men*, and *Singing women*,

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* Comp. under חרז, and *Niebuhr*, Deſcription de l'Arabie, p. 57. and Voyage, Tom. I. p. 242. Note.

Cantores *et* Cantatrices. freq. occ. So good old Barzillai ſays, 2 Sam. xix. 35, *Can I hear any more the voice* of ſinging men and ſinging women? *Juvenal,* Sat. X. lin. 210, &c. mentions the ſame melancholy circumſtance of old age.

> ——Quæ *cantante* voluptas,
> *Sit licet* eximius citharædus, *ſitve* Seleucus,
> *Et quibus auratâ mos eſt fulgere lacernâ?*
>
> What muſic, or *enchanting voice*, can chear
> A ſtupid, old, *impenetrable ear?*
>
> DRYDEN.

As Ns. שור *A ſong* or *ſinging*. occ. 1 Sam. xviii. 6. שיר, plur. שירים, and שרים, Fem. שירה, plur. שירות, *A ſong* or *ode*. See Jud. v. 12. 1 Chron. xiii. 8. Gen. xxxi. 27. Exod. xv. 1. Num. xxi. 17. Amos viii. 3.

Hence the melodious Σειρηνες or *Sirens* of *Homer* (Odyſſ. XII.) had their name.

IX. שור *To behold, a beeve,* &c. See under Root שור.

X. As a N. משור *A ſaw.* See under נשר I.

XI. As a N. משרת *A preparation.* See under שרת II.

שרר I. As a Participle or participial N. שרר *Regulating directing,* or *ruling abſolutely,* or *an abſolute ruler.* occ. Eſth. i. 22. In Hith. השתרר *To make oneſelf an abſolute director* or *ruler.* occ. Num. xvi. 13, twice.

II. As Ns. fem. plur. שרירות and שררות, joined with לב *the heart, The ruling principles, directions,* or *determinations* of the heart. Deut. xxix. 19. Pſ. lxxxi. 13. Jer. iii. 17. vii. 24. & al.

III. As a N. שרר *The navel,* or *part of the body about the navel.* So LXX. Ομφαλος, and Vulg. Umbilicus. Comp. שר VI. occ. Cant. vii. 2, or 3; where in deſcribing the *dreſs* of Solomon's queen, it is ſaid שררך *Thy* navel (*like*) *a round goblet which wanteth not liquor,* i. e. "the *claſps of her girdle* were ſo formed as to look like a goblet filled with liquor or mixed wine (המסג) as it might eaſily be made to do by a proper diſpoſition of the precious ſtones." *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 110. where ſee more. As a N. maſc. plur. in Reg. שרירי *The navel* or *parts about the navel.* So LXX. Ομφαλω, and Vulg. Umbilico. occ. Job xl. 11, or 16. ואונו בשרירי בטנו *And his (active) force* in the navel *of his belly,* i. e in the muſcles about that part. It is ſpoken of the *Behemoth*; and this circumſtance ſeems to agree both with the *elephant* and with the *hippopotamus,* to which latter *Buffon,* Hiſt. Nat. Tom. X. p. 211, aſcribes "une force prodigieuſe de corps, *a prodigious ſtrength of body,*" of which he gives ſome remarkable inſtances, p. 211, 212. As for what *Bochart* obſerves, Vol. III. 756, 7, of the *penetrability* and *ſoftneſs* of the *elephant*'s ſkin under the belly, to prove that the particular here mentioned in Job cannot be referred to this latter animal, I think it is inconcluſive; for the muſcles of the *elephant* in that part may be very ſtrong, though the ſkin be ſoft.

IV. *To ſing repeatedly* or *melodiouſly,* decantare. occ. Job xxxvi. 24. (where Vulg. cecinerunt *have ſung*) Zeph. ii. 14. As a participial N. משורר, plur. משררים, *A ſinger.* See 1 Chron vi. 18, or 33. ix. 33. xv. 16. 2 Chron. xxix. 28. Fem. plur. משררות *Singing women,* cantatrices. occ. Neh. vii. 67.

שרשר Occurs not as a V. in this reduplicate form, but as a N. fem. plur שרשרות and שרשרת *Chains,* ſo called from *regulating* the ſituation of a thing, or keeping it in it's place. Comp. under שר VII. occ. Exod. xxviii. 14, twice. xxxix. 15. 1 K. vii. 17. 2 Chron. iii. 5, 16. So LXX. in Chron. render it Χαλαστα *Chains, Aquila* and *Symmachus* in * Exod. xxviii. 14, Ἁλυσεις *Chains,* and the Vulg. throughout Catenulas *little chains.* Exod. xxviii. 14.—שרשרת מעשה עבת Chains *of wreathen* or *plaited work*; and שרשרת העבתת *Wreathen* or *plaited* chains, i. e. not conſiſting of ſeparate links, but of links running into each other. Theſe are alſo called, Exod. xxviii. 22 שרשת *Roots*, from their *tapering ſhape*, as שרשרת from their *chain-like texture*. As for the שרשרת in 2 Chron. iii. 5, they ſeem to have been *carved chains* joining the engraved palm-trees together all round the ſanctuary, and as they are not, I think, at all mentioned in 1 K. are ſupplied here. *The chains* on which the *pomegranates* were placed 2 Chron. iii. 16. (comp. 1 K. vii. 17, and under נדל II.) were, I apprehend (as Mr. Hutchinſon hath obſerved, *Columns*, p. 50—53.) intended to repreſent the *columns of condenſed ſtagnant air*, on the back part of the *fixed ſtars*, which *confine* or *keep* them *ſteady* in their places. Comp. Job ix. 7, and under חתם VIII.

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* See Appendix to *Montfaucon*'s Hexapla.

### שרא and שרה

I. Chald. *To looſe*. occ. Dan. iii. 25. In Ith. *To be looſed*. occ Dan. v. 6. So *Theodotion* renders it by λυω, and Vulg. by ſolvo.

II. Chald. *To begin*. occ. Ezra v. 2.

III. Chald. *To ſolve* or *reſolve*, as difficulties. occ. Dan. v. 12, 16.

IV. Chald. *To dwell*, *remain*. occ. Dan. ii. 22.

The Targums often uſe the word in all theſe ſenſes. See *Caſtell* under שרה.

### שרב

Occurs not as a V. in Heb. but appears to be nearly related to שרף *to burn*, (as צרב to צרף) and in Chaldee ſignifies, *To ſcorch*, *parch*. As a N. שרב *Scorching heat*. So the LXX. καυσων, and Vulg. æſtus. occ. Iſa. xlix. 10; where it is diſtinguiſhed from שמש *the ſolar light* or *rays*. Alſo, *A parched place*. occ. Iſa. xxxv. 7.

### שרג

I. *To be wreathed*, *twiſted*, or *twined together*. occ. Job xl. 12, or 17. So the LXX. συμπεπλεκται, and Vulg. perplexi ſunt. In Hith. השתרג The ſame. occ. Lam. i. 14. So the LXX. συνεπλακησαν, and Vulg. convolutæ ſunt.

II. As a N. שרג or שריג *The pliable*, or *flexible ſhoot* of a vine or fig-tree. So Vulg. propagines, and *Montanus* ſtill more accurately, rami plicatiles *pliable branches*. occ. Gen. xl. 10, 12. Joel i. 7.

### שרד

*To leave*, or *be left*, *behind*.

I. In Kal, *To be left*, *remain*, after the deſtruction of others, ſupereſſe, ſuperſtes eſſe. occ. Joſh. x. 20. As a N. שריד *One thus left*, ſuperſtes. Num. xxi. 35. & al. freq.

II. בגדי שרד, or בגדי השרד *Clothes* of leaving, לשרת *to do ſervice in the holy place*, *the garments of holineſs for Aaron the prieſt*, *and the garments of his ſons to miniſter in the prieſt's office*, Exod. xxxv. 19, and called *garments of leaving*, becauſe, perhaps, *left* in the ſanctuary after the prieſts had officiated. It occurs alſo, Exod. xxxi. 10. xxxix. 1, 41.

III. As a N. שרד. occ. Iſa. xliv. 13; where the LXX. render it κολλη *glue*, Vulg. runcina, *a carpenter's plane*, Eng. Tranſl. *a line*, but this laſt is expreſſed by the preceding קו, and the moſt probable interpretation of שרד ſeems to be that of *Aquila*, Παραγραφιδι *a pencil*, thus called from the ſubſtance or mark it *leaves behind it*.

Hence Eng. *A ſhred*, and perhaps *ſherd* or *ſhard*.

### שרה

With a radical, but mutable or omiſſible, ה.

I. *To be ſtrong*, *have ſtrength* or *power*. occ. Hoſ. xii. 4. *By his ſtrength* שרה he (Jacob) had power *with the Aleim*; ver. 5, *Yea* ישר *he had power over the angel, and prevailed.* Here in שרה, *maſc.* the ה is clearly radical; in ישר it is dropped. The LXX. in both verſes render the V. by ενισχυσε *he was ſtrong*; ſo the Vulg. in the latter by invaluit. In שרית Gen. xxxii. 28, the radical ה is, as uſual, ſupplied by י, and the LXX. render it by ενισχυσας, ſo the Vulg. by fortis fuiſti, *thou haſt been ſtrong*.

II. As a N. שריון or שרין, plur שרינים *A coat* *of mail*, a kind of defenſive armour, ſo called from it's *ſtrength*. See 1 Sam. xvii. 5. 1 K. xxii. 34. 2 Chron. xxvi. 14. Jer. xlvi. 4.

III. As a N. שריה A kind of *ſtrong javelin*, *ſpear*, or *halberd*. It ſeems to have been of a *ſtronger* make than either the חנית or מסע, and therefore is mentioned after them. occ. Job xli. 17, or 26.

IV. As a N. שרית *The remainder*. See under שאר I.

## שרט

*To ſcarify*, *cut*, or *wound*. It is only ſpoken of the fleſh. occ. Lev. xxi. 5. Zech. xii. 5. As Ns. שרט, and fem. שרטת *A cutting*, *inciſion*. occ. Lev. xix. 28. xxi. 5. The frantic cuſtom condemned in theſe paſſages ſtill prevails among the Circaſſians, whoſe religion is almoſt heatheniſm; for "to ſhew their ſorrow for the deceaſed, they *cut* their forehead, ſtomach, arms, &c. till the blood guſhes out in large ſtreams; and their mourning is to laſt till theſe wounds are healed, or if they want it to laſt longer they open them afreſh." *

Der. *Scratch*. Alſo, *A ſword*. Q?

## שרך

*To twine*, *wind*, or *bend about*. The cognate Chaldee סרך is uſed in theſe ſenſes in the Targum; "pervertit, evertit, perplexit, implexit." *Caſtell*. Comp. alſo שרג.

I. As a N. שרוך *The latchet*, or *ſtring*, which faſtened the ancient *ſandals* or ſoles to the feet. Comp. under נעל II. "Theſe ſtrings, ſays *Bynæus* De Calceis Heb. p. 164, the Hebrews call שרוך, from *going about*, becauſe they are *twined round* the foot; as the LXX. alſo call them σφαιρωτηρες from σφαιροω *to involve*, *roll round*." And a little after, "Theſe *ſtrings* among the ancients were *twined round* the feet in various manners, as appears from antique ſtatues and medals." occ. Gen. xiv. 23. Iſa. v. 27.

II. In Hiph. *To wind*, *croſs*, or *traverſe* a way or path, occ. Jer. ii. 23. In this ſenſe it is applied to a female dromedary, *running up and down* in a *diſorderly* manner for luſt. So *Montanus*, *implicans* vias ſuas.

## שרע

*To ſtretch out*, or *grow beyond the uſual ſize* or *manner*. As a Participle paoul שרוע *One who has any part ſtretched* or *grown out unnaturally*. occ. Lev. xxi. 18. xxii. 23. In the former paſſage it is oppoſed to חרם *maimed*; in the latter, to קלוט *contracted*, *ſhrunk*. In Hith. השתרע *To extend*, *ſtretch oneſelf out*. occ. Iſa. xxviii. 20.

## שרף

I. In Kal, *To burn*, *burn up*. Gen. xi. 3. Deut. vii. 5. & al. freq. Comp. Lev. x. 6. In a Niph. ſenſe, *To be burnt*. Gen. xxxviii. 24. Lev. iv. 12. & al. As a N. fem. שרפה *A burning*. Lev. x. 6. Num. xvi. 37. Deut. xxix. 23. & al. As a N. fem. plur. משרפות *Burnings*. Iſa. xxxiii. 12. Jer. xxxiv. 5. Comp. 2 Chron. xvi. 14.

II. As a N. שרף, plur. שרפים A ſpecies of *ſerpents*. The word in this ſenſe is ſometimes found with, ſometimes without נחש. Theſe *ſerpents* might have this name from the *heat* and *burning pain* occaſioned by their bite, but principally from their *vivid fiery colour*. occ. Num. xxi. 6, 8. Deut. viii. 15. Iſa. xiv. 29. xxx. 6; on which paſſages of Iſaiah comp. עפף I. under עף.

That the שרף of braſs, which Moſes lifted up in the wilderneſs, was a Type of *Chriſt* lifted up on the croſs, is certain from our Saviour's own words, John iii. 14, 15; and it appears from Wiſdom, ch. xvi. 5, 6, 7, that the ancient Jews regarded it in the ſame view. Comp. under נס III. 2. This ſpecies of ſerpent, by it's *radiancy* and *glorious brightneſs* was a very proper emblem firſt of the material, and then of the divine *Light*. †

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* *Complete Syſtem of Geography*, Vol. II. p. 168, col. 2.

† See Preface to M.. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, &c. p. 3, 5, & ſeq. 2d. edit.

It may perhaps be worth remarking, that *Eſculapius*, the Roman God of *Health*, was feigned to have been brought to Rome from *Epidaurus*, a city of Peloponeſus, in the form of a large *ſerpent*, and that his image was uſually repreſented holding in one hand a knotted *ſtick* with a *ſerpent* twiſted round it. *

III. As a N. maſc. plur. שרפים *Seraphim* or *Seraphs*, a ſupernatural exhibition (like thoſe to Ezekiel, ch. i. x ) of the ſacred *cherubic emblems*, thus named, no doubt, from their *burning brightneſs* or *radiancy*. For as *Jehovah deſcended* in fire *upon mount Sinai* (Exod. xix. 18.) *and the mountain* burnt with fire *unto the midſt of heaven* (Deut. iv. 11. Comp. Deut. v. 24, 25, 26.) So the *cherubim* in Ezekiel were not only *ſurrounded by the involving fire*, but themſelves alſo *ſparkled like the colour of burniſhed braſs* or *copper*, yea, *their appearance was like burning coals of fire*, *and like the appearance of torches*, הלפדים—*and the fire was bright*, *and out of the fire went forth lightening*. See Ezek. i. 4, 5, 7, 13. This name שרפים occurs in this ſenſe, only in Iſa. vi. 2, 6; which paſſage, from the beginning of the chapter, I would requeſt the reader carefully to compare with Rev. iv. and then would beg his attention to the following remarks. 1ſt. As it is ſaid in Iſa. vi. 2, Above or upon (as ממעל ל־ likewiſe ſignifies Gen. xxii. 9.) *it*, i. e. *the throne*, *ſtood the Seraphim*, ſo in Rev. iv. 6, *the four* emblematic *animals* are repreſented as being εν μεσῳ τȣ θρονȣ in the midſt *of the throne*, as well as κυκλῳ τȣ θρονȣ *round about the throne* †; and therefore neither *the Seraphim* nor *the animals* in Rev. can denote *created angels*, of how high an order ſoever; for *angels* are not *on the throne of God*. 2dly. By Iſa. vi. 2, 3, there were *ſeveral Seraphs* in the exhibition to Iſaiah. And 3dly. Each *Seraph* had, like each *diſtinct animal* in Rev. iv. 8, *ſix wings*; whereas the *Cherubs* in the temple had but *two wings* each (ſee 1 K. vi. 23, 27.) and thoſe in Ezekiel's viſion *but four* each. (See Ezek. i. 11.) 4thly. The reaſon of the *Seraphs* in Iſaiah having each *ſix* wings is given, ver. 2; *With twain he covered his face* or *faces*, (Heb. פניו) *and with twain he covered his feet*, *and with twain he did fly*. Two of the wings then ſignified the *ſecrecy* and *inſcrutability* of the divine *proceedings*; two, their *energy* or *rapidity*; and the third pair of wings, *covering the Seraph's faces*, denoted that THEY whom the *Seraphs* repreſented were now in wrath *hiding their faces* (comp. Iſa. liv. 8. lix. 2. lxiv. 7.) from the Jewiſh people. See ver. 9—12. 5thly. As כרובים ſignifies not only ſeveral *compound cherubs*, but alſo ſeveral *Cherubic animals*, (ſee under כרב I. p. 291.) ſo שרפים ſeems uſed in Iſa. not only for the two *compound figures*, ver. 2, but alſo ver. 6, for the *conſtituents of each compound*. Laſtly, The *Seraphic* Hymn in Iſa. vi. 3, is of the ſame import with that of the four *cherubic* animals in Rev. iv. 8, and proclaims the Glory of that *Holy*, *Holy*, *Holy*, *Lord*, *three Aleim* or *Perſons*, and *one Jehovah*, of whom the *Seraphim* in Iſaiah's viſion, and the *animals* in St. John's were the *emblematic repreſentatives*. Comp. under כרב VI. p. 306. col. 1.

## שרץ

I. In Kal, *To produce* or *increaſe abundantly*. Gen. i. 20. ix. 7. Exod. i. 7. viii. 3. Pſ. cv. 30.

II. As a N. שרץ *A reptile*, *a creeping thing*, either of the land or water, from their *abundant production* or *increaſe*. See Gen. vii. 21. Lev. xi. 10, 20. Hence as a V. *To move*, as a land or water reptile, *to creep*, *crawl*, Gen. vii. 21. Lev. xi. 29. Ezek. xlvii. 9.

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* See *Livy*, Epitome, Lib. XI. *Ovid* Metam. Lib. XV. lin. 651, &c. *Spence*'s Polymetis, Dial. IX. p. 132. *Boyſe*'s Pantheon, p. 59, &c.

† It is remarkable that the Vulg. renders ממעל לו in Iſa. vi. 2, by ſuper illud *upon it*, (i. e. the throne) but the LXX. by κυκλῳ αυτȣ *round about it* or *him*, for αυτȣ may refer either to θρονȣ *the throne*, or to Κυριȣ *the Lord*.

## שרק

*To be yellow, yellowiſh, tawney.* It occurs not as a V. in this ſenſe, but hence

I. As a N. maſc. plur. שרקים *Yellowiſh, tawney*, ſpoken of horſes. So *Aquila*, ξανθοι. occ. Zech. i. 8.

II. As a N. fem. plur. שריקות *Yellowiſh*, ſpoken of raw flax, ſuch as fiſhermen made their nets of. occ. Iſa. xix. 9.

III. As Ns. שרוק, שרק, and fem. שרקה, A kind of *excellent vine*, ſo called from the *yellowiſh* colour of the grape and wine it produces. occ. Gen. xlix. 11. Iſa. v. 2. xvi. 8. Jer. ii. 21.

It is evident, as *Bochart* has well obſerved, from Zech. i. 8, that the word denotes ſome kind of *colour*; and from the other paſſages here produced, that it muſt be ſome *colour* common to horſes, grapes, and raw flax, and this can be no other than a *yellowiſh* one. See *Bochart*, Vol. II. 107—9.

IV. *To hiſs, whiſtle.* In this ſenſe it ſeems a word formed from the ſound, like the Greek συριζω, (by which the LXX. almoſt conſtantly render it) the Lat. *ſibilo*, and the Eng. *hiſs, whiſtle, ſhriek*, (comp. צהל I. II. and צל I. III.) 1 K. ix. 8. Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. Iſa. vii. 18. *The Lord ſhall* hiſs *or* whiſtle *for the*—bee *that is in Aſſyria.* Comp. Iſa. v. 26. Zech. x. 8. This method of gathering *bees* together, by *hiſſing* or *whiſtling*, (συρισμασι) as we now do by beating of braſs, was practiſed in *Aſia* in the fourth and fifth centuries. *Cyril* ſpeaks of it as a thing very common in his time; and ſo it ſtill is in *Lithuania* and *Moſcovy*, countries abounding with bees, where the maſter of the hives leads them out to feed, and brings them home again by a blaſt of his *whiſtle* *. As a N. fem. שרקה *A hiſſing.* 2 Chron. xxix. 8. & al. Plur. שרקות is once applied to the *ſhrill bleatings* of the flocks. Jud. v. 16; where the LXX. συρισμα, and Vulg ſibilos.

V. Chald. As a N. fem. משרוקיתא *A pipe, flute, flagelet.* occ. Dan. iii. 5, 7, 10, 15. So *Theodotion* συριγγος, and Vulg. fiſtulæ.

## שרש

I. In Kal and Hiph. *To root, take root*, or *cauſe to take root.* occ. Pſ. lxxx. 10. Iſa. xxvii. 6. xl. 24. Jer. xii. 2. Job v. 3. As a N. שרש *A root.* Deut. xxix. 18. Job xiv. 8. & al. freq. Job xiii. 27, שרשי רגלי The roots, i. e. ſoles, *of my feet.* Comp. under חקה I. Job xxxvi. 30, שרשי הים The roots, bottom, *of the ſea.* So in the *Orphic* Hymn to *Nereus*, (which ſee under נהר I.) we have Ποντȣ Ῥιζας. Comp. under כסה I.

II. As a N. fem. plur. שרשת *Root-work, chains* of a *tapering* form, like *roots.* occ. Exod. xxviii. 22.

III. In a privative ſenſe, In Kal, *To root up, eradicate.* occ. Job xxxi. 12. Pſ. lii. 7. In Niph. *To be rooted up.* occ. Job xxxi. 8. Comp. לבב II. and עצם III.

## שרת

Denotes *perſonal attendance* or *miniſtry.*

I. In Kal, Abſolutely, *To attend, wait*, or *miniſter perſonally*, Num. viii. 26; where it evidently denotes an *attendance* or *miniſtry* leſs ſervile and laborious than what is expreſſed by עבד. Comp. Exod. xxviii. 35, 43. Alſo, In Kal and Hiph. Tranſitively, *To attend upon, miniſter unto, ſerve.* See Gen. xxxix. 4. xl. 4. 1 Sam. ii. 11, 18. Pſ. ci. 6. Iſa. lx. 10. As a N. שרת *Miniſtry.* occ. Num. iv. 12. 2 Chron. xxiv. 14. So שרות. occ. Jer. xv. 11, which text has puzzled the tranſlators and commentators, but which Mr. *Bate* has very happily explained in his *Crit. Heb.* "Jeremiah complains that he was ſet to oppoſe all mankind, without any good to himſelf or them, being curſed by all; but God tells him he would ſupport him againſt all oppoſition

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* See *Nature Diſplayed*, Vol. III. p. 23. *Bochart*, Vol. III. 506.

poſition, and his שרות *miniſtry* ſhould turn out *to good* both to himſelf and others. Read the whole chapter.” The word in this view very exactly anſwers the Greek Διακονια, which ſee in *Greek* and *Eng.* Lexicon. As a N. משרת *A miniſter, attendant.* Exod. xxiv. 13. xxxiii. 11. (where LXX. Θεραπων) 2 Sam. xiii. 18. 2 K. iv. 43. vi. 15.

II. As a participial N. משרת *Somewhat prepared* for drinking or eating. occ. Num. vi. 3. וכל משרת *And any* preparation *of grapes he ſhall not drink*; where the LXX. ὁτα κατεργαζεται, *whatever is prepared*; Vulg. quicquid exprimitur, *whatever is preſſed out*. 2 Sam. xiii. 9. *And ſhe took* את המשרת the preparation or cookery,—ſo Vulg. quod coxerat, *what ſhe had dreſſed*.

Der. Lat. *ſervio*, whence *ſerve*, *ſervice*, *ſervant*, *ſervitor*.

## שש

I. In Kal & Hiph. *To be briſk, active, ſprightly, chearful.* It is ſpoken of the ſolar light, Pſ. xix. 6;—of the Arabian war-horſe, Job xxxix. 21, where the LXX. excellently γαυριᾳ, (a word expreſſive of *joy* mingled with *pride*) and Vulg. exultat *exults*. So *Homer*, in his admirable deſcription of a *pampered horſe*, Il. VI. lin. 506, &c. uſes the epithets ΚΥΔΙΟΩΝ *glorying*, ΑΓΛΑΪΗΦΙ ΠΕΠΟΙΘΩΣ *confiding in his excellence.*—of the heart in joy, Iſa. lxvi. 14. *To rejoice.* See Deut. xxviii 63. xxx. 9. Job iii. 22. Pſ. xl. 17. Iſa. lxii. 5. x. 13, I rejoiced, triumphed, over (ב being underſtood) *their prepared fortifications, and as a mighty man I brought down the garriſons.* As Ns. ששון and ששן *Hilarity. exultation, triumphant joy.* Eſth. viii. 16. Pſ. cxix. 111. Iſa. lxi. 3. & al. freq. משוש *Hilarity, chearfulneſs, joy, the object,* or *affection, of joy.* See Iſa. xxiv. 8. lxv. 18. Lam. v. 15. Hoſ. ii. 11.

II. As Ns of Number שש, and ששה, and in Reg. ששת, *Six.* Gen. vii. 6. xxx. 20. & al. freq. ששת ימים A ſix *of days*, i. e. ſix *days*. Exod. xvi. 26. xx. 9. & al. ששי *Sixth.* Gen. i. 31. Exod. xvi. 22. & al. So fem. ששית *A ſixth.* Exod. xxvi. 9. Alſo, *A ſixth part.* Ezek. iv. 11. & al. “This number is firſt applied to the *ſixth day*, the day of *exultation* for the *finiſhing* of the *creation* of this ſyſtem and man, when (as the Lord ſays in Job) the morning ſtars *ſang together*, and all the ſons of God *ſhouted for joy*. ch. xxxviii. 7.”[*] The ſcene in this paſſage of Job appears evidently from the context to be the *creation* of the world, and therefore by כל בני אלהים muſt, I think, be here underſtood, all thoſe *bleſſed ſpirits* or *angels who kept their firſt eſtate*, and *abode in the truth*, and ſhouted for joy at the [†] *Creation*, as they did at the birth of the *Redeemer*, of the world, Luke ii. 14. Comp. Job i. 6. ii. 1. and under בנה V. 6.

Hence as a V. ששה *To give* or *take a ſixth part*, q. d. ſextare, as עשר means *to decimate, tithe, to give* or *take a tenth part*. occ. Ezek. xlv. 13.

Hence Greek Ἑξ ſix, the aſpirate breathing being, as in other inſtances, ſubſtituted for the ſibilant letter, which however appears in the Lat. *ſex*, and in the Eng. and French *ſix*.

III. As a N. שש *Fine white linen*— or *cotton-cloth*. By comparing Exod. xxv. 4. xxvi. 1, with 2 Chron. ii. 14; and Exod. xxvi. 31, with 2 Chron. iii. 14; it appears that בוץ *Cotton* is called שש; and by comparing Exod. xxviii. 42, with Exod. xxxix. 28, that בד *linen* is alſo called שש: ſo that שש ſeems a name expreſſive of either of theſe from their *chearful vivid whiteneſs*.

IV. As Ns. שש A kind of *white marble.* occ. Eſth. i. 6. Cant. v. 15. שיש The ſame. אבני שיש *Stones of* white marble. occ. 1 Chron. xxix. 2; where the LXX. render it Παριον or Παρινον, ſo the Vulg. marmor Parium, or Pario lapide, *Parian marble*, which was of a *bright white* colour. As *Pindar*, Nem. IV. lin. 132.

> Παριȣ—Λιθȣ λευκοτεραν———
>
> *Whiter* than *Parian Marble*.

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[*] *Holloway*'s Originals, Vol. I. p. 383.

[†] See *Milton*'s Paradiſe Loſt, Book VII. lin. 601, & ſeq.

And *Horace*, Lib. I. Ode XIX. lin. 6.

Splendentis Pario Marmore purius.

*Of purer hue than Parian Marble.*

V. As a N. שושן, fem. שושנה, and in Reg. שושנת, plur. שושנים, A well known ſpecies of *plant* and *flower*, *a lily*, ſo called from it's *ſix* leaves, or rather from it's *vivid, chearful whiteneſs*. 1 K. vii. 26. 2 Chron. iv. 5. (*And it's brim like the form of the brim of the cup of the* lily *flower*, i. e. not even and continued, upright and blunt, but indented and bending outwards with eaſy elegance.) Cant. ii. 1, 16. & al. Comp. Mat. vi. 29. Cant. v. 13. *His lips (are)* lilies, i. e. not in colour or form, but in odoriferous ſweetneſs, as the context ſhews.

1 K. vii. 19, (comp. ver. 22.) *And the* כתרת *chapiters which (were) on the heads of the pillars (were)* מעשה שושן *of the form of*, or *made like*, (as מעשה ſignifies, ver. 17, 26. and Exod. xxvii. 4.) a lily, *within a porch, vault*, or *opening*, *of four cubits*. And what is the form of a *lily?* The *lily*, to ſpeak in the ſtyle of *Linnæus*, belongs to the *hexandria monogynia* claſs of plants, or in other words, it's ſix-leaved flower contains within it *ſeven* Apices or *chives*, i. e. *ſix ſingle-headed ones*, and *one triple-headed one in the* midſt. And as the luſtre of the molten braſs or copper, of which the chapiters upon Solomon's pillars were made, repreſented the body of the heaven in it's clearneſs, the pomegranates the fixed ſtars, and the net-work the circumferential denſity in which thoſe ſtars are placed, ſo the *ſix ſingle-headed chives* or *filaments* of the *lily* ſeem very proper emblems of the * *five primary planets*, (the earth not being reckoned) *and of the moon*, and the *triple-headed chive* or *ſtyle in the midſt*, *of the ſun in the centre of this ſyſtem*, at whoſe orb or body the *three* great agents of nature, the *Fire*, *Light*, and *Spirit*, are in the higheſt degree of agitation or activity. Thus likewiſe the golden candleſtick in the tabernacle, which was to repreſent firſt the *material light* of this world, (comp. Heb. ix. 1.) and then *the Divine Light*, was furniſhed (Exod. xxv. 31, &c.) with *ſix lamps*, and *ſix branches ſhooting out from the ſhaft in the midſt*, which alſo had it's own *lamp*; the former repreſenting the *five primary planets*, and *the moon*, (as above) and the latter, the *ſun communicating his light to all of them*. Nor has this explanation of the golden candleſtick, which is ſo obvious and ſtriking, and ſo ſtrongly illuſtrates that juſt given of the artificial *lilies* on the top of the pillars, any pretenſions to novelty. *Joſephus*, Ant. Lib. III. cap. 6. § 7. long ago obſerved, "*αυτην συγκειμενην εις μοιρας εις ὁσας τȣς ϖλανητας και τον ἡλιον καταvεμȣσιν*, that it conſiſted of as *many diviſions* as they diſtribute the *planets* and *ſun* into; that it went off *εις ἑπτα κεφαλας* in *ſeven* tops placed on a level, at equal diſtances; that on theſe were put *ſeven* lamps, one for each, *των ϖλανητων τον αριθμον μιμημενοι*, imitating the *number of the planets*."

VI. As a N. שושן, occ. Pſ. lx. 1; plur. שושנים, occ. Pſ. lxix. 1; and ששנים, occ. Pſ. xlv. 1. lxxx. 1. The meaning of theſe words, as here uſed, I cannot pretend abſolutely to determine. *Aquila* conſtantly renders the Heb. למנצח על שושנים or ששנים—in the titles of Pſ. xlv. lxix. lxxx, by Τῳ Νικοποιῳ, *επι τοις* Κρινοις, *To the giver of victory*, *concerning* the lilies. And as we have already ſeen that the *lily* is an emblem of *light*, ſo true believers, who are the *children of light*, and are accordingly deſcribed as clothed in *white*, i. e. the righteouſneſs which is by faith, here, and in *white*, or glory hereafter, (ſee Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 14. xix. 8, 14.) may be emblematically denoted by the name שושנים or ששנים *lilies*. See Pſ. xlv. 11, 14, 15. lxix. 7, 33—37. Pſ. lxxx. 2—5, 8, 18—20, in the Heb. The LXX. verſion of על שושנים, or על ששנים in the above-cited titles is very remarkable, Ὑπερ των αλλαιωθησομενων, *Concerning thoſe who are to be changed* or *transformed*, as in reality *true believers in Chriſt* will be, from Corruption to Incorruption, from Diſhonour to Glory, from Weakneſs to Power, from Natural to Spiritual. Comp. 1 Cor. xv. 42—44, 51—53. Phil. iii. 21.

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* i. e. As we call them, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturn*.

In the title of Pſ. lx. we have למנצח על שושן *To the Giver of Victory*, *concerning* the Lily, i. e. *the Divine Light*, who is *a banner to them that fear God*, and is *his right hand by which they are delivered.* See ver. 6, 7, 12—14, in the Heb.

## ששא

Rendered in our Tranſlation, *To leave a ſixth part*, as if a dialectical word from שש *ſix*; but the LXX. explain it by καθοδηγησω *I will lead*, and Vulg. by êducam *I will bring out*. Once, Ezek. xxxix. 2.

## ששר

Occurs not as a V. and the ideal meaning is uncertain, but as a N. ששר *Vermillion*, *a very beautiful red colour*. So the LXX. μιλτῳ. *Pliny* informs us, that this, which the Greeks call μιλτον, was found in ſilver mines, in the form of *reddiſh* ſand, and was much uſed by the Romans in his time as *a paint*, and formerly applied to ſacred purpoſes. Nat. Hiſt. Lib. XXXIII. cap. 7. occ. Jer. xxii. 14. (Comp. under משח II.) Ezek. xxiii. 14. *Bochart*, Vol. I. 484, 5, obſerves, that there is a lake in Africa, called from the Phenicians *Siſara*, ſo named, he thinks, both on account of the *vermillion* or *red paint* (ששר) for which thoſe parts were famous, and alſo of the neighbouring river, called likewiſe in Latin Rubricatus *Red-coloured*.

## שת

I. In Kal and Hiph. *To ſet*, *place*, *ſettle*, *diſpoſe*, *conſtitute*, *appoint*. It implies *deſign*, *order*, *ornament*, or *ſtability*. Gen. iii. 15. iv. 25. xxx. 40. Pſ. cxl. 6. Iſa. xxvi. 1. & al. freq.

II. In Kal, *To ſet*, or *be ſet*, *in array*, or *order of battle.* occ. Pſ. iii. 7. Iſa. xxii. 7.

III. In Niph. *To be ſet*, *ſtiff*, as the tongue (לשון fem.) with thirſt. occ. Iſa. xli. 17; where LXX. εξηρανθη, and Vulg. aruit *was dry*.

IV. With מ following, *To let alone*, q. d. *ſet from.* occ. Job x. 20.

V. As a N. שית *Array*, *dreſs*, *a garment.* occ. Pſ. lxxiii. 6. Prov. vii. 10.

VI. As a N. שית A kind of *thorn*, ſo called from it's *ſtability*, *ſtrength*, or *toughneſs.* Iſa. v. 6. & al.

VII. As a N. שתות *Settled* or *fixed foundations*. occ. Pſ. xi. 3. comp. Pſ. lxxxii. 5; but ſee *Pole*'s Synopſis on the place.

VIII. As a N. plur. in Reg. שתתי. occ. Iſa. xix. 10. The word is in this place rendered by ſome, *purpoſes* or *counſels*, by others, *nets*, (comp. Pſ. xi. 3.) but the beſt interpretation appears to be that of *Aquila*, αποθηκαι *reſervoirs* or *reſervatories*; and שתתי ſeems to be a N. maſc. plur. in Reg. from the reduplicate word שתת, and as ſuch is regularly conſtructed with מדכאים. The whole verſe may be tranſlated thus, *And* שתתיה *her* (*Egypt's*) reſervoirs *ſhall be broken down*, (*even the reſervoirs of thoſe*) *who make gain of* אגמי נפש *fiſh-ponds*, or *ponds for live fiſh*, vivaria.

IX. As a N. שת, plur. שתות That part of the body on which men *ſit*, *the buttocks.* occ. 2 Sam. x. 4. Iſa. xx. 4.

X. As a N. שתי *The warp*, in weaving, that *range* of *threads* which are *ſet* or *fixed* lengthwiſe in the loom, and through which the weaver ſhoots the croſs threads called the woof. The *warp* is in like manner called in Greek ςημων, and in Lat. ſtamen, q. d. *the ſtanding* or *fixed threads*, and by theſe words the LXX. and Vulg. conſtantly render the Heb. שתי. Lev. xiii. 48. & al. Comp. ערב VI.

XI. Chald. As a N. שת, from the Heb. שש, *Six*, plur. שתין *Sixty*. Ezra vi. 15. Dan. iii. 1. & al.

XII. As a N. שתי and שתים *Two*. See under שנה II.

שתת Occurs not as a V. but hence as a N. maſc. plur. in Reg. שתתי *Reſervoirs*. See above שת VIII.

Der. *Set*, *ſit*, *ſeat*, *ſooth*, *ſtout*, *ſheath*, Lat. *ſitus*, whence Eng. *ſite*, *ſituation*. Latin *ſto*, *ſtandi*, *ſtatus*, whence Eng. *ſtand*, &c. *ſtate*, *ſtation*, &c. *eſtate*. Latin *ſedeo*, *ſedo*, *reſideo*, *ſubſideo*, whence Eng. *ſedentary*, *ſediment*, *ſedate*, &c. *reſide*, &c. *ſubſide*, &c.

### שתה

With a radical, but mutable or omiſſible, ה.

I. *To drink*, *ſwallow liquids*, as men or other animals. Gen. xxiv. 14, 19, 22. Exod. xvii. 6. xxxiv. 28. 1 Sam. xxx. 12. Iſa. xliv. 12. & al. freq. As a N. שתי *A drinking*. occ. Ecclef. x. 17. So fem. שתיה. occ. Eſth. i. 8 As a participial N. *maſc.* משתה, plur. in Reg. משתי *Drink*. Ezra iii. 7. Dan. i. 5, 8, 10, 16; in which four laſt paſſages משתי may be ſingular, as *Theodotion* and the Vulg. render it, י being ſubſtituted for ה. Alſo, *A drinking bout*, *a compotation*, *feaſt* or *banquet accompanied with drinking*. So the LXX. frequently render it by Ποτος, and once, Eſth. vii. 7, by Συμποσιον. Gen. xxi. 8. Iſa. v. 12. & al. freq.

II. Figuratively, *To drink*, "*abſorb*, as the earth *abſorbeth* rain. Deut. xi. 11. Comp. Heb. vi. 7.—" as poiſon abſorbeth the ſpirit. Job vi. 4. *To drink*, as iniquity or ſcorning, is to admit and practiſe them with delight, as a thirſty perſon ſwalloweth down agreeable liquor. Job xv. 16. xxxiv. 7. *To drink* the wrath of God is to *feel* the dreadful effects of it, as if it were *infuſed* into the mind Job xxi. 20." *Taylor*'s Concordance. Comp. Prov. xxvi. 6. In Niph. *To be drunk*. occ. Lev. xi. 34. Alſo, *To be drunk up*, *abſorbed*, as the water of the Nile by the earth. occ. Iſa. xix. 5. So *Aquila* αναποθησεται.

III. Chald. In Kal and Aph. *To drink*. occ. Dan. v. 1, 2, 3, 4, 23. As a N. emphat. משתיא *A compotation*, *banquet*. occ. Dan. v. 10.

### שתל

I. *To plant*, or more ſtrictly, *to ſettle*, as a tree, or a ſhoot thereof. It is more than נטע, which is ſimply *to plant*, or *ſet*. occ. Pſ. i. 3. xcii. 14. Jer. xvii. 8. Ezek. xvii. 8, 10, 22, 23. xix. 10, 13. As a N. maſc. plur. שתלי *Thriving plants*. occ. Pſ. cxxviii. 3.

II. *To ſettle*, as a people. occ. Hoſ. ix. 13; where Vulg. renders it fundata *founded*.

Der. Greek Στυλος and Στηλη a pillar, Eng. *a ſtool*. Alſo, *To ſettle*, *ſettlement*, *ſtill*, quiet.

### שתם

*To ſhut*, *ſhut up* or *out*. It is in ſenſe as well as ſound, nearly related to סתם *to ſtop up*, *cloſe*.

I. *To ſhut* or *cloſe up*, as the eye. שתם העין Cloſed (as to his) *eye*, as the Latins ſay, lumine *captus*. So *Montanus*, *occluſus* oculo, and to the ſame purpoſe the Vulg. cujus *obturatus eſt* oculus, *whoſe eye* was cloſed or ſhut. occ. Num. xxiv. 3, 15. " It plainly alludes to Balaam's *not ſeeing* the angel of the Lord at the ſame time the aſs ſaw him." Biſhop *Newton*'s Diſſertations on the Prophecies, Vol. I. p. 129.

II. *To exclude*, *ſhut out*, as prayer, occ. Lam. iii. 8. To this purpoſe the LXX. απεφραξε, and Vulg. excluſit.

### שתן

It is ſuppoſed to occur as a Participle Hiph. משתין, 1 Sam. xxv. 22. & al. but the N. maſc. plur. in Reg. שיני ſhews the word to be the Participle Hith. of the Root שין, which therefore ſee.

### שתק

*To be ſtill* or *calm*, properly as the ſea after a ſtorm. occ. Pſ. cvii. 30. Jon. i. 11, 12. Applied likewiſe to contention. occ. Prov. xxvi. 20.

Der. *Stack*, *ſtake*, *ſtock*, *ſtick*. Q? Lat. *ſtagno*, Eng. *ſtagnate*, *ſtagnant*.

### שתר

It ſeems nearly related to סתר *to hide*, as שתם to סתם, &c.

In Niph. *To be hidden*, i. e. *in the ſecret parts*. Once, 1 Sam. v. 9; where LXX. *επαταξαν εις τας ἑδρας αυτων he ſmote them in their* fundaments, *Symmachus* εις τα κρυπ]α *in the* ſecret parts. Comp. Pſ. lxxviii. 66. 1 Sam. v. 9.

## PLURILITERALS in ש.

### שהדותא

As a N. from שהד *witneſs*, דות or דת *to appoint*, and תא *a boundary*, *A witneſs of the appointed boundary*. Once, Gen. xxxi. 47. where LXX. *μαρτυριας*, and Vulg. teſtis, *of witneſs*. Comp. under יגר II.

### שובן See under שוב

### שיצי

Chald. *To finiſh, complete*. It often occurs in the Targums in this ſenſe. See *Caſtell* under שצא. As a Participle pehil fem. שיציא *Completed, finiſhed*. Once, Ezra vi. 15.

### שלאנן

It ſeems a plain compound of של *to looſe*, and אנן *exceſſive labour* or *grief*; ſee under אן. So as a N. שלאנן *Quiet*, *free from labour* or *grief*. Thus *Montanus* quietus, LXX. *ευπαθων happy*. Once, Job xxi. 23.

### שלהבת

As a N. fem. (from של *to looſe*, *diſſolve*, and להב *a flame of fire*,) *A diſſolving*, *melting flame* or *fire*. occ. Ezek. xx. 47, or xxi. 3. להבת שלהבת *The flame* of the diſſolving fire; where LXX. *ἡ φλοξ ἡ εξαφθεισα the* kindled or ignited *flame*, Vulg. flamma *ſuccenſionis* the burning *flame*. In Job xv. 30, שלהבת ſeems to denote the *flame* or *flaſh of lightning*, as *Schulteus* renders it, fulmen. So in Cant. viii. 6, שלהבתיה the diſſolving flame *of Jah* (*flamma* Domini, *Montanus*) appears to have the ſame import. Comp. Pſ. cxliv. 6. Job i. 16.

### שלמה

A compound Particle, (from ש *for*, *becauſe*, ל *for*, and מה *what?*) *For why?* Cant. i. 7.

### שלשם and שלשום

See under שלש IX.

### שמאל

It ſeems a derivative from שמל *to involve*, (comp. under שמל II.) and to be one of thoſe very few words in which a ſervile א is inſerted before the laſt radical. The following שנאן, and perhaps צואר (which ſee under צר VIII.) are inſtances of the like form.

As a N. שמאל or שמאול *The left hand*, ſo called becauſe, among the Eaſterns, uſually *involved* in their hykes. Gen. xlviii. 13, 14. Num. xx. 17. & al. freq. As Ns. שמאלי, fem. שמאלית *Left*, *at the left hand*. 1 K. vii. 21. Lev. xiv. 15, 26. & al. As a V. in Hiph. *To go towards the left* or *left hand*. occ. Gen. xiii. 9. Iſa. xxx. 21. Alſo, *To uſe the left hand*. occ. 1 Chron. xii. 2.

### שנאן

It ſeems to be a word formed from שנן, denoting *reiterated repetition*, by inſerting א before the laſt radical, as in the preceding שמאל.

It occurs but once, namely in Pſ. lxviii. 18, רכב אלהים רבתים *The chariots of God are twenty thouſand*, (*even*) אלפי שנאן *thouſands* of repetition, i. e. repeated, or as Eng. Marg. many, *thouſands* (French Tranſlat. *des milliers* redoublés) *the Lord* (*is*) *in* or *among them*; *Sinai is in the Holy Place*. The ſubject or occaſion of this lxviiith Pſalm was evidently the removal of the ark to Mount Sion. See 2 Sam. vi. 1 Chron. xv. Dr. *Chandler*'s Life of King

David, Vol. II. p. 54, &c. and Dr. *Horne*'s excellent Commentary on the Pſalms. Now as *the Lord deſcended on Mount Sinai in fire and ſmoke, with darkneſs, clouds and thick darkneſs,* Exod. xix. 18. Deut. iv. 11; and as he is elſewhere ſaid רכב to ride *upon the heavens,* Deut. xxxiii. 26. Pſ. lxviii. 5,—*upon* רוח *the ſpirit* or *groſs air,* Pſ. xviii. 11,—*on a ſwift cloud,* Iſa. xix. 1; ſo when *the ark of Jehovah* with the Cherubim *was brought and ſet* in *his place in the midſt of,* or rather *within, the tabernacle that David had pitched for it,* (2 Sam. vi. 17.) no doubt it was attended by the miraculous *cloud* and *ſplendour* in which Jehovah uſed to *appear* over the *Cherubim of Glory,* (comp. Lev. xvi. 2. Heb. ix. 5. and under כוה II.) ſo that *Sinai* might then, in a figurative ſenſe, be ſaid to be בקדש, *in the Holy,* which is often uſed for the *Moſt Holy, Place.*

### שנהבים See under הב I.

### שעטנז

As a N. *Cloth mixed of linen and woollen,* as the Scripture itſelf explains it in Deut. occ. Lev. xix. 19. Deut. xxii. 11. May not the word (if indeed it be pure Hebrew) be a compound of ש *Which,* עטן *to involve, inweave,* and נזה *to ſprinkle,* and ſo expreſs *a texture ſprinkled,* as it were, *with different kinds of threads?* The Vulg. ſeems to have tranſlated it in Lev. by texta, and in Deut. by contextum, *woven.*

### שקערורת

As a N. fem. plur. (from שקע *to ſink,* and רר *to flow,*) *Running cavities* or *hollows.* Once, Lev. xiv. 37; where the LXX. render it κοιλαδας, and Vulg. valliculas *hollows.* Eng. Tranſ. *hollow ſtrakes.*

### שרבט

A Chaldee or Perſic N. of the ſame meaning as the Heb. שבט *A ſceptre,* and probably formed from that word by inſerting ר, as in the Chaldee כרסא and פרנק from the Heb. כסא and פנק. occ. Eſth. viii. 4. שרביט The ſame. occ. Eſth. iv. 11. v. 2.

### שרעף

As a N. maſc. plur. in Reg. שרעפי *Thoughts diſtilling,* as it were, from the heart; for it ſeems a compound of ש *which,* and רעף *to diſtil.* occ. Pſ. xciv. 19. cxxxix. 23.

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## ת

### תאב

I. In Hiph. *To abominate, deteſt.* So LXX. βδελυσσομαι, and Vulg. deteſtor. Once, Amos vi. 8.

II. As a N. fem. תאבה, in Reg. תאבת *Deſire.* See under אבה I.

### תאה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. *To limit, bound, ſet* or *draw a limit* or *bound.* occ. Num. xxxiv. 7, 8, 10; in the word התאויתם of which laſt text the radical ה, which itſelf never occurs in this Root, is ſupplied by י, and the preceding ו is ſubſtituted for the formative י of Hiphil. As a N. fem. plur. תאות. occ. Gen. xlix. 26; where by ſome it is rendered *bounds,* as if from this Root, but more probably means *Deſirable things,* from אוה *to deſire.* Comp. under הר I.

II. *To ſet bounds to, reſtrain, preſcribe to.* occ. Deut. xxxiii. 21. *And he (Gad)* יתא ſhall reſtrain *the heads of the people.*

III. As a N. תא, plur. תאים, in Reg. תאי, and fem תאות, *A chamber* or *room bounded by walls,* &c. 1 K. xiv. 28. Ezek. xl. 7, 10, 12. & al.

IV. As a N. תאו A ſpecies of *animal* of the *deer* or *goat* kind, among which it is mentioned, Deut. xiv. 5; where the LXX. render it ορυγα, and Vulg. orygem, *the* *oryx*, which * *Pliny* reckons among the *wild goats*. The תאו in Deut. ſeems to be the ſame, as the תוא in Iſa. li. 20, which is there mentioned as taken *in a net* or *toil*, (comp. Eccluſ. xxvii. 20.) and ſo does not denote *a wild bull*, as rendered, for thoſe animals uſed to be caught not *in nets*, as *deer* and *goats*, but *in pit-falls* †. And *Aquila*, *Symmachus*, and *Theodotion* unanimouſly render תוא in Iſa. by *ορυξ*, and ſo Vulg. oryx. But what animal preciſely they meant by the appellation *Oryx* I pretend not to determine. As to the two Heb. names under conſideration, I know of no animal that they more probably ſignify than the ſecond kind of *Bekker-el-waſh*, mentioned by Dr. *Shaw*, Travels, p. 170, and there deſcribed as "a ſpecies of the *deer kind*, whoſe horns are exactly in the faſhion of our *ſtag*, but whoſe ſize is only betwixt the *red* and *fallow deer*." And it ſeems probable that it had it's name תאו or תוא by an onomatopœia from it's peculiar *cry*, as the Greeks called the *jackalls* Θωες, and the Latins *Thoes*, from their *howl* ‡.

### תאם

*To be connected*, *cohere*, or *embrace*, as twins in the womb.

I. As a N. or rather as a Participle maſc. plur. תאמם and תואמים *Connected*. occ. Exod. xxvi. 24. xxxvi. 29; where it is applied to the two corner boards on the weſt ſide of the tabernacle. *They ſhall be* תאמם connected, namely, by mortiſing, or the like, (Eng. Marg. *twinned*) to the two extreme boards of the north and ſouth ſide, *below*, *and in like manner they ſhall be finiſhed at the top*, *even to the firſt* or *uppermoſt ring*. See more in *Cocceius*'s Lexicon on the word.

II. As a N. maſc. plur. תאומים, or תאמים, *Twins*. occ. Gen. xxxviii. 7. Cant. iv. 5. vii. 3. And without the א, תומם Gen. xxv. 24.

III. In Hiph. *To bring forth twins*, or rather, according to Mr. *Harmer*, in his *Outlines of a New Commentary*, &c. p. 287, Note, *To ſtand cloſe together* (ſee Exod. xxvi. 24, &c.) in a row—having no chaſm, *none having loſt it's fellow*, according to the New Tranſlation," and Comp. Mr. *Bate*'s Crit. Heb. occ. Cant. iv. 2. vi. 5.

Hence the proper name *Thomas*, which is interpreted Διδυμος, or *The twin*, by St. John, ch. xi. 16. & al. Comp. *Greek* and *Eng*. Lexicon in Διδυμος.

DER. *Teem*, *team*. Q?

### תאן

I. As a N. fem. תאנה *A fig-tree*. Plur. maſc. תאנים *Figs*, whether *trees* or *fruit*. See under אן VII.

II. As a N. maſc. plur. תאנים *Labours*. occ. Ezek. xxiv. 12. See under אן III.

### תאר

I. In Kal, *To delineate*, *draw*, or *mark out*, or *To be delineated*, &c. Joſh. xv. 9, 11. Iſa. xliv. 13. & al.

II. As a N. תאר *Lineament*, *form*, *ſhape*. Gen. xxix. 17. xli. 18. Jer. xi. 16. & al. freq.

### תב

Chald. The ſame as the Heb. שב.

I. In Kal, Intranſitively, *To return*. occ. Dan. iv. 31. In Hiph. or Aph. Tranſitively, *To return*, *cauſe to return*, *reſtore*. occ. Ezra. v. 5. vi. 5.

II. *To return anſwer*, *to anſwer*. occ. Ezra v. 11. Dan. ii. 14. iii. 16.

### תבה See under בה VII.

### תבל

See under בל V. VI. and בלה VIII.

### תבן

Occurs not as a V. in Heb. but I ſuſpect the idea

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[*] "Caprarum ſilveſtrium *generis ſunt et* Oryges." Nat. Hiſt. Lib. VIII. cap. 53.

[†] See *Bochart*, Vol. II. 974.

[‡] See *Bochart*, as above.

idea to be, *To cut* or *ſhatter to pieces*, or the like.

I. As a N. תבן *Straw*, *cut* or *ſhattered to pieces*, and reduced to a kind of *chaff* by the eaſtern modes of threſhing. (See under דש, חרץ III. and מרג.) So the LXX. render it throughout αχυρον, and Vulg. palea, and the Arabic תבן ſignifies, according to *Michaelis* in *Lowth*, p. 192, Note. "Stramen triturando diſſectum." See Job xxi. 18. xli. 18, or 27. With this kind of *chopt ſtraw*, ſometimes mingled with *barley*, the eaſtern people anciently fed their labouring beaſts, as they ſtill do. See Gen. xxiv. 25, 32. 1 K. iv. 32. Iſa. lxv. 25. and *Harmer*'s Obſervations, Vol. I. p. 423, &c. The uſe of the *chopt ſtraw* and *ſtubble in making bricks*, Exod. v. was not as fuel to burn or bake them with, for which purpoſe ſurely neither of theſe are proper; but to mix with the clay in order to make the bricks, *which were dried* or *baked in the ſun*, cohere. So *Philo*, who was himſelf of Alexandria in Egypt, expreſsly informs us, in Vit. Moſis. And from Dr. *Shaw*, Travels, p. 136, we learn that "ſome of the *Egyptian pyramids* are made of *brick*, the compoſition whereof is only a mixture of clay, mud, and *ſtraw*, ſlightly blended and kneaded together, and afterwards *baked in the ſun*.—The *ſtraw which keeps theſe bricks together*, and ſtill preſerves it's original colour, ſeems to be a proof that theſe bricks were never burnt or made in kilns." And as to the Egyptian manner of building in modern times, Mr. [*] *Baumgarten*, in his Travels, ch. 18, ſpeaking of *Cairo* in *Egypt*, ſays, "The houſes for the moſt part are of [†] *brick* that are only *hardened by the heat of the ſun, and mixt with ſtraw to make them firm*." See alſo *Complete Syſtem of Geography*, Vol. II. p. 177. col. 1. *Haſſelquiſt*'s Travels, p. 100. and *Harmer*'s Obſervations, Vol. I. p. 176, Note.

II. As a N. מתבן *A place of ſhattering*, or *where ſtraw is ſhattered by threſhing*. occ. Iſa. xxv. 10. ונדוש מואב תחתיו כהדוש מתבן במו [‡] מדמנה, which is rendered in our Tranſlation, *And Moab ſhall be trodden down under him, even as* ſtraw *is trodden down for the dunghill.* But נדוש does not ſignify *to be trodden* down, but *to be threſhed*, as noted in the margin; nor does מתבן ſignify *ſtraw*, which is expreſſed by תבן; and beſides, [‖] *ſtraw* has always been too valuable in the Eaſt, whatever it is in theſe weſtern countries, *to be trodden down for the dunghill.* Theſe remarks ſeem to ſhew that our tranſlators have miſtaken the meaning of this paſſage in Iſa. But we may further obſerve that *ſevere calamities* inflicted on nations and people are in ſcripture often compared to the oriental manner of *threſhing* corn and ſtraw. See 2 K. xiii. 7. Amos i. 3. Hab. iii. 12. Comp. Iſa. xxi. 10. xli. 15. Accordingly the LXX. render Iſa. xxv. 10, Και καταπατηθησεται ἡ Μωαϐιτις, ὀν τροπον πατουσιν ἀλωνα εν Ἁμαξαις *And the country of Moab ſhall be trampled as they trample* a threſhing floor *with* (*threſhing*) *carts*; where obſerve not only that מתבן is rendered by ἀλωνα *a threſhing floor*, but מדמנה by αμαξαις (*threſhing*) *carts*, and by the Vulg. more properly in the ſingular, plauſtro; which meaning the Heb. word may very well have, if conſidered as a derivative from דמה *to level*, *lay level*, or the like, and not from דמן *dung*, though I have above placed it under this latter Root. Comp. מרג and ענל IV.

## תבר

Chald. The ſame as the Heb. שבר, *To break*. Once, Dan. ii. 42. So *Theodotion*, συντριϐομενον, and Vulg. contritum.

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[*] In *Collection of Voyages and Travels*, 4 Vols. Folio. Vol. I. p. 443.

[†] So *Niebuhr* Voyage en Arabie, Tom. I. p. 92. "Les maiſons des petits quartiers [de *Kabira*] ſont pour la plupart de *briques non cuites*—"

[‡] So read the *Keri* and the *Complutenſian* edition, not במי.

[‖] See *Harmer*'s Obſervations, as above, Vol. I. p. 423.

## תדר

Chald. It occurs not as a V. in the Bible, but as a N. תדירא *Continuance*, *continuation*. occ. Dan. vi. 16, 20.

## תהה or תה

Occurs not as a V. but the idea appears from Iſa. xxxiv. 11, to be *Confuſion*, *looſe*, *unconnected*, *without form*, *order*, or the like. So *Aquila* excellently renders it by Ατακτω *Without order*, Deut. xxxii. 10. Comp. under בה I.

I. As a N. תה *A confuſion*, *waſte*. occ. Iſa. v. 6.

II. As a N. תהו, formed like בהו, ענו, שלו, &c. *Without order*, *form*, or *regularity*, *looſe*, *unformed*, *waſte*. See Gen. i. 2. Iſa. xxxiv. 11. Deut. xxxii. 10. Job vi. 18. xii. 24. On Job xxvi. 7, comp. under צפן I. 2.

III. As a N. תהו *A waſte*, *vain*, *unprofitable thing* or *idol*. 1 Sam. xii. 21. Iſa. lix. 4. xlv. 19. *I ſaid not to the ſeed of Jacob* תהו (as) a vain thing, "a thing of no conſequence, (*Bate*, whom ſee) *ſeek ye me*. Comp. ver. 18, and Iſa. xlix. 4.

## תהם See under המה V.

## תוה

With a radical, but mutable or omiſſible, ה, which is ſupplied by י in התוית, Ezek. ix. 4.

I. In Kal and Hiph. *To mark*, *make a mark*. occ. 1 Sam. xxi. 13. Ezek. ix. 4. As a N. תו *A mark*. occ. Ezek. ix. 4, 6. * In Perſia to this day their ink, which reſembles our printer's ink, though not ſo thick, ſerves them not only for writing, but for *making the impreſſion of their ſeals*, which well illuſtrates the above paſſage of Ezekiel, eſpecially if compared with Rev. vii. 3, 4; where the ſervants of God are ſaid to be *ſealed* in their foreheads.

II. As a N. תו *A mark* or *gage* for ſtanding trial with an adverſary, (איש ריב) occ. Job xxxi. 35. הן תוי *Behold*, or *here is* (French *Voila*) my gage; *let the all-bountiful anſwer me*. Hence in Hiph. *To challenge* or *accuſe*, "as one who gives his *mark* or *pledge* upon a trial," (*Bate*,) and *cauſes* his adverſary to do the ſame. occ. Pſ. lxxviii. 41; where perhaps is an alluſion to the very phraſe in Job xxxi. 35.

III. Chald. In Kal, *To tremble*, *be terrified* or *amazed*. Once, Dan. iii. 24; where *Aquila* and *Theodotion* εθαυμασε *he wondered*, Vulg. obſtupuit *he was aſtounded*. The Targums often uſe it in theſe ſenſes. See *Caſtell*.

## תום See under תאם II.

## תז

I. In Hiph. *To cut*, or rather, *to ſhake off*. So Vulg. excutientur, *ſhall be ſhaken off*. Once, Iſa. xviii. 5.

Der. *To toſs*, † *teaze*, *to toſe*, (pull) wool.

## תחש

Occurs not as a V. in Heb. but as a N. תחש, plur. תחשים, denotes, according to the Rabbins and ſome modern tranſlations, Some kind of *animal*, *a badger*, or the like; but not ſo the ancient verſions, who all agree that it means not an animal but a *colour*; ſo the LXX. throughout, ὑακινθος and ὑακινθινος, and Vulg. hyacinthus and hyacinthinus, *azure*, *ſky-blue*; *Aquila*, *Symmachus*, and *Theodotion* in Exod. xxv. 5, ιανθινα *violet-coloured*. freq. occ. See *Bochart*, Vol. III. p. 989. & ſeq. and *Bynæus* De Calceis Heb. p. 46. & ſeq. and *Scheuchzer* Phyſica Sacra in Exod. xxv. 5. and Ezek. xvi. 10. An *outermoſt covering* for the tabernacle of *azure* or *ſky-blue*, was very proper to repreſent the *ſky* or *azure boundary of this ſyſtem.* Comp. under תכל.

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* See *Hanway*'s Travels, Vol. I. p. 317. Comp *Niebuhr* Deſcription de l'Arabie, p. 90.

† See *Junius* Etymol. Anglic. in *teaſe*, and *toſe*.

## תחת See under נחת III. IV.

## תיש See תש

## תך

*To be in the midſt, between, within.* occ. Deut. xxxiii. 3. They were between *thy feet.* This was the ancient poſture of diſciples with their maſter. Comp. 2 K. iv. 38. Luke viii. 35. x. 39. Acts xxii. 3. The LXX. render it *υπο—εισι are under* —Vulg. appropinquat *approaches*. As Ns. תוך *The midſt, middle,* or *inner part.* Gen. i. 6. ii. 9. & al. freq. תיכן, fem. תיכנה, and תיכונה, *Middle, middlemoſt.* Exod. xxvi. 28. 1 K. vi. 8. Jud. vii. 19. & al.

I. As Ns. תך or תוך *Concealed wickedneſs, deceit.* occ. Pſ. x. 7. lv. 12. lxxii. 14.

II. As a N. maſc. plur. תכיים or תוכיים *Peacocks.* occ. 1 K. x. 22. 2 Chron. ix. 21. So LXX. according to the *Alexandrian* M. S. *ταωνων*, and Vulg. in both texts, pavos. It ſeems a foreign word, as perhaps שנהבים and קפים, which occur in the ſame texts. Theſe birds might have this name by an onomatopœia from their *cry.* Let any one attentively ſurvey the *peacock* in all the glorious diſplay of the priſmatic colours in his train, (mille *trahens* varios, *adverſo Sole,* colores) and he will not be ſurpriſed that Solomon's mariners, who muſt be ſuppoſed acquainted with their maſter's taſte for natural hiſtory, (ſee 1 K. iv. 33.) ſhould bring ſome of theſe wonderful birds with them from their ſouthern expedition.

תכך Occurs not as a V. but as a N. maſc. plur. תככים *Great* or *repeated frauds* or *deceits.* occ. Prov. xxix. 13. See above תך II. and comp. Mat. v. 45.

## תכל

Occurs not as a V. in Heb. but as a N. fem. תכלת *Blue, azure, ſky-colour.* So the LXX. *Aquila, Symmachus,* and *Theodotion,* frequently Ὑακινθος, and Vulg. Hyacinthus and Hyacinthinus. Exod. xxv. 4. & al. freq. Might not this *colour* be ſo called as being that of the *verge,* or *extremity* of this ſyſtem (as every one may obſerve) from the V. כלה *to finiſh, end?* Thus we call it, *a ſky-colour.* By Num. iv. 6, תכלת ſeems to have denoted a *deeper colour* than תחש.

## תכן

I. In Kal, *To direct, regulate.* Iſa. xl. 13. In Niph. *To be regulated.* 1 Sam. ii. 3. ולו (according to the *Complutenſian* and marginal reading, and the Vulg. verſion, ipſi) *And by him events* are regulated; or if we follow the common reading ולא, we may render the ſentence interrogatively. *And are not events* regulated? namely, by his providence. Comp. under לאה II. 4.

II. In Kal, *To regulate by weight, meaſure,* or *rule.* Job xxviii. 25. Iſa. xl. 12. Pſ. lxxv. 2. Comp. Ezek. xviii. 25, 29. Applied metaphorically to the ſpirits and hearts. Prov. xvi. 2. xxiv. 12. In Huph. *To be weighed.* 2 K. xii. 11. As Ns. תכן *Meaſure, tale.* Exod. v. 8. Ezek. xlv. 11. Fem. מתכנה The ſame. Exod. v. 8. Alſo, *Proportion.* Exod. xxx. 32, 37. Fem. תכנית *Meaſure, ſum.* Ezek. xxviii. 12. Comp. Root תקן.

Der. Greek *τεχνη, τεκτων, αρχιτεκτων,* whence Eng. *technical, architect, architecture,* &c.

## תלא

Occurs not as a V. in Heb. but ſeems nearly related to the following תלה, as חבא to חבה, חפא to חפה, &c. As a Participle or participial N. maſc. plur. תלאים *Hanging, ſuſpended, in ſuſpence.* So LXX. *κρεμαμενη*, and Vulg. quaſi pendens. occ. Deut. xxviii. 66.

For תלואים Hoſ. xii. 12. See under לאה I.

## תלה

With a radical, but mutable or omiſſible, ה.

I. *To hang*, *hang up*, *ſuſpend*. See Gen. xl. 19. Deut. xxi. 22, 23. 2 Sam. xviii. 10. Job xxvi. 7. Pſ. cxxxvii. 2. Ezek. xv. 3. xxvii. 10, 11; on which two laſt verſes obſerve, that *Sandys*, p. 25, in like manner ſpeaks of one of the gates of the ſeraglio at Conſtantinople being "*hung with ſhields and ſcimitars.*" Comp. Cant. iv. 41. Mac. iv. 57. See more in Mr. *Harmer*'s excellent Obſervations, Vol. II. p. 518. In Niph. *To be hanged up*. Eſth. ii. 23. Lam. v. 12.

II. As a N. תל *A ruinous heap*, "where one thing *hangs* upon another." *Bate*. Deut. xiii. 16. Joſh. viii. 28. Alſo in plur. תלם "*Hanging precipices*, ſuch as Nazareth ſtood upon (Luke iv. 29.) and many other cities [towns], and ſo were naturally fortified, which in an inland country was of great uſe. See Judith iv. 5." *Bate*'s Note on Joſh. xi. 13, in his *New and Literal Tranſlation*, &c.

III. As a N. תלי *A quiver*, which is *hung* on the ſhoulder. So LXX. φαρετραν, and Vulg. pharetram. occ. Gen. xxvii. 3.

תלל I. *To overhang*, as a mountain. occ. Ezek. xvii. 22.

II. תוללי Pſ. cxxxvii. 3. See under ילל II.

תלתל As a N. *Pendulous*, *pendent*, *hanging down*. occ Cant. v. 11.

## תלג

Chald. As a N. the ſame as the Heb. שלג, *Snow*. occ. Dan. vii. 9.

## תלם

In Arabic it ſignifies *To break*, *break in pieces*, particularly as a ſword or potter's veſſel on the edge, *to break* on the edge *with many jaggs* or *notches*. See *Caſtell*. The Vulg. have once, and perhaps rightly, rendered it verbally, Job xxxix. 10, בתלם, ad arandum *to plough*. As a N. תלם, plur. in Reg. תלמי *A furrow* in a ploughed field. So the LXX. generally render it αυλαξ, and Vulg. ſulcus. occ. Job xxxi. 38. xxxix. 10. Pſ. lxv. 11. Hoſ. x. 4. xii. 11, or 12.

## תלע

Occurs not as a V. in Heb. but in Chaldee ſignifies *To ſplit*, *cleave*. Thus the Jeruſalem Targum uſes it for the Heb. שסע Lev. i. 17; and hence perhaps is derived the Greek θλαω *to break*.

I. As Ns. fem. תולעה, תולעת and תלעת, plur. maſc. תולעים, *A worm*, or rather *maggot* (ſee *Bate*) from it's *eating* into and *dividing* certain ſubſtances. See Exod. xvi. 20. Deut. xxviii. 39. Iſa. xiv. 11. Jon. iv. 7.

II. As a N. תולע, and fem. תולעת *Scarlet*- or *crimſon-colour*, q. d. *worm-colour*, ſo called becauſe made of ſmall *worms*, which are found in the tubercles of a certain ſhrub. Iſa. i. 18. Lam. iv. 5. Exod. xxv. 4. Lev. xiv. 4. & al. freq. (Comp. שני under שנה IV.) As a particip. Huph. maſc. plur. מתלעים *Clothed in ſcarlet*. occ. Neh. ii. 4.

It may be worth obſerving, that the Arabs call both this worm, and the colour it yields *Al-kermez*, whence the French *Cramoiſi*, and Eng. *Crimſon*; and that the *cochineal inſect* is, by naturaliſts ranged under the ſame genus. See *Bochart*, Vol. III. 624, 5. *Scheuchzer* Phyſ. Sacra on Exod. xxv. 4. and *Goguet*'s Origin of Laws, &c. Vol. II. 106. edit. *Edinburgh*. and *Brookes*'s Nat. Hiſt. Vol. IV. p. 81, &c.

III. As a N. fem. plur. מתלעות *The grinders*, i. e. *the teeth* which *divide* or *grind* the food in pieces. So the LXX. Μυλας, and Vulg. Molas and molares. occ. Job xxix. 17. Prov. xxx. 14. Joel i. 6.

Der. French *tailler* to cut, whence Eng. *tailor*, *taillage*, *tally*.

## תלף See among the Pluriliterals.

## תלת

Chald. As Ns. תלת and תלתה The ſame as the Heb. שלש and שלשה, *Three*. Dan. iii. 24. vii. 5. & al. So תלתא Ezra vi. 4. Alſo, *The third*. Dan. v. 29. So תלתי Dan. v. 7. fem. תליתאה Dan. ii. 39.

Plur. תלתין *Thirty*. Dan. vi. 7, 12, or 8, 13.

## תם

*To finiſh*, or *be finiſhed*, whether in a good or bad ſenſe.

I. *To finiſh*, *make an end of*, *complete*, *perfect*. Joſh. iv. 11. Alſo, *To be finiſhed*, *completed*, *ended*. Gen. xlvii. 18. Job xxxi. 40. So 1 Sam. xvi. 11, התמו הנערים *Are the young men* complete? i. e. are they *all* come? For איתם Pſ. xix. 14. See under Root יתם I. In Hiph. *To finiſh*, *make an end*. 2 Sam. xx. 18. Tranſitively, *To make an end of*, *take all*. 2 K. xxii. 4. As Ns. תם *Perfect*, *finiſhed*, *complete*, τελειος. Gen. xxv. 27. Job i. 1. & al. תם *Completeneſs*, *perfection*, *complete ſoundneſs*. Job. xxi. 23. *Full ſtrength*. 1 K. xxii. 34. *Integrity*. Gen. xx. 5. Pſ. ci. 2. Fem. תמה, in Reg. תמת, *Integrity*. Prov. xi. 3. Job ii. 3, 9. & al. מתם *Soundneſs*. occ. Pſ. xxxviii. 4, 8. Iſa. i. 6.

II. As a N. maſc. plur. תמים THUMMIM, *Perfections*. So the LXX. according to the *Complutenſian* edition, render it, Neh. vii. 65, τελειωσεσιν; *Aquila* and *Theodotion*, Lev. viii. 8, τελειωσεις; and *Symmachus*, Deut. xxxiii. 8, τελειωτητες, by which laſt word the other Hexaplar verſions likewiſe tranſlate it, Exod. xxviii. 30. As the *precious ſtones* put into the High Prieſt's breaſt-plate, were called אורים *Lights* (in the Greek verſions Φωτισμȣς,) on account of their *luminous ſplendour*, but principally from the *illumination of the divine oracles* delivered by Jehovah to the High Prieſt when arrayed in them, ſo are they called תמים from the *completeneſs* or *perfection* of the ſaid oracles, never failing, but always accompliſhed. Comp. אורים under אר IV.

III. In Kal, *To be finiſhed* or *conſumed*, *to fail*. Gen. xlvii. 15, 18. Deut. ii. 14. Joſh. iii. 16. & al. freq. In Hiph. *To conſume*, *cauſe to be conſumed*. Ezek. xxii. 15. xxiv. 10.

IV. Chald. As a particle תמה, The ſame as the Heb. שמה, *There*. Ezra v. 17. & al.

תמם In Hith. התמם *To make* or *ſhew oneſelf perfect*. occ. 2 Sam. xxii. 26. Pſ. xviii. 26. As a N. תמים *Very perfect*. Gen. vi. 9. xvii. 1. Alſo, *Great perfection*, *complete integrity*. Joſh. xxiv. 14. Pſ. lxxxiv. 12.

From this Root the Greeks ſeem to have had their Θεμις, denoting *Law*, *Right*, and uſed as the name of the Goddeſs of *Oracles*. Alſo, in plur. Θεμιςες *Oracles*.

## תמר

Occurs not as a V. but the idea is evident; for hence as a N. תמיד *Continuance*, *continual ſucceſſion*. So Exod. xxix. 42, עלת תמיד is *the burnt-offering* of continuance, or continual *burnt-offering*. Lev. vi. 13, or 20. Num. iv. 16, מנחת התמיד *the bread-offering* of continuance. Alſo, adverbially, *Continually*, *perpetually*. Exod. xxv. 30. xxviii. 29, 30. xxix. 38. & al. freq. It denotes either *uninterrupted continuance*, as Lev. vi. 6, or 13; or *continual renewals* at certain times, Num. xxviii, 3, 6. Jer. lii. 33, 34. Ezek. xlvi. 15. So Exod. xxvii. 20, *that the lamp may burn* תמיד continually, " both night and *day*," ſays *Clark* in his Note here; but by the next verſe Aaron and his ſons were to order the lamp *from evening to morning*, and by Exod. xxx. 8, Aaron *lighted* the lamps *at even*, and by 1 Sam. iii. 3, the lamp uſually *went out*, יכבה, *towards morning*. But as to the fire on the brazen altar, it was expreſsly commanded, Lev. vi. 6, or 13, *The fire ſhall* תמיד ever *be burning on the altar*, לא תכבה *it ſhall never go out*. And this probably was a rite, not only of the Levitical, but of the antient Patriarchal diſpenſation, from whence it was derived to the heathen. For thus we find that " *Numa* [the ſecond king of Rome] erected a particular temple to *Veſta*, and cauſed *a fire to be kept always burning in it* " *Hooke*'s Roman Hiſt. Book I. Ch. VIII. § 6. who adds the following learned Note from *Cartrou* and *Rouille*.

" *The keeping up of a ſacred fire* had always been a part of religion in different nations. *The fire ſhall ever be burning on the altar* ſaith the Lord, *it ſhall never go out*, Lev. vi. 13. Such a fire was preſerved in the temples of *Ceres* at *Mantinea*, of * *Apollo* at *Delphi* and *Athens*, and in that of *Diana* at *Ecbatan*, among the *Perſians*. *Setinus* committed the care of the *Sacred Fire* in the temple of *Minerva*, and of the ſtatue of *Pallas* to a ſociety of young women. The *Magi* had the charge of *keeping a fire always burning on altars* erected in the middle of thoſe little temples, which *Strabo* calls Πυραιθεια. A *lamp* was *always burning* in the temple of *Jupiter Ammon*; and if we believe *Diodorus Siculus*, this cuſtom [i. e. of *keeping up a perpetual fire*] came from the Egyptians to the Greeks, and from them to the Romans, who made it a principal point of their religion †." Nor was this religious cuſtom confined within the limits of the Old World. " The ſun was the chief object of religious worſhip among the *Natchez* [a nation ſituated on the banks of the Miſſiſſippi in *North America*]. In their temples they preſerved a *perpetual Fire* as the pureſt emblem of their divinity. Miniſters were appointed to watch and feed this ſacred flame ‡. But what was the ſpiritual import of that law, Lev. vi. 6, or 13? Was it not by *perpetually keeping alive that miraculous fire which came from before* Jehovah, Lev. ix. 24, to exhibit *His perpetual wrath* againſt ſin, and to ſhew that this wrath could not be appeaſed or ſatisfied by the mere Levitical ſacrifices, however numerous or coſtly, but would burn till the appearance of HIM who ſhould come *to put away ſin by the Sacrifice of Himſelf?* See Heb. ix. 26. x. 1—10.

## תמה

With a radical and immutable ה, as in גבה, נגה.

I. In Kal, *To wonder, be aſtoniſhed, amazed.* See Pſ. xlviii. 6. Job xxvi. 11. Iſa. xxix. 9. Hab. i. 5; in which laſt text it occurs both in Niph. and Kal, והתמהו תמהו *And* be ye aſtoniſhed; wonder *becauſe*, &c. As a N. תמהון *Aſtoniſhment, amazement.* occ. Deut. xxviii. 28. Zech. xii. 4.

II. Chald. As a N. maſc. plur. תמהין, emphat. תמהיא *wonders.* occ. Dan. vi. 27, or 28. iii. 32, or iv. 2. It occurs alſo in conſtruction, Dan. iii. 33. or iv. 3.

For התמהמה ſee under מה.

Hence Greek ϑαυμα *wonder*, ϑαυμαζω *to wonder*, by which latter V. the LXX. ſeveral times render תמה. Alſo ϑαμβεω, ϑαμβεομαι *to be amazed*, by which V. *Aquila* tranſlates it, Pſ. xlviii. 6, as another of the Hexaplar verſions does the N. תמהון by ϑαμβος, Deut. xxviii. 8.

## תמז

Occurs not as a V. in Heb. but as a N. תמוז *Tammuz*, the name of an *idol*. Once, Ezek. viii. 14. *Then he brought me to the door of the gate of the Lord's houſe, which was towards the north, and behold, there ſat women weeping for* Tammuz. Here *Jerome* interprets תמוז by *Adonis*, and obſerves that in Hebrew and Syriac he is called *Tammuz*. Now it is well known that *Adonis* was a Syrian idol, of whoſe worſhip, as celebrated in the temple of *Venus*, at Biblus in Syria, we have an account in *Lucian* De Deâ Syrâ, Tom. II. p. 878, &c. edit. *Bened.* as follows. The Syrians, ſays he, " affirm that what the boar is reported to have done againſt *Adonis* was tranſacted in their country; and in memory of this accident they every year *beat themſelves* (τυπτονται) and *lament*, and *celebrate frantic rites* (τα οργια επιτελεουσι); and *great wailings* are appointed throughout the country; and after they have *beaten themſelves*, and *lamented*,

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* See *Callimachus*'s Hymn to Apollo, lin. 83, 4.

† Comp. *Plutarch* in *Numa*, Vol. I. p. 66. edit. Franc. and *Bochart*, Vol. II. 363.

‡ Dr. *Robertſon*'s Hiſt. of America, Vol. I. p. 385 comp. p. 344.

*mented*, they firſt *perform funeral obſequies to* Adonis, *as to one dead*, and afterwards, on the next, or another, (ἑτερῃ) day, *they feign that he is alive*, *and aſcended into the air* or *heaven*, (ες τον αερα πεμπεσι) *and ſhave their heads*, as the Egyptians do at the death of Apis; and whatever *women* will not conſent to be ſhaved, are obliged, by way of puniſhment to *proſtitute themſelves* during one day to ſtrangers; and the money thus earned is conſecrated to *Venus*." Thus my author, and from his account we may form a tolerably juſt notion of the manner in which the Jewiſh idolatreſſes *lamented Tammuz*. But ſtill what was meant by *Tammuz* or *Adonis?* * *Macrobius* ſays, *Adonis* was undoubtedly *the Sun*, and many other writers are of the ſame opinion; and the fable of *Adonis*'s deſcent into hell, and of *Venus*'s, (i. e. *generative Nature*'s) weeping on that account, they with him explain of the *Sun*'s paſſing through the ſix ſouthern ſigns, as they do *Adonis*'s return to *Venus*, of the *Sun*'s entering into the northern ſigns, and ſo returning to the northern hemiſphere of the earth; and they think that the fiction of *Adonis*'s being killed by a *boar*, means the diminution of the *Sun*'s light and heat by *winter* †. But if this had been all that the idolaters intended by *Adonis*, would they, according to *Lucian*, have commemorated his reſurrection ſo ſoon after his obſequies? Would they not rather have kept his funeral at the *winter-ſolſtice*, and celebrated his reſurrection at the *vernal equinox* or thereabouts? Beſides, the Jewiſh women are repreſented as *weeping for Tammuz on the fifth day of the ſixth month*, (comp. Ezek. viii. 1, 14.) i. e. nearly of our Auguſt, O. S. at which ſeaſon the *diminution of the ſolar heat* could hardly be thought a ſubject for *lamentation* in the warm eaſtern countries, and the *Sun* is then more than four months diſtant from the *winter-ſolſtice*. And further, as Mr. *Bate* has pertinently remarked in his *Crit. Heb.* the worſhipping of the שמש *Sun* or *ſolar light* is not only diſtinguiſhed from that of *Tammuz*, but expreſly called *a greater abomination*, ver. 15, 16. With the learned writer therefore laſt mentioned, I find myſelf obliged to refer תמוז, as well as the Greek and Roman * *Hercules*, to that claſs of *idols* which were *originally* deſigned to repreſent the *promiſed Saviour*, *the Deſire of all nations*. His other name *Adonis* is almoſt the very Heb. ארוני or *Lord*, a well known title of Chriſt? And as for תמוז I would, without being dogmatical or poſitive, propoſe the derivation of it from תם *to put an end to*, and מז *heat*, i. e. *wrath* or *puniſhment*. I cannot forbear adding from the learned Mr. *Spearman*, to whoſe IId Letter on the LXX. I am much obliged in this article, that "according to *Julius Firmicus*, upon a certain night, while the ſolemnity [in honour of *Adonis*] laſted, an image was † laid in a bed, and after *great lamentation* made over it, *light* was brought in, and the prieſt, *anointing* the mouths of the aſſiſtants, whiſpered to them that *Salvation was come*, *that Deliverance was brought to paſs*;" or as ‡ *Godwin* gives the words, Θαῤῥειτε τῳ Θεῳ, εςι γαρ ημιν εκ πονων Σωτηρια, *Truſt ye in God*, *for out of pains Salvation is come unto us*; "upon which their ſorrow was turned into joy, and the image taken, as it were, out of it's ſepulchre."

## תמך

In Kal, *To lay hold on*, *to hold*, *hold up*, both in a proper and metaphorical ſenſe. See Gen. xlviii. 17. Exod. xvii. 12. Pſ. xvii. 5. Prov. iii. 18. iv. 4. In Niph. *To be laid hold on*, *holden*. Prov. v. 22.

For תומיך Pſ. xvi. 5, ſee under Root ינך.

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* Adonin *quoque* Solem *eſſe non dubitabitur*, &c. Saturnal. Lib. I. cap. 21.

† Compare the *Orphic* Hymn to *Adonis*.

* Comp under עז V.

† Comp. *Theocritus*, Idyll. XV. lin. 84. 85.

‡ In his *Moſes and Aaron*, p. 186.

תמל

## תמל See among the Pluriliterals.

## תמר

Occurs not as a V. in Heb. but from the things to which it is applied, the idea appears to be *Straight, upright.* The LXX. have rendered תמרים by Στελεχη Φοινικων *the ſtems* or *trunks of palm trees*, Exod. xv. 27. Num. xxxiii. 9; and תימרות, by Στελεχη, Cant. iii. 6; and this latter form תימרות, having י inſerted after the ת, ſhews the ת in the N. תמר, &c. to be radical; and hence perhaps Eng. *timber*.

I. As a N. fem. plur. תימרות and תמרות *Upright pillars* or *columns*, as of Smoke. occ. Cant. iii. 6. Joel. ii. 30. or iii. 3.

II. As a N. תמר, plur. תמרים and תמרות, *A palm tree*, from it's *ſtraight, upright grouth*, which ſeems more remarkable in this than in any other tree, and which ſometimes riſes to more than *an hundred feet*. Thus *Xenophon*, who was well acquainted with the eaſtern countries (Cyropæd. Lib. VII. p. 403. edit. *Hutchinſon*, 8vo.) mentions *φοινιξι palm-trees ȣ μειον η πλεθριαιοις not leſs than a* plethra (i. e. about 100 feet) *in length*," adding, Εισι γαρ και μειζονες η τοσȣτοι το μηκος πεφυκοτες; for ſome of them grow even to a greater height." And in the ſame place he immediately ſubjoins, *και γαρ δε πιεζομενοι όι φοινικες ὑπο βαρȣς, ανω κυρτȣνται, ώσπερ όι ονοι όι κανθηλιοι palm-trees* being preſſed by a weight *bend upwards*, like aſſes of burden." From which paſſage probably aroſe that great, though common, miſtake, that the *palm-tree*, when *growing*, will ſupport a conſiderable weight hung upon it, and bend the contrary way, as if reſiſting it's preſſure. But *Xenophon* is there ſpeaking of *palm-trees* when *felled* and uſed as *timber*; and * *Strabo*. † *Plutarch*, and ‡ *Aulus Gellus*, mention the ſame fact, not of the *palm tree* when *growing*, but of it's Δοκον Ξυλον or Lignum, i. e. of it's *Beams* or *Wood* ‖. However, the *ſtraight* and *lofty growth* of this tree, it's *longevity* and *great fecundity*, the *permanency* and *perpetual flouriſhing* of it's leaves, and their form, reſembling the *ſolar rays*, make it a very proper emblem of the *natural*, and thence of the *Divine Light*. Hence in the holy place or ſanctuary of the temple (the emblem of *Chriſt's body*) *palm trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26. and Comp. under כרב, p. 292. Hence at the feaſt of Tabernacles branches of *palm-trees* were to be uſed, among others, in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence perhaps the propheteſs *Deborah* particularly choſe to dwell under a *palm-tree*. Jud. iv. 5. *Palm-branches* were alſo uſed as emblems of *victory*, both by believers and idolaters. The reaſon given by *Plutarch* and *Aulus Gellius*, why they were ſo among the latter, is the nature of the wood, which ſo *powerfully reſiſts incumbent preſſure*. But doubtleſs, believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *ſupreme author* of their *ſucceſs* and *proſperity*, and to carry on their thoughts to the *Divine Light*, the *great Conquerour over Sin and Death*. Comp. 1 Mac. xiii. 51. 2 Mac. x. 7. John xii. 13. Rev. vii. 9. and under נצח III. And the idolaters likewiſe probably uſed *palms* on ſuch occaſions, not without reſpect to *Apollo* or *the Sun*, to whom, among them, they were conſecrated. Comp Senſe V. below. For a further account of the *palm-tree* ſee *Scheuchzer* Phyſica Sacra on Exod. xv. 27. and on Job xxix. 18. *Shaw*'s Travels, p. 141, &c. and p. 343, &c. and *Haſſelquiſt*'s Voyages, p. 416, &c.

*Jericho* is called *the city* of תמרים, Deut. xxxiv. 3. 2 Chron. xxviii. 15; (Comp. Jud. i. 16. iii. 13; where the Targum has

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* Lib. XV. p. 1063. edit. *Amſtel.*

† Sympos. Lib. VIII. Probl. 4. ad fin.

‡ Noct. Att. Lib. III. cap. 6.

‖ See Note in *Hutchinſon*'s Xenophon Cyropæd. as above, and *Suicer*'s Theſaurus under Φοινιξ II.

קרתא יריחו *the city of Jericho)* because as * *Joſephus*, † *Strabo*, and ‡ *Pliny* have remarked, it anciently abounded in *palm-trees*. And ſo Dr. *Shaw*, Travels, p. 343, remarks, that though theſe trees are not now either plentiful or fruitful in other parts of the Holy Land, yet, "there are ſeveral of them at *Jericho*, where there is the convenience they require of being often watered; where likewiſe the climate is warm, and the ſoil ſandy, or ſuch as they thrive and delight in."

III. As a N. תמר *Tamar*, a city built in the deſert by Solomon, and probably ſo named from the *palm-trees* growing about it, (Comp. Ezek. xlvii. 19. xlviii. 12.) as it was afterwards by the Romans called *Palmyra*, or rather *Palmira*, on the ſame account, from Palma *a palm-tree*. occ. 1 K. ix. 18. It is otherwiſe named תדמר *Tadmor*, which ſeems a corruption of the former appellation, 2 Chron. viii. 4. *Joſephus*, Ant. Lib. VIII. cap. 6. § 1, tells us, that after Solomon had built ſeveral other cities, "he entered into the deſert which is above Syria, and taking poſſeſſion of it, erected there a *very large city*, diſtant two days journey from upper Syria, one from the Euphrates, and ſix from Babylon; and that the reaſon of his building at ſuch a diſtance from the inhabited parts of Syria was, that no water was to be met with nearer, but that *in this place were found both ſprings and wells*." And this account agrees with the late learned traveller, Mr. *Wood's*, who deſcribes *Palmyra* as *watered with two ſtreams*, and ſays the Arabs even mention a *third*, now loſt among the rubbiſh. *Joſephus* adds, "that Solomon having built this city, and ſurrounded it with very ſtrong walls, named it Θαδαμορα *Thadamora*, and that it was ſtill ſo called by the Syrians in his time, but by the *Greeks*, *Palmira*, 'Οι δε 'Ελληνες αυτην προσαγορευουσι Παλμιραν." With all due deference however to ſuch learned men as may diſſent from me, I apprehend that *Palmira* was a name firſt impoſed, not by the *Greeks*, but by the *Romans*. There is no *Greek* word from whence this appellation can *probably* be derived; but *Palmira*, from *Palma*, is the very oriental name tranſlated into *Latin*; and as the warm climate of this city, and it's enjoying the benefit of *water* in the deſert make it highly probable that it's *Heb.* and *Latin* names refer to the *palm-trees*, with which it *once* abounded, ſo * *Abulfeda*, a learned oriental geographer, who flouriſhed at the beginning of the 14th century, expreſsly mentions the *palm-tree* as common at *Palmira* in his time. I cannot find that this city is ever mentioned by any of the old Greek writers, not even by that accurate geographer *Strabo*; nor indeed in the Roman Hiſtory is any notice taken of it, till *Appian*, in the fifth book of his *Civil Wars*, ſpeaks of Mark Anthony as attempting to plunder it. But for a further account of the ancient hiſtory and preſent ſtate of this once noble and powerful city, I with great pleaſure refer the reader to Mr. *Wood*'s curious, learned, and magnificent work, entitled, *A Journey to* Palmyra, and ſhall only add, that the *Arabs* of the country, like the *Syrians* in *Joſephus*'s time, ſtill call it by it's old name *Tedmor*; and that Mr. ‖ *Bryant* tells us he was aſſured by Mr. *Wood*, that "if you were to mention *Palmyra* to an *Arab* upon the ſpot, he would not know to what you alluded, nor would you find him at all better acquainted with the hiſtory of *Odænatus* and *Zenobia*. Inſtead of *Palmyra* he would talk of *Tedmor*; and in lieu of *Zenobia* he would tell you that it was built by *Salmah Ebn Doud*, that is, by Solomon the ſon of David."

IV. As a N. תמר *Tamar*, the name of ſeveral *women*, in alluſion to the *ſtraightneſs*, *hight*, and *beauty* of the *palm-tree*. Comp.

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* Ant. Lib. IV. cap. 6. § 1. and Lib. 15. cap. 4. § 2. and De Bel. Lib. I. cap. 6. § 6.

† Lib. XVI. p. 1106. edit. *Amſtel.*

‡ Nat. Hiſt, Lib. V. cap. 14. and Lib. XIII. cap. 4.

* For an account of whom ſee the *Arabic* authors mentioned at the end of *Prideaux*'s Life of *Mahomet*, p. 153.

‖ *New Syſtem*, Vol. I. p. 214.

Cant. vii. 7, 8. So * *Theocritus* compares *Helen* to a *cypreſs-tree* in a garden, Idyll. XVIII. lin. 30. Καπῳ Κυπαρισσος. But *Ulyſſes*, in *Homer's* Odyſſ. VI. lin 162, 3, makes almoſt the very ſame compariſon as that in Canticles, by likeniug the princeſs *Nauſicaa* to a young *palm-tree* growing by *Apollo's* altar in *Delos*.

> Δηλῳ δη ποτε τοιον Απολλωνος παρα βωμῳ
> ΦΟΙΝΙΚΟΣ νεον ερνος ανερχομενον ενοησα.

V. בעל תמר *Baal Tamar*. The name of a place in Canaan, mentioned Jud. xx. 33; and ſo called, no doubt, in honour of *Baal* or *the Sun*, whoſe image or idol was probably there accompanied by the *palm-tree*. Comp. under פער II. We have already ſeen under Senſe II. that the *palm-tree* was among believers emblematic of the *natural*, and thence of the *divine Light*, and, probably from a perverſion of the ſacred ritual, it was by the idolaters of various nations dedicated to, or made an emblem of the *ſun*. The *Delian palm*, conſecrated to *Apollo* or *the Sun*, was, from † very ancient times, famous among the *Greeks*. And *Herodotus*, Lib. II. cap. 156, remarks that there were likewiſe many *palm-trees* at *Apollo's* temple at *Butus* in *Egypt*; and Lib. II. cap. 170, that at *Sais*, in the temple of *Minerva* or *Athena*, (a name for the *ſolar light*) there were artificial *columns* in imitation of *palm-trees*.

תמרר Occurs not as a V. but as a N. maſc. plur, תמרורים *Lofty pillars* or *columns*, to ſerve for land— or way-marks. occ. Jer. xxxi. 21.

For תמרורים *Bitterneſſes*. See מרר IV. under Root מר.

## תנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, with ל following, *To ſhriek, wail, bewail*. So LXX. ϑρηνειν, and Vulg. plangent. occ. Jud. xi. 40; where the Infinitive being formed in ־ות plainly refers to a Root with a radical ה final. And obſerve that the Root נתן *to give* makes נתון, נתן, and תת, but never תנות, in the Infinitive.

In Jud. v. 11. יתנו ſeems to ſignify, *they uttered, rehearſed*, from נתן V. which ſee.

II. As a N. maſc. plur. תנים *Dragons*, a kind of *large ſerpents*, from the *horrid whining* or *hiſſing noiſe* they make. This property of theirs is obſerved by *Ælian*, and to this Job alludes, ch. xxx. 29, and Micah, ch. i. 8. freq. occ. See *Bochart*, Vol. III. p. 437. For תנים *ſing*. ſee among the Pluriliterals. As a N. fem. plur. תנות *Female dragons* or *ſerpents*. occ. Mal. i. 3. So Dr. *Shaw*, Travels, p. 448, ſpeaking of *Arabia Petræa*, ſays, "*Vipers*, eſpecially in the wilderneſs of *Sin*, which might be called *the Inheritance of Dragons*, were *very dangerous* and *troubleſome*; not only our *camels*, but the *Arabs* who attended them, running *every moment* the riſque of being *bitten*."

III. As a N. fem. אתנה *A gift*. See under נתן I.

תנן Occurs not as a V. in this reduplicate form, but

I. As a N. תנין *A large kind of ſerpent*, from it's *doleful whining noiſe*. Exod. vii. 9, 10, 12. Deut. xxxii. 33. Comp. תנה II.

II. *An aquatic*, or *amphibious animal, a whale*, or *crocodile*, both of which are remarkable for their *doleful cry*. Gen. i. 21. Job. vii. 12. Pſ. cxlviii. 7. Iſa. xxvii. 1. li. 9. Comp. under לויתן.

Hence Greek ϑυννος, Lat. *thynnus*, and Eng. *tunny* or *tunny fiſh*. See *Scheuchzer* Phyſica Sacra on Pſ. lxxiv. 13.

III. As a N. אתנן. See under נתן I.

IV, Chald. As a N. fem. תנינה, from the Heb. שני, *Second*. occ. Dan. vii. 5. Adverbially, תנינות *Secondly*, *the ſecond time*. occ. Dan. ii. 7.

## תנך

Occurs not as a V. in Heb. but in Syriac ſignifies in Hith. *To fail*, and I ſuſpect the radical idea of the Heb. is, *To be ſoft, tender*; hence as a participial N. תנוך *The tender part* or *tip* of the ear. So *Montanus*, tenerum. Exod. xxix. 20. & al.

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* See Mr. *Harmer's* Outlines of a New Commentary, &c. p. 178, 335, 337.

† See *Homer's* Odyſſ. VI. cited under Senſe IV.

### תנר See under נר III.

### תעב

In Kal, Tranſitively, *To loath, nauſeate, abominate*, both in a natural and mental ſenſe. Pſ. cvii. 8. Deut. vii. 26. xxiii. 7. Job xix. 19. & al. freq. In Niph. *To be abominable*. occ. 1 Chron. xxi. 6. As a Participle or participial N. נתעב *Abominable*. occ. Job xv. 16. Iſa. xiv. 19. In Hiph. *To act abominably*. Pſ. xiv. 1. Ezek. xvi. 52. Comp. Pſ. liii. 2. As a N. fem. תועבה, and in Reg. תועבת, *An abomination*. Gen. xliii. 31. Lev. xviii. 22, 26. Deut. xviii. 12. xx. 18. & al. freq. It is often uſed for *an idol*. See 2 K. xxiii. 13. Iſa. xliv. 19. Exod. viii. 26. Comp. Gen. xliii. 31; where Targum *Onkelos*, *For the Egyptians could not eat bread with the Hebrews, becauſe* the beaſts, which the Egyptians worſhip, *the Hebrews* eat. Comp. Gen. xlvi. 34; and See *Herodotus*, Lib. II. cap. 41. *Bochart*, Vol. II. 644. and *Jablonſki* Pantheon Ægypt. Prolegom. § 10, 11.

### תעה

With a radical, but mutable or omiſſible, ה. In Kal, *To err, wander, go aſtray*, both in a natural and ſpiritual ſenſe. See Gen. xxi. 14. xxxvii. 15. Exod. xxiii. 4. Pſ. lviii. 4. cxix. 176. Iſa. xix. 14. xxviii. 7. In Niph. *To be led aſtray, deceived*. Job xv. 31. *To be diſappointed*. Job iv. 10. *The roaring of the lion, and the voice of the black lion, and the teeth of the young lions*, נתעו are diſappointed, or miſs, of their prey namely. Thus Mr. *Bate*; and perhaps this may be preferred to the common interpretation from נתע, which ſee. In Hiph. *To cauſe to wander*, or *go aſtray, to ſeduce*. Gen. xx. 13. Pſ. cvii. 40. 2 K. xxi. 9. & al. As a N. תועה *A trick, deception*. occ. Neh. iv. 8. Iſa. xxxii. 6. In the former text the LXX. render it *αφανη ſecret things*, and Vulg. inſidias *treacheries*; in the latter, the LXX. *ϖλανησιν errour*, and Vulg. fraudulenter *fraudulently, deceitfully*.

תעתע *To err greatly* or *repeatedly*. As a Participle Hiph. מתעתע *One that cauſeth another greatly to err, a great deceiver*. occ. Gen. xxvii. 12. As a Participle maſc. plur. Hith. מתעתעים *Behaving very wrong* or *erroneouſly*, or perhaps, *Pretending they were deceived*. Comp. Jer. v. 12, 13. occ. 2 Chron. xxxvi. 16. As a N. maſc. plur. תעתעים *Great* or *repeated errours*. occ. Jer. x. 15. xxi. 18.

### תער

Occurs not as a V. in Heb. but the idea of the word ſeems to be, *To divide, cut, cleave, ſplit*, diffindere; for the Arabic has, evidently from this root, a V. ſignifying, *To be cut* or *notched, to chink*, and ſeveral Nouns denoting *a chink, aperture, fiſſure*, or the like. See *Caſtell*.

I. As a N. תער *A cutting inſtrument, A razor*. Num. vi. 5. & al. *A pen-knife*. Jer. xxxvi. 23.

II. As a N. תער *The ſheath* or *ſcabbard* of a ſword from it's *cleft* form. 1 Sam. xvii. 51. & al. So ſome derive the Eng. *ſheath* from the Saxon ſceadan *to ſeparate*. See *Junius*'s Etymol. Anglican. in SHEATH.

DER. Greek *τρωω* to wound. Eng. *To tear, tore, torn*. Alſo perhaps Greek *τειρω*, Lat. *tero, tritus*, whence *contero, attero, contritus, attritus*, and Eng. *trite, contrite, contrition, attrition*.

### תף

*To ſmite, ſtrike, beat*, particularly with the hands. Comp. Nah. ii. 8. It occurs not however as a V. in the ſimple form, but hence

I. As a N. תף, plur. תפים, A kind of *muſical inſtrument, a tabor, tabret*, or *ſmall drum* carried in the hand, Exod. xv. 20, and played on by *beating with the hand* or *fin-*

*gers*, as is probable from Nah. ii. 8. It was uſed both on civil and religious occaſions, and is often mentioned as *beaten* by women, ſee Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. Pſ. lxviii. 26. Jer. xxxi. 4, but was ſometimes played on by men. See 1 Sam. x. 5. There is no reaſon to doubt but it was very like, if not the very ſame kind of inſtrument as the modern Syrian *diff*; which is deſcribed by Dr. [*] *Ruſſell*, as "a hoop, (ſometimes with bits of braſs fixed in it to make a jingling) over which a piece of parchment is diſtended. *It is beat with the fingers*, and is the true *tympanum* of the ancients; as appears from it's figure in ſeveral relievos repreſenting the orgies of *Bacchus*, and rites of [†] *Cybele*. It is worth obſerving that according to [‡] *Juvenal* the Romans had this inſtrument from hence," i. e. from *Syria*. *Niebuhr* alſo in his Voyage de l'Arabie, p. 146, has given us a ſimilar deſcription, and a print of an inſtrument which (according to his German ſpelling) he ſays they call *Döff*;' he informs us that "they hold it by the bottom, in the air, with one hand, while they play on it with the other." See alſo *Shaw*'s Travels, p. 202, 3. *Scott*'s Note on Job xxi. 12, and *Harmer*'s Obſervations, Vol. I. p. 409.

II. As a N. תפת, Job xvii. 6. See under יפת III.

III. As Ns. תפת and תפתה, Rendered *Tophet*. See under פתה I.

תפף I. In Hiph. *To ſmite repeatedly, to beat*, as on a *tabor* or *diff*. Eng. Tranſ. *tabring*. occ. Nah. ii. 7, or 8. Comp. *Greek* and *Eng*. Lexicon in ΚΟΠΤΩ II.

II. As a Participle or participial N. fem. plur. תופפות *Beating on tabors* or *diffs*. So the LXX. τυμπανιστριων, and Vulg. tympaniſtriarum. occ. Pſ. lxviii. 26.

Der. *Tap, tabor, tabret*. Greek τυπτω, τετυμμαι, τυπος, whence *thump, tympanum, tympany, timbal, tymbrel, type, typical*, &c.

## תפח See under נפח VII. VIII.

## תפל

Occurs not as a V. but as a N. denotes *crude, undigeſted, inſipid*, or the like.

I. As a N. תפל *Untempered mortar* or *plaſter*. occ. Ezek. xiii. 10, 11, 14, 15. xxii. 28. So the Vulg. abſque temperaturâ, and abſque temperamento, and *Symmachus* in Ezek. xiii. 10, αναρτυτον. In Ezek. xiii. the *building* of the wall is mentioned as diſtinct from the *plaſtering* of it; (comp. Eccluſ. xxii. 17.) and to this day in the eaſt they ſometimes build their walls of *clay* or *unburnt bricks*, and then *plaſter* them over; and it is the *cracking* of this *plaſter* by the rains and wind that expoſes the walls to diſſolution. See *Harmer's* Obſervations, Vol. I. p. 178.

II. As a N. תפל *Inſipid*. occ. Job vi. 6. So *Symmachus* αναρτυτον, and Vulg. inſulſum.

III. As a N. תפל *Undigeſted, crude, inſipid*, in a metaphorical ſenſe, that is, *Inconſiderate, fooliſh, abſurd*. occ. Lam. ii. 14. As a N. fem. תפלה *Folly*. occ. Job i. 22. xxiv. 12. Jer. xxiii. 13.

## תפר

*To faſten* or *join together*. The LXX. and *Symmachus* render it by ῥαπτω and συῤῥαπτω, and Vulg. conſuo, *to ſew, ſew together*; but theſe words ſeem too determinate. occ.

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[*] *Nat. Hiſt.* of Aleppo. p. 94, where in Plate XIV. the reader may ſee the figure of a Turk beating the *Diff*.

[†] So *Lucretius*, deſcribing the attendants of this goddeſs, ſays, Lib. II. lin. 618.

Tympana tenta ſonant palmis——

[‡] "*Jampridem* Syrus in Tiberim *defluxit* Orontes,
*Et linguam et mores, et cum tibicina chordas*
*Obliquas, nec non* gentilia tympana *ſecum*
*Vexit*—— Sat. III. lin. 62."

Comp. the paſſage cited from *Herodian* in כרכר I. under כר, where we find the *Phenician*, or more properly the *Syrian*, *women* accompanying the orgies of *Heliogabalus*, ΤΥΜΠΑΝΑ μετα χειρας φεροντα, carrying *tabrets* or *diffs* in their hands."

Gen. iii. 7. Job xvi. 15. Ecclef. iii. 7. Ezek. xiii. 18.

## תפש

I. In Kal. *To lay hold on, catch, apprehend.* Gen. xxxix. 12. Deut. ix. 17. Comp. Prov. xxx. 9. In Niph. *To be caught,* as in a net, pit, or crime. Ezek. xii. 13. xix. 4. Num. v. 13.

II. *To lay hold on, to handle,* Gen. iv. 21. Ezek. xxvii. 29. & al. Comp. Prov. xxx. 28.

III. *To handle,* as the law, i. e. *to ſtudy and explain* it, tractare. occ. Jer. ii. 8.

IV. *To undertake, manage,* as war, capeſſere, tractare, gerere. occ. Num. xxxi. 27.

V. In Kal, *To take in war,* as a city or enemies. Deut. xx. 19. Joſh. viii. 8. 1 Sam. xxiii. 26. In Niph. *To be taken.* Jer. l. 46.

VI. In Kal, *To incloſe, overlay,* as an image with gold or ſilver. occ. Hab. ii. 19.

## תפת

I. As a N. See under. יפת III. and פתה I.

II. Chald. as a N. maſc. plur. emphat. תפתיא, from the Heb. שפת *to ſet in order.* Some kind of *officers* or *magiſtrates,* rendered, *The ſheriffs.* occ. Dan. iii. 2, 3.

## תקל

Chald. from the Heb. שקל, *To weigh.* occ. Dan. v. 25, 27.

## תקן

I. In Kal, *To direct, correct, make ſtraight* or *even.* occ. Eccleſ. i. 15. vii. 14. But in Jer. xxii. 24, אתקנך ſeems to be the firſt perſon fut. in Kal, from the Root נתק *to pluck off* (ſo LXX. εκσπασω, and Vulg. evellam) with נ inſerted before the Pron. ſuffix, according to the *Chaldee* form, in alluſion perhaps to King *Coniah*'s or *Jehoiachin*'s dethronement and captivity by the *Chaldeans,* as it follows in the text. Comp. Root תכן.

II. In Kal, *To ſet in order, compoſe.* So Vulg. compoſuit. occ. Ecclef. xii. 9.

III. Chald. In Ith. *To be eſtabliſhed, confirmed.* So *Theodotion,* εκραταιωθη. occ. Dan. iv. 33.

Der. *A token.* Q?

## תקע

In general, *To force* or *drive* one thing *into* or *againſt* another.

I. In Kal, Tranſitively, *To force, thruſt,* or *drive in,* as a dagger. Jud. iii. 21.—a pin or ſtake. Jud. iv. 21; where the LXX. (according to the *Aldine* and *Complutenſian* edition) and *Theodotion* ενεκρουσε *knocked in.* Comp. Iſa. xxii. 23, 25. Alſo, *To drive* or *faſten together,* as with a pin or the like. Jud. xvi. 14. ותתקע ביתד *And* ſhe faſtened (it) *with a pin*; where LXX. εγκρουσης ϖασσαλῳ thou ſhalt faſten (it) *with the pin.* Comp. 1 Sam. xxxi. 10. 1 Chron. x. 10.

II. In Kal, *To pitch,* as a tent, i. e. *to faſten* or *fix* it with pins or ſtakes. Gen xxxi. 25; where LXX. επηξε, and Vulg. fixit, *fixed.* Comp. under יתד 1.

III. *To force, drive,* as locuſts by a wind into the ſea. occ. Exod. x. 19; where LXX. εϐαλεν, and Vulg. projecit, *caſt.*

IV. With כף *the palm of the hand* following, *To drive, ſtrike,* or *clap* one hand againſt the other, whether in joy, as Pſ. xlvii. 2; or in inſult, Nah. iii. 19. Comp. under ספק.

V. With יד or כף, *To ſtrike* hands with another, a general and well known emblem of *agreement, bargaining,* or *ſuretyſhip.* See Prov. vi. 1. xvii. 18. xxii. 26. Job xvii. 3. So in *Homer,* Il. II. lin 341. and Il. IV. lin. 159.

> ——ΔΕΞΙΑΙ, ᾗς επεπιθμεν.

And in *Virgil,* Æn. IV. lin. 597.

> ——*En* dextra, *fideſque!*

As a N. maſc. plur. תוקעים *Strikings of hand,* *band*, pactiones manûs, (*Symmachus* Εμπαγας) *ſuretyſhip*. occ. Prov. xi. 15.

VI. In Kal, with ב following, *To force* or *drive*, as the breath *into* a trumpet, *to blow with a trumpet*. Num. x. 3, 4. Abſolutely, *To blow, trumpet*. Num. x. 7. Tranſitively, *To blow*, as a clangour or alarm. Num. x. 6. In Niph. *To be blown, trumpetted*. occ. Iſa. xxvii. 13. Amos iii. 6. As Ns. תקע *A blowing* of a trumpet. occ. Pſ. cl. 3. תקוע Either *the trumpet*, or *the blowing thereof*. occ. Ezek. vii. 14.

## תקף

I. In Kal, Tranſitively, *To overpower, overbear, overcome*. occ. Job xiv. 20. xv. 24. Eccleſ. iv. 12. In Hiph. *To have overpowering ſtrength, to be ſtrong, mighty*. occ. Eccleſ. vi. 10. As a N. תקף *Power, authority*. occ. Eſth. ix. 29. x. 2.

II. Chald. In Kal, *To be ſtrong* or *ſtrengthened*. See Dan. iv. 17, 19, or 20, 22. v. 20. As a N. תקף *Power, might*. occ. Dan. iv. 27, or 30. As a participial N. fem. תקיפא and תקיפה, plur. maſc. תקיפין, *Strong, mighty*. See Dan. ii. 40, 42. iii. 33, or iv. 3.

## תר

I. *To go round* or *about*. Num. xv. 39; where the LXX. διαστρεφομαι *turn about*. As a N. with a formative י, יתור *A round* or *range*. occ. Job xxxix. 8. As a N. maſc. plur. תרים, though rendered *merchant-men* or *chapmen*, ſeems to mean *Places around, environs*. occ. 1 K. x. 15. 2 Chron. ix. 14. אנשי התרים *Men* around, or in the environs. In the former paſſage the LXX. explain the words by *των φορων των ὑποτεταγμενων the tributes* of the ſubjected (people), in the latter by *των ανδρων των ὑποτεταγμενων* of the ſubjected *men*, where Vulg. legati *diverſarum gentium, the embaſſadors* of various nations.

II. As a N. maſc. plur. תורים, in Reg. תורי, *Borders* or *rows* of jewels or gold *round* the head, perhaps not unlike what Lady *M. W. Montague* mentions (Letter XXXIX. Vol. II. p. 136.) as worn by the Sultana *Hafiten*, who, "*round* her *talpoche* [or *head-dreſs*] had four *ſtrings* of pearl—the fineſt and whiteſt in the world;" or reſembling perhaps the two or three *rows* of pearls which * *Olearius* ſays the *Perſian* ladies wear *round* the head, beginning on the forehead, and deſcending *down the cheeks* and under the chin, ſo that their faces ſeem to be ſet in pearls. This coiffure ſeemed to him to be very ancient among the eaſtern people, ſince, ſays he, mention is made of it in the Song of Songs, ch. i. 10. occ. Cant. i. 10, 11.

III. As a N. תר *A turn in order* or *ſucceſſion*. occ. Eſth. ii. 12, 15.

IV. As a N. תור *A turn, order, rank*. occ. 1 Chron. xvii. 17.

V. In Kal, *To go about in ſearching, to inveſtigate, explore, ſearch out*. Num. x. 33. xiii. 3. Ezek. xx. 6. & al. freq. In Hiph. *To cauſe to explore*, or *be explored*. occ. Jud. i. 23. Hence

VI. As a N. maſc. plur. אתרים *Explorers, ſpies*. So *Aquila* and *Symmachus* Κατασκοπων, and Vulg. Exploratorum. occ. Num. xxi. 1.

VII. As a N. תור and תר *A turtle-dove*, (ſo LXX. τρυγων, and Vulg. *turtur*) thus called in Heb. by an onomatopœia from it's *cooing*, as in Greek τρυγων, in Latin *turtur*, and in Eng. *turtle*. Gen. xv. 9. Lev. i. 14. Pſ. lxxiv. 19. Cant. ii. 12. & al. See *Bochart*, Vol. III. p. 55. & ſeq.

VIII. Chald. As a N. maſc. plur. תורין *Oxen, beeves*, from the Heb. שורים. Ezra vi. 9. Dan. iv. 22. & al.

Hence Greek Ταυρος, and Latin *Taurus*, a bull. Alſo, *Thur*, the † Lithuanian name for the urus or wild bull.

IX. Chald. As Ns. perhaps from Heb. תר III. above, תרי *Two*. occ. Ezra vi. 17.

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* Cited in Mr. *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 205, where ſee more.

† See *Brookes*'s Nat. Hiſt. Vol. I. p. 36.

Dan. iv. 26, or 29. תרתין *Two*, *ſecond*. occ. Ezra iv. 24. Dan. v. 31, or vi. 1.

Der. *Tour*, *turn*, &c. Alſo, compounded with בל to confound, *trouble*; compounded with רעל to agitate, *twirl*, *troll*.

Hence alſo the German idol *Thor*, who was the ſame as the Roman *Jupiter*, or the *Heavens in Circulation*, had it's name. Thus *Adam Bremenſis* ſaith, "*Thor* preſideth in the air, cauſeth thunders, winds, ſhowers, fair weather, fruits, and his ſceptre ſeemeth to denote *Jupiter*." So *Ericus Olaus*, in his Hiſtory of *Sweden*, "*Thor*, as being the moſt powerful and ſupreme of the Gods, was ſet in the midſt and higher than the reſt, ſhaped like a naked man, holding in his right hand a ſceptre, in his left the *ſeven ſtars* or *planets*." And again, "They invoked *Thor* for rain and wholeſome breezes (*aurâ neceſſariâ*) as preſiding on high: by whoſe protection alſo they hoped to be preſerved from hurtful blaſts, (*ab incommodis impreſſionum*) from thunder and hail; to whom, on the fifth day of every week, they offered ſacrifices by the appointed prieſts, whence that day was called *Thorſdag*," by the Swedes namely, as I may add it is by us *Thurſday*. See *Voſſius* De Orig. & Prog. Idol. Lib. II. cap. 33. and *Mallet*'s Northern Antiquities. Vol. I. p. 95, &c. Vol. II. p. 31, 68.

### תרז See under רזה II.

### תרן

Occurs not as a V. in Heb. but the idea ſeems to be, *To fix firmly*, *ſettle*, or the like. As a N. תרן *A large* and *high piece of timber* ſtrongly ſettled or *fixed* in the place where it ſtands.

1. *An obeliſk*, or the like. occ. Iſa. xxx. 17.
2. *The maſt* of a ſhip *ſtrongly fixed* therein for ſuſtaining the yards, ſails, tackling, &c. occ. Iſa. xxxiii. 23. Ezek. xxvii. 5.

The LXX. conſtantly rendering תרן by ἱςος, from ἱςημι *to ſtand*, *ſtand firm*, or *fixed*, appear to have preſerved the true idea of the Heb. and confirm the interpretation here given of the root.

Der. Greek ϑρηνυς a footſtool. Alſo, ϑρονος, Lat. *thronus*, and Eng. *a throne*.

### תרע

Chald. As a N. from the Heb. שער, *A gate* or *door*. occ. Dan. ii. 49.—of a furnace. occ. Dan. iii. 26. where *Theodotion* ϑυρα: As a N. maſc. plur. emphat. תרעיא *Porters*, *men who wait at* or *keep the gate*. occ. Ezra vii. 24. So the LXX. πυλωροις, and Vulg. janitoribus.

Der. Greek Θυρα, Eng. *A door*. Q?

### תרף

As a N. maſc. plur. תרפים *Teraphim*. See under רפה XV.

### תרש See among the Pluriliterals.

### תש

Occurs not as a V. in Heb. but in Arabic ſignifies *To compreſs*. As a N. תיש *A he-goat kept for breeding*, hircus admiſſarius. occ. Gen. xxx. 35. xxxii. 14. 2 Chron. xvii. 11. Prov. xxx. 31. Comp. Jer. l. 8. *Ælian* has remarked with what pride and ſtatelineſs the *he-goat* precedes the flock, See *Bochart*, Vol. II. 648.

### תשע

As Ns. of number תשע, fem. תשעה and תשעת, *Nine*. Gen. v. 5. Num. i. 23. xxxiv. 13. & al. freq. plur. תשעים *Ninety*. Gen. v. 9, 17. & al. freq. תשעי or תשיעי, fem. תשעית or תשיעת *Ninth*. See Num. vii. 60. 1 Chron. xxiv. 11. Lev. xxv. 22. 2 K. xxv. 1.

Is not the numeral N. תשע a derivative, with a formative ת, from the V. שעה *to look*, *turn*, as denoting that number which *is looking* or *turning*, as it were, from units to an higher order of numbers? Thus *Martinius*, Lexic. Etymol. in *Novem*, derives the Latin Novem *Nine* from novus, as ſignifying *the laſt*, (whence noviſſimus) and the Greek Εννεα *Nine* from ενος *old* and *νεος new*, as being *old* in ſuch a ſenſe, that immediately after it there begins a *new* order of numbers; and what is moſt to our preſent purpoſe he remarks that the Dutch and Saxon *Negne* (whence our Eng. *Nine*) may be deduced from the V. neigen *to incline*, and that thence this may be named the *inclined* number, i. e. from units to tens. And I cannot forbear adding that the Vulg. renders the Heb. V. שעה by the very word inclinabitur *ſhall incline* or *be inclined*. Iſa. xvii. 7, 8; and ſo *Aquila*, according to the reading which *Montſaucon* thinks genuine, by *επεκλιθη was inclined*, Gen. iv. 4.

## תת

The Infinitive of the V. נתן *To give*. See Grammar, § VII. 26.

## תתח

As a N. *Some miſſive weapon*, or rather, *A club*. Thus *Bochart*, Vol. III. 785, who deduces it (with a formative ת) from the Root יתח or ותח, which latter in Arabic ſignifies *to ſtrike with a club*. This interpretation is confirmed by the LXX. *Aquila*, and *Theodotion*, who render it *σφυρα a hammer* or *beetle*, ſo the Vulg. malleum. Once, Job xli. 20.

Der. מ being prefixed to the V. *A mattock*. Qu?

## PLURILITERALS in ת.

## תחרא

As a N. occ. Exod. xxviii. 32. xxxix. 23. It is rendered in our Tranſlation *An habergeon*, i. e. *a kind of coat of mail*, "*armour to cover the neck and breaſt*," *Johnſon*; and nearly to this purpoſe the Targum *Onkelos* שרין. Neither the LXX. nor Vulg. however favour this verſion, and indeed the paraphraſes of both are ſo looſe that they leave us to *conjecture* as to the meaning of the word. I ſuſpect then that the ת in this N. is ſervile, and that it is one of thoſe few *Hebrew* Nouns which are formed with a ſervile א final, as קליא *parched corn*, 1 Sam. xvii. 17; שנא *ſleep*, Pſ. cxxvii. 2; מטרא *a butt*, Lam. iii. 12; and perhaps חגא, Iſa. xix. 17; and I take the Root to be חרה *to heat*, *make warm*, and that the the N. תחרא denotes *ſome kind of cloak* or *mantle*, which was *made cloſe about the neck* for this purpoſe.

## תלפיות

Once, Cant. iv. 4; *Thy* (i. e. *the bride's*) *neck is like the tower of David, built* לתלפיות; *a thouſand ſhields* תלוי (are) hung *upon it, all targets of mighty men*. The eaſtern cuſtom of *hanging* arms, *ſhields*, and *ſcimitars* on the outſide of *towers* has been already taken notice of under תלה I. and in the paſſage before us there is an evident alluſion to the *glittering ornaments*, pearls, jewels, &c. on the bride's neck, and an intimation that theſe, when ſo placed, were as efficacious in ſubdueing the hearts of the beholders as the ſwords and ſhields of mighty men in conquering their enemies. Comp. ver. 9. תלפיות then, is, I think, a compound of תלה *to hang*, and פיות *edges*, and ſo denotes *a place for hanging up edged weapons on*. See *Michaelis* on *Lowth*, Prælect. XXXI. Vol. II. p. 636, 7.

## תמל

As Ns. תמל, תמול, and אתמול *Yeſterday*. "These words are compounded of the V. תם *to finiſh* or *conſummate*, and מול (or מל) *to cut off*. *Yeſterday*, or the *day immediately paſt*, anſwers to this deſcription: It is juſt *conſummated* and *cut off* from the preſent day."[*] See 1 Sam. xv. 20. Job viii. 9. In Iſa. xxx. 33. Mica. ii. 8, אתמול denotes *ſome time ago*; and in Pſ. xc. 4, is joined with יום *day*, but in all other paſſages than thoſe juſt cited, תמל, תמול, and אתמול, are followed by שלשם, or שלשום literally, *a third time paſt*, nearly as the Greeks ſay in proſe,[‖] χθες

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[*] *Holloway*'s Originals, Vol. II. p. 212.

[‖] *Herodotus*, Lib. II. cap. 53. *Lucian*, Tom. I. p. 913. edit. *Bened.*

*και πρωην*, and in poetry ‡ Χθιζα και *πρωϊζα Yeſterday and before*, for *lately*, *ſome time before*. Comp. שלשם under שלש IX.

## תנים

As a N. maſc. ſing. (from תן *a dragon*, and ים *the ſea* or *a large collection of water*,) *A ſea-dragon*, *a crocodile*. occ. Ezek. xxix. 3. xxxii. 2. Comp. under לויתן I.

## תרגם

*To expound*, *explain*, *interpret*. Once, as a Participle Aph. Ezra iv. 7; ſo LXX. ἡρμηνευμενην *interpreted*—*Written in the Syrian tongue*, *and* מתרגם interpreted *in the Syrian tongue*, that is, in the *Syrian*, both *character* and *language*.

Der. *Targum*, a Chaldee interpretation or paraphraſe of the Bible. Of theſe ſeveral are ſtill extant, and are of conſiderable uſe in explaining the Hebrew Scriptures; for a particular account of which ſee *Walton* Prolegom. XII. and *Prideaux* Connect. Part II. Book VIII. Vol. III. p. 531, &c. 8vo.

Alſo, *Truchman*, *Truceman*, *Dragoman*, or *Drogman*, "a name given in the Levant to the *interpreters* kept by the Ambaſſadors of Chriſtian Nations, reſiding at the Porte, to aſſiſt them in treating of their maſters affairs." *New and Complete Dictionary of Arts*, &c. See Targum *Onkelos* on Gen. xlii. 23. Exod. iv. 16. vii. 1.

## תרשיש

As a N. תרשיש, from תר *to go round*, and שש *to be vivid* or *bright in colour*, *A kind of precious ſtone*, *the chryſolite* of the ancients. So the LXX. and other Greek verſions ſeveral times χρυσολιθος, and Vulg. chryſolithus; "ſo named (i. e. in Greek and Latin) from it's fine *gold yellow colour*. It is now univerſally called *topaz*, by modern jewellers, and when perfect and free from blemiſhes, is a very valuable gem; it is however, very rare in this ſtate. It is of the number of thoſe gems which are found only in the *round* or *pebble form*.—They are ever of a *fine yellow colour*, but they have this like the other gems, in ſeveral different degrees; the fineſt of all are of a true and perfect *gold colour*, but there are ſome deeper, and others extremely pale, ſo as to appear ſcarce tinged." See *New and Complete Dictionary of Arts* in CHRYSOLITE and TOPAZ. Exod. xxviii. 20. Ezek. i. 16. & al.

II. *Tarſhiſh*, the name of the ſecond ſon of *Javan*, who was the fourth ſon of *Japhet*. Gen. x. 4.

III. *A place* and *city on the coaſt of Spain*, near *Gades* (now *Cadiz*) originally ſettled by the deſcendants of *Tarſhiſh*, and called after his name, and thence by the Greeks Ταρτησσος, and by the Romans *Tarteſſus*, and anciently abounding in the commodities mentioned by Ezek. ch. xxvii. 12.† Comp. Jer. x. 9.

It was to this *Tarſhiſh* or *Tarteſſus* in *Spain*, that Jonah, ch. i. 3. iv. 2, attempted to flee from the preſence of the Lord, as being a place *at a great diſtance* both from Judea and Nineveh; and not as I once thought, to *Tarſus*, in *Cilicia*; 1ſt, becauſe this latter is no ſea-port, nor ſituated on the ſea, and therefore no *ſhips*, properly ſpeaking, could be *going thither*, as Jon. i. 3. 2dly. *Tarſus* in *Cilicia* is *nearer* to Nineveh than Judea is, and conſequently by going thither, Jonah would have been approaching to, not fleeing from the city he was ſo averſe from viſiting.*

*Ships of Tarſhiſh* mean large, ſtrong ſhips, fit to ſail from Judea to Tarſhiſh, (as Jon. i. 3.) or to undertake the like diſtant voyage. See 1 K. x. 22. xxii. 49. Iſa. ii. 16. xxiii. 1, 14. (comp. ver. 6.) Pſ. xlviii. 8; which laſt text is to be underſtood as a compariſon. "The meaning evidently is, that as the eaſt wind ſhatters in pieces the ſhips of Tarſhiſh, ſo the divine power ſtruck the heathen kings with terror and aſtoniſhment." Dr. *Horne*'s Note on the text, whom ſee.

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‡ *Homer*, Il. II. lin. 303.

† See *Bochart*, Vol. I. p 169—171, 606. and *Wells*'s Sacred Geography, Vol. I. p. 143, &c.

* See *J. D. Michaelis* Spicilegium Geographiæ Hebræorum Exteræ, p. 83, 85.

IV. *The name of a place* ſuppoſed to be *in the Eaſt Indies*, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world may be argued from the commodities, namely, elephant's teeth, apes, and peacocks, brought from thence, and becauſe the ſhips ſent thither were built at *Ezion-geber*, on the Red Sea. *Bochart* thinks this *Tarſhiſh* was probably the promontory *Cory*, on the north of the iſland of *Ceylon*, which according to him was the land of *Ophir*, whither the ſhips of *Solomon* went. If this opinion be admitted, this *Tarſhiſh* may ſeem to have been ſo called as being the fartheſt place then known eaſtward, as *Tarſhiſh* in *Spain* was weſtward; nearly as we from the *Eaſt Indies*, call part of *America*, ſince diſcovered, the *Weſt Indies*. But after all that *Bochart* has written on this ſubject, I muſt not omit that another very ingenious writer is of opinion, that the *Tarſhiſh* to which *Solomon*'s fleet ſailed was no other than *Tarſhiſh* in *Spain*, whither the *Phenicians* had before traded with vaſt advantage; that he fitted out his fleet from *Ezion-geber* on the Red Sea, (comp. 1 K. ix. 26.) becauſe he had no convenient port on the Mediterranean; that this fleet coaſted along the ſhore of *Africa*, and doubling the *Cape of Good Hope* came to *Tarſhiſh* in *Spain*, and thence back again the ſame way. In this manner our author accounts for their ſpending ſo long a time as three years in their voyage out and home, and remarks that *Spain* and the *coaſts of Africa* furniſh all the commodities which *Solomon*'s fleet is ſaid to have brought back. And to confirm this, it ſeems certain from the account given by *Herodotus*, (Lib. IV. cap. 42.) that in the reign of *Necos* or *Pharoah Nechoh*, King of *Egypt*, above ſix hundred years before Chriſt, ſome *Phenicians* ſent out with his orders, did, in like manner, ſet ſail from the Red Sea, and coaſted round *Africa* to the Straits of *Gibraltar*, though indeed, inſtead of going back by the *Cape of Good Hope*, they returned to *Egypt* the third year by the *Mediterranean*. See Abbé *Pluche*'s Nature Diſplayed, Vol. IV. p. 197. & ſeq. ſmall Engliſh edit. and Comp. *J. D. Michaelis* Spicilegium Geograph. Heb. Exter. p. 98, &c.

## תרשתא

As a N. *A cenſor*, "*a governour*," ſo Eng. margin. *Caſtell* takes it for a Perſian word, and derives it from the Perſic תרשת *auſtere, ſevere*. occ. Ezra ii. 63. Neh. vii. 65, 70. viii. 9. x. 1.

## תרתק

As a N. *Tartak*, the Aleim or idol of the *Avites*, mentioned 2 K. xvii. 31. It ſeems compounded of תר *to go about*, and רתק *to ſwathe, gird round*, as with a chain, and ſo may denote *the heavens* or *celeſtial fluid*, carrying the planets *about* in their orbits, and at the ſame time *ſwatheing* them *round* as it were, according to the expreſſion in Job xxxviii. 9.

The Jews have a tradition that the emblematic idol was an *aſs*, which ſeems not improbable, as that animal, *when tethered*, might, though in a groſs manner, repreſent the phyſical truth intended *. And from this idolatrous worſhip of the *Samaritans*, joined perhaps with ſome confuſed account of the *Cherubim*, ſeems to have ſprung that ſtupid ſtory of the heathen, that the *Jews* had an *aſs's head* in the Holy of Holies of their temple, to which they paid religious worſhip †.

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* See *Hutchinſon*'s Trinity of Gentiles, p. 434. and *Holloway*'s Primævity, &c. of Heb. tongue, p. 41.

† See *Bochart*, Vol. II. p. 221. & ſeq. and *Voſſius* De Orig. & Prog. Idol. Lib. III. cap. 75.

## *The* END *of the* LEXICON.

# AN

# APPENDIX,

## CONTAINING

## ADDITIONS AND CORRECTIONS.

### אגר

III. * "The (modern) *Arabs roll up* their letters, and then flatten them to the breadth of an inch, and paſte up the end of them inſtead of ſealing them." The *Perſians* make up their letters † "in a *roll* about ſix inches long, and a bit of paper is faſtened round it with gum, and ſealed with an impreſſion of ink, which reſembles our printer's ink, but not ſo thick."

*Sanballat* appears to have ſent his letter to Nehemiah (ch. vi. 5.) *open*, i. e. *uninclosed*, in contempt; as the Turks do to this day, when they write to a mean or common perſon; but when they write to their ſuperiours, they incloſe their letters in a handſome bag, with a paper tied to it, directed and *ſealed*. See Mr. *Harmer*'s Obſervations, Vol. I. p. 129; to what he has produced, I add from *Niebuhr*, as above, "The *Turks* ſend their letters *to their equals* in long purſes of ſilk."

### אדן

II. The Chaldee particle אדין has often ב *in* or *at* prefixed, באדין *At that time*, q. d. In tunc, as Dan. iii. 2, 13, & al freq.

### אדר

IV. "As *February* [N. S.] advances, the fields which were partly green before, now by the ſpringing up of the latter grain *become entirely covered with an agreeable verdure*, and though the leaves continue in their leafleſs wintry ſtate till the end of this month, or the beginning of *March*," [N. B. i. e. *N. S.*] yet the almond, when lateſt, being in bloſſom before the middle of *February*, and quickly ſucceeded by the apricot, peach, &c. gives the gardens an agreeable appearance." Thus Dr. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 13, and to the like purpoſe, p. 30, 31. Comp. *Haſſelquiſt*'s Travels, p. 27.

### אח

II. I have explained this word in Jer. xxxvi. 22, 23, to ſignify a kind of *grate*, but it ſeems much more probably to mean a *fire-pan* or *braſier* of *lighted coals*, ſuch as they ſtill uſe in the Eaſt to warm their rooms with. See *Harmer*'s Obſervations, Vol. I. p. 215, &c. to which I add, that ſuch contrivances were in uſe among the ancient Greeks, and are called by *Homer*, Λαμπτηρες, Odyſſ. XIX. lin. 63, 64; where he ſays that *Penelope*'s maids "threw the embers out of the *braſiers* upon the floor, and then heaped freſh wood on them to afford both light and *warmth*."

Πυρ δ' απο ΛΑΜΠΤΗΡΩΝ χαμαδις βαλον·
αλλα δ' επ' αυτης
Νηησαν ξυλα ϖολλα, φοως εμεν ηδε ΘΕΡΕΣΘΑΙ.

Comp. Odyſſ. XVIII. lin. 306—310, 342.

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* *Niebuhr* Deſcription de l'Arabie, p. 90.

† *Hanway*'s Travels, Vol. I. p. 317.

### אפה

V. To illuſtrate the Heb. phraſe of proſtrating oneſelf אפים ארצה, may be cited from * *Stewart*'s Journey to *Mequinez*, "We marched towards the Emperour with our muſic playing, till we came within about eighty yards of him, when the old monarch alighting from his horſe, proſtrated himſelf on the earth to pray, and continued ſome minutes *with his face ſo cloſe to the earth*, that when we came up to him the duſt remained *upon his noſe*."

### ארה

III. When the *Lion*, ſays *Buffon*, Hiſt. Nat. Tom. VIII. p. 124, leaps on his prey, he gives a ſpring of ten or fifteen feet, falls on, ſeizes it with his fore-paws, la dechire avec les ongles, *tears it with his claws*, and afterwards devours it with his teeth."

### אש

IV. As the prophet Jeremiah is in ch. l. 15, ſpeaking of *Babylon*, ſo on reconſideration I think he uſes the N. אשויתי in the *Chaldee* ſenſe (comp. Senſe VI. in Lexic.) to denote thoſe ſtrong artificial *banks*, *piers*, or *walls*, by which the Euphrates was confined from damaging or undermining the city. Of theſe *Herodotus* makes expreſs mention, Lib. I. cap. 180. edit. *Gale*. Παρα χειλος ἑκατερον τȣ ϖοταμȣ Ἁιμασιη ϖλινθων οπτεων ϖαρατεινειει Each ſide of the river is lined with *a pier* or *wall* of burnt bricks."

אשש III. Since Iſa. xvi. 8, relates to the *vineyards* and *wine* with which the country of Moab abounded, the reader will conſider for himſelf whether the אשישי, ver. 7, may not be beſt interpreted, with *Vitringa*, of the *earthen jars* or *jugs* in which the ancient Moabites, like the † modern eaſterns, kept their wine that they had ſtored up in the fortified city of *Kir-Hareſeth*. So אשישי ענבים Hoſ. iii. 1, ſeems to be *jars of wine*. And if ſo, אשישה in 2 Sam. vi. 19. 1 Chron. xvi. 3. (comp. Cant. ii. 5.) may not improbably denote a *ſmaller jar* of the ſame ſort, as *Vitringa* explains it.

### אשל

*Dionyſius Halicarn.* Lib. II. cap. 15. ſays, *Romulus*'s aſylum was Μεθοριον δυοιν Δρυμων between two *oak-groves*."

### אברך

If any one ſhould, in Gen. xli. 43, prefer the interpretation of *Aquila* and the Vulg. and ſo render this word *Bow the knee*, as our Tranſlation does, I would not contend with him. אברך may be only the Heb. הברך Imperat. Hiph. ſlightly varied in the pronunciation, as it afterwards was in *Chaldee*. See *Vitringa* Obſervat. Sacr. Lib. I. cap. V. p. 65. 4to edit.

### אחשתרנים

To confirm what is ſaid under this word in the Lexicon, I tranſcribe from *Buffon*, Hiſt. Nat. Tom. V. p. 167, "L'Ane avec la jument produit *les grands mulets*;" and from Tom. XII. p. 229, "Il y a deux ſortes de mulets; le premier eſt le *grand mulet*,—qui provient de la jonction de l' ane à la jument; le ſecond eſt le *petit mulet*, provenant du cheval, & de l'aneſſe."

## ב

### בא

I. באכה, for בבאכה, *In thy coming*, or *As thou comeſt*, Gen. x. 19, 30. xiii. 10. *Longinus* De Sublim. Sect. XXVI. obſerves how intereſting (εναγωνιος) ſuch a *change of Perſons* is in deſcription, and how it transforms you from a hearer to a ſpectator and an actor. The ſtyle of *Herodotus* in this reſpect frequently reſembles that of the ſacred hiſtorian. Thus Lib. II. cap. 29. edit. *Gale*. Την διεκπλωσας ες τȣ Νειλȣ το ῥεεθρον ἭΞΕΙΣ,—και επειτα αποβας, ϖαρα τον ϖοταμον ὁδοιπορεην ΠΟΙΗΣΕΑΙ ἡμερεων τεσσαρακοντα.—Αυτις ἑτερον ϖλοιον εμβας, δυωδεκα ἡμερεων ΠΛΕΥΣΕΑΙ· και επειτα ἽΞΕΑΙ ες πολιν μεγαλην, τῃ ονομα εςι Μεροη, &c. Sailing through this [lake] *you will come* to the ſtream of the Nile,—and then landing, *you will travel* forty days by the ſide of the river,—and afterwards going on board another veſſel, *you will ſail* for twelve days, and then *you will come* to a great city called Meroe.

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* In *Newbery*'s Collection, Vol. XVII. p. 139.

† See *Harmer*'s Obſervations, Vol. I. p. 373.

As Ns. מבא and מבוא *A going in, entry, entrance.* Jud. i. 24, 25. 2 K. xvi. 18. 2 Chron. xxiii. 15. & al. Alſo, joined with שמש, *The place of the ſolar light's going in* or *off*, *the part* of the heavens or earth where *it goes off*, i. e. *the Weſt*. Deut. xi. 30. Joſh. i. 4. xxiii. 4. Zech. viii. 7.

### בחר

I. As a N. בחיר *A perſon choſen* or *elected*, an *elect*. 2 Sam. xxi. 6. Iſa. xlii. 1. & al.

II. As a N. fem. plur. in Reg. בחרותי *Youth*, q. d. *choice days*. occ. Eccleſ. xii. 1; where LXX. νεοτητος, and Vulg. juventutis, *youth*.

### בכר

I. The *Drottes* or prieſts among the northern nations "*often* united the *prieſthood* and the *ſovereignty* in their own perſons, after the example of *Odin* their legiſlator. And it was in conſequence of that cuſtom, that in later times *kings* ſtill performed ſome functions of the *prieſthood*, or ſet apart their children for an office ſo highly revered." *Mallet*'s Northern Antiquities, Vol. I. p. 141.

"The *Peruvians* of quality, and thoſe too of mean ſort, *would ſacrifice their firſt-born* to redeem their own life, when the prieſt pronounced that they were mortally ſick." *More*'s Explanation of Grand Myſtery, p. 86.

### בלע

II. דברי בלע *Words* of deſtruction, i. e. deſtructive *words*, Pſ. lii. 6; as 2 Pet. ii. 1, 'Αιρεσεις Απωλειας *Hereſies* of deſtruction, for deſtructive *hereſies*.

### בן

In Hiph. Conſtrued with על, *To regard* or *treat with diſtinction, to have a diſtinguiſhing regard for*, διακρινομαι. Dan xi. 37.

### בקע

V. The horrid barbarity of *ripping up pregnant women* has been practiſed in *Perſia* even in our own days. See Mr. *Hanway*'s Revolutions of Perſia, Vol. IV. p. 246, 286.

### ברך

Dr *Shaw*, in his Preface, p. 11, deſcribing the manner of reſting at night during his Travels in the eaſtern deſerts, ſays, "Our camels *were made to kneel down* (Gen. xxiv. 11.) in a circle round about us, with their faces looking from us, and their reſpective loads or ſaddles placed behind them.

VI. *To ſalute, wiſh a bleſſing to.* 1 Sam. xiii. 10. 2 K. iv. 29. x. 15. So the Latin ſaluto, whence Eng. *ſalute*, &c. is from the N. ſalus *health, proſperity*.

## ג

### גב

XIII. *Virgil*, Georg. II. lin. 236, uſes *craſſa* terga, ſtiff *backs* (i. e. of earth ploughed up) for *ridges*.

### גבש

II. In *Cicero* De Nat. Lib. II. cap. 5, are mentioned lapideis *imbribus*, ſhowers *of ſtones*.

### גד

גדד I. Comp. Jer. xvi. 6. It was one of the prohibitions in the laws of the XII. Tables cited by *Cicero*, De Leg. Lib. II. cap. 23, *Mulieres* genas ne radunto, *neve leſſum funeris ergò habento, Let not* the women *tear their cheeks*, nor make a wailing at funerals."

### גזר

In Iſa. ix. 20, or 21, it is parallel to אכל *eat*, and denotes the *violent manner* in which perſons almoſt famiſhed *cut* or *tear with their teeth* what they get to eat.

### גח

I. "The *hippopotamus* goes to the bottom in three fathoms water, for I have obſerved him myſelf, and I have known him ſtay there more than *half an hour*, without coming up again." Capt. *Covent*, in *Buffon*'s Hiſt. Nat. Tom. X. p. 212. Note (*f*).

### גלל

גלל V. *The fæces* might be ſo called from their *round* form.

גלגל IV. In Egypt to this day, the general as well as moſt uſeful machine for raiſing water is the *Sakiah* or Perſian *wheel*. See *Shaw*'s Travels, p. 408, and Plate, p. 291. Comp. *Niebuhr* Voyage, Tom. I. p. 120, &c.

### גלה

I. The tranſplanting of people or nations has been practiſed by more modern conquerours. Thus, in the year 796, "*Charlemagne* tranſplanted the *Saxons* from their own country, to oblige them to remain faithful to him, and diſtributed them into different parts of his kingdom, whether *Flanders*, or the country of the Helvetians, &c. Their country was re-peopled by the *Adrites*, a *Sclavonian* nation." * So in ſtill later times, "It was the policy of *Abbas* I. (who aſcended the throne of *Perſia* in 1585) to *tranſplant* the inhabitants of conquered places from one country to another, with a view not only of preventing any danger from their diſaffection, but likewiſe of depopulating the countries expoſed to an enemy." †.

### גנב

III. *Homer*'s expreſſion, κλεπτειν νοον *to ſteal the mind*, is uſed in a ſenſe very ſimilar to that of the Hebrew, גנב את לב, Il. XIV. lin. 217.

### גרש

On a review I think *Macrobius*, (who, by the way, was ‡ not a *Roman* by birth) and thoſe who follow his interpretation, are miſtaken in referring "Clariſſima mundi Lumina," at the beginning of *Virgil*'s firſt Georgic, to the following words, "Liber et alma Ceres", and rather apprehend that *Virgil* intended to invoke the Sun and Moon *diſtinctly* from Bacchus and Ceres, as *Varro* had done before him. See *Martyn*'s Note on Georgic I. lin. 5.

### ד

### דבר

I. As a N. מדבר. "By *deſert* or *wilderneſs* (ſays Dr. *Shaw*, Travels, p. 9, Note 2.) the reader is not always to underſtand a country altogether barren and unfruitful; but ſuch only as is rarely or never ſown or cultivated, which, though it yields no crops of corn or fruit, yet affords herbage more or leſs *for the grazing of cattle*; with fountains or rills of water, though more ſparingly interſperſed than in other places. The *wilderneſs* or *deſert* where our Saviour was tempted, with ſeveral others mentioned in ſcripture, was of this nature and quality." Comp. *Virgil*, Georgic III. lin. 341—5.

IV. With Iſa. vii. 18, 19, may be compared *Homer*'s ſimile deſcriptive of the multitude of the Grecian forces, Il. II. lin. 87.

> Ηῦτε εθνεα εισι μελισσαων αδιναων,
> Πετρης εκ γλαφυρης, αιει νεον ερχομεναων,
> Βοτρυδον δε ϖετονται επ᾽ ανθεσιν ειαρινοισιν,
> Ἁι μεν ενθα ἁλις ϖηποτηαται, ἁι δε τε ενθα.

### דהב

*Vitringa*, Obſervat. Sacr. Lib. I. cap. XIV. and in his Comment refers מרהבה Iſa. xiv. 4, not to the *city* of Babylon, but to the *golden ſceptre* of it's kings; (comp. Eſth. v. 2.) which interpretation well agrees with the expreſs mention of the *ſtaff* of the wicked, and the *ſceptre* of the rulers, in the immediately following verſe, and with ch. ix. 4, where נוגש *the oppreſſor* is, in like manner, joined with the *rod*, and God is ſaid to have broken שבט נוגש *the rod of the oppreſſor*.

### דחה

III. There is no reaſon to doubt but the דחן

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* *Henault* Abregé Chronol. de l' Hiſt. de France, Tom. I. p. 65.

† *Hanway*'s Revolutions of Perſia, Vol. III. p. 164.

‡ This he tells us himſelf, in his Preface to the *Saturnalia*, "*Sicubi* nos ſub alio ortos cœlo Latinæ linguæ *vena non adjuvat*." He was probably, as *Eraſmus* (in his *Ciceronianus*) thought him, a *Greek*.

mentioned Ezek. iv. 9. was the eaſtern *durra*, a ſpecies of *millet*, of which, according to *Niebuhr*, Deſcription de l'Arabie, p. 45. 136, the Arabs make a very bad kind of bread, much inferiour to that of barley. This however he informs us, is the only bread, and almoſt the only food which the poorer Arabs have to eat. "It is generally agreed, ſays he, p. 135, that the *durra yields much more than any other grain.* It appears that agriculture has been carried very far in *Yemen*, for I heard ſay there, that in the moſt fertile diſtrict of *Dsjobla*, and that of *Sana*, wheat yielded from ten to fifty for one, that the *durra* yielded 150 in the mountains, and as many perſons aſſured me, 200, and ſometimes even 400 in the *Tehama*; that in this laſt mentioned country the *durra*, after having been cut, puſhes out again, ripens, and produces a ſecond, ſometimes even a third crop; if this be true, the yielding 400 for one is not beyond all poſſibility." It appears however that the *durra* is a *great bearer*, and that is ſufficient to illuſtrate it's Heb. name דחן.

## דמה

V. On Joſh. x. 13, obſerve that the Hebrew ידם is expreſſed in Eccluſ. xlvi. 5, according to the *Alexandrian* M. S. by ενεποδισθη *was ſtopped.* Ουχι εν χειρι αυτε ΕΝΕΠΟΔΙΣΘΗ ὁ Ἡλιος, και ΜΙΑ ἩΜΕΡΑ ΕΓΕΝΕΤΟ ΠΡΟΣ ΔΥΟ; Was *not the Sun* ſtopped *by his* (*Joſhua's*) *means*, *and* one day made equal to two?

Ezek. xix. 10, *Thy mother*, i. e. the kingdom or people of Judah, ברמך in thy being put to ſilence, i. e. in Jehoiakim's being taken and killed, and caſt out with the burial of an aſs, by the king of Babylon, (comp. the immediately preceding verſe, and 2 Chron. xxxvi. 6. Jer. xxii. 18, 19. xxxvi. 30.) (*was*) *like a vine planted by the waters, fruitful and full of branches by reaſon of many waters*, &c. i. e. in the kingdom of Judah, and houſe of David there remained many *princes*, as Jehoiachin and his ſeven ſons, &c. and Zedekiah and his ſons. See 1 Chron. iii. 17. &c. 2 K. xxiv. 6, 17. xxv. 7.

## ה

## הדה

I. As a N. הוד denotes *the ſhooting forth*, either of the branches or fruit of the olive-tree. Hoſ. xiv. 6, or 7; where LXX. κατακαρπος *fruitful*. Comp. Eccluſ. l. 10.

## הוא

V. "Thoſe who underſtand the genius of the *Hebrew* language, ſays the learned Mr. * *Baruh*, know that when the pronoun perſonal הוא precedes a Noun, as in our text, (2 Sam. xxiii. 8,) it ſerves to deſcribe the *peculiarity of character*, either for fame or renown, or for good or bad actions. As Exod. vi. 26, 27, הוא משה ואהרן Theſe are that *Moſes and Aaron*; 1 Chron. xxvii. 6, הוא בניהו גבור השלשים This is that *Benaiah who was mighty among the thirty*; 2 Chron. xxviii. 22, הוא המלך אחז This is that *King Ahaz*; and many others."

## היה

XI. John viii. 58, *Before Abraham* γενεσθαι was made, was a creature, ΕΓΩ ΕΙΜΙ I AM. "Here is plainly an oppoſition between γενεσθαι and ειμι—He could not well have declared to the Jews both his *pre-exiſtence* and *divinity* in ſtronger terms." Dr. *Randolph*'s Vindication of the Worſhip of the Son, &c. againſt Mr. *Lindſey*, p. 39; where ſee more; and comp. Col. i. 17, Και αυτος ΕΣΤΙ προ παντων, *And he* IS (not *was*) *before all things*, denoting his *eternal* pre-exiſtence.

## המה

II. This Verb is applied to *confuſed inarticulate noiſes*, as to the *howling* of a dog, Pſ.

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* In his *Critica Sacra Examined.* p. 228.

lix. 7, 15; to the *growling* of bears, Iſa. lix. 11.

### התה

I have ſaid in the Lexicon that חת occurs not in the ſimple form, but have ſince found that התה does, namely in the 2d perſ. plur. imperat. with י ſubſtituted for the final ה, התיו *Ruſh, haſten.* occ. Iſa. xxi. 14. Jer. xii. 9; in which latter paſſage the Vulg. renders it by properate *haſten.* Hence

התת, With על *upon* following, *To ruſh violently upon, aſſault.* occ. Pſ. lxii. 4. Comp. Lexicon under חת.

### ו

### וו

Hence perhaps Lat. *vigo* to bind with twigs, tie up. Alſo Saxon Eƿ marriage, and Eng. *woo*; and in compoſition, Saxon Eƿbrice marriage-breaking, adultery.

### ז

### זי

IV. The *olive-tree*, from the effect of it's *oil* in ſuppling, relaxing, and preventing or mitigating pain, ſeems to have been from the beginning an emblem of the *benignity* of the divine nature; and particularly after the fall to have repreſented the *goodneſs* and *placability* of God through Chriſt, and the *bleſſed influences of the Holy Spirit* in *mollifying* and *healing* our diſordered nature, and in deſtroying or expelling from it the poiſon of the old (ſpiritual) ſerpent, even as *oil-olive* does that of the natural ſerpent or viper. Hence we ſee the propriety with which the *olive-leaf* or *—branch* was choſen by divine providence as a *ſign* to Noah of the *abatement* of the *deluge*, which it appears he immediately underſtood, Gen. viii. 11. We may alſo account for *olive-branches* being ordered as one of the materials of the booths at the feaſt of tabernacles, Neh. viii. 15; and whence they became the emblems of *peace* to various and diſtant nations. See *Virgil*, Æn. VII. lin. 154. Æn. VIII. lin. 116. Æn. XI. lin. 101. *Livy*, Lib. XXXIX. cap. 16. And for further ſatisfaction conſult *Hutchinſon*'s Works, Vol. VIII. p. 109, &c. Mr. *Catcott*'s Treatiſe on the Deluge, Note, p. 52, 53, of the firſt, and p. 94, of the ſecond edit.

### זם

As a N. fem. plur. זמות is uſed in a middle or indifferent ſenſe, Job xvii. 11, for *Devices, ſchemes.*

### זרה

VI. The V. ſeems properly to denote, *To ſcatter* or *diſperſe*, as corn before the wind, or a fan, in order to winnow it. See Iſa. xli. 16. Jer. xv. 7. xlix. 32, 36. li. 2. As a N. מזרה *A ſhovel*, which *ſcatters* corn for winnowing. occ. Iſa. xxx. 24. Jer. xv. 7; in the former of which paſſages מזרה is clearly diſtinguiſhed from רחת, which, if the name of an inſtrument, (but comp. Lexicon under רח IX.) muſt be *the fan* or *winnowing ſheet*; and that text ſhews the true ſenſe, both of the V. and of the N. and that the latter denotes the ſame as the Greek Πτυον, i. e. an inſtrument with which they *threw up* the corn, after being threſhed, in order to ſeparate it from the chaff, and cleanſe it. Comp. *Greek* and *Eng.* Lexicon under Πτυον.

### ח

### חג

III. For inſtances of *religious dances* among the modern heathen, ſee *Picart*'s Ceremonies and Religious Cuſtoms, Vol. III. p. 87, 88, 120, 160, 177, 234.

### חזה

I. Does not 2 Sam. xx. 9, belong to this Root? *And Joab's right hand* ותחז faſtened (i. e. laid *faſt* hold) *on Amaſa's beard to* *kiſs him*, or rather *it*, as is the cuſtom of the *Bedoween Arabs* to this day. See *Harmer*'s Obſervations, Vol. II. p. 54.

### חטא

II. The N. חטאת ſeems uſed for *tripping*, or *ſlipping*, Prov. x. 16; where it is oppoſed to חיים *life*. So in Prov. xxi. 4; comp. Prov. xvi. 18, and ſee *Schultens*'s Comment.

### חיה

IV. חי פרעה Gen. xlii. 15, 16. Thus the moſt *ſacred oath* among the *Perſians*, when Mr. *Hanway* was in that country ſo late as the year 1744, was *by the king's head*. See his Travels, Vol. I. p. 313.

As a N. fem חית *Proviſion for living*, *victual*, Lat victus, which in like manner from vivo *to live*. Iſa. lvii. 10, *Thou didſt find* חית ידך the victuals *of thy hand*; ſo *Montanus*, *victum* manus tuæ; thou madeſt a ſhift to live, *from hand to mouth*, as we ſay. Pſ. lxviii. 11, חיתך (As for) thy victual, i. e. the food which thou gaveſt them, ישבו בה *they dwelt in* (*the midſt of*) *it*. Thus the hiſtory informs us, both with reſpect to the manna, Exod. xvi. 13—15, and to the quails, Num. xi. 31. חיתך is put abſolute as uſual in other Nouns. See more in Dr. *Chandler*'s Life of King David, Vol. II. p. 64, Note, and in Dr. *Horne*'s Comment on the Pſalms.

### חל

X. 2. On attentively reconſidering Iſa. xi. 15, with the learned *Vitringa*'s Comment, it ſeems evident that הנהר *the river* there mentioned is not the *Nile*, but the *Euphrates*, which is thus likewiſe called by way of eminence, Gen. xxxi. 21. Exod. xxiii. 31, and in Iſa. ch. vii. 20. viii. 7; and conſequently that the נחלים *ſtreams* or *channels* relate to the latter, not to the former river. The latter part of the verſe ſhould be thus rendered—*And he* (*Jehovah*) *ſhall ſhake his hand over the River, with the violence of his wind*, (comp. Exod. xiv. 21.) והכהו לשבעה נחלים *and ſmite it* (i. e. *divide it by ſmiting*) into *ſeven* ſtreams or channels, *ſo that* (*any one*) *may walk in ſhoes*, Eng. Tranſlat. *dry-ſhod*. ver. 16. *And there ſhall be an highway for the remnant of his people, which ſhall be left*, FROM ASSYRIA, (N. B.) *like as it was to Iſrael in the day that he came up out of the land of Egypt*.

חלל IV. Can one help thinking that *Plato* had ſeen, or at leaſt heard of Iſaiah's prophecy, ch. liii. 2, &c when in the IId Book of his *Republic*, he ſays, that in order to exhibit the character of *a man perfectly juſt*, it is neceſſary that his virtue ſhould *be ſtripped of all external recommendations*, ſo that by others he ſhould be reckoned a wicked perſon, ſhould be mocked, *μαστιγωσεται, στρεϐλωσεται, δεδησεται, εκκαυθησεται τω οφθαλμω· τελευτων ϖαντα κακα ϖαθων, ανασχινδυλευθησεται*, ſcourged, tortured, bound, have his eyes burnt out, and at length, having ſuffered all kind of evils, *be cut in pieces* as a ſacrifice, or (as according to others the Greek Verb ſignifies) *be hung up* or *crucified?**

### חם

VIII. For the further illuſtration of 2 Chron. xxxiv. 4, it may be proper to obſerve with the learned *Joſ. Mede*, Works, p. 391, that the *βωμοι* or *altars of the Gentiles* in general, "were ſuggeſta or ſcabella ſculptilium et ſimulachrorum *idol-ſtools* or *footſtools of their images*, in reſpect of the accommodation the one had to the other; which was ſuch as *their idols were placed before*, *upon*, or *above* their altars. This may appear by that of St. *Auſtin*, Hom. VI. *De Verbis Domini*, where he proves from this poſture that the Gentiles took and worſhipped the idol ſtatues for Gods, *becauſe they placed them upon their altars*.

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* Not having *Plato*'s Works by me, I cite from *Grotius* De Verit. Relig. Chriſt. Lib. IV. cap 12. and Note 12. but the reader, who has opportunity, will do well to conſult *Plato* himſelf.

*Nam illi quòd Numen habeant et pro Numine accipiant illam ſtatuam*, ara teſtatur."

### חמק

נ paragogic is poſtfixed to the 2d perſ. fem. *ſing*. ſut. in Kal, תרבקי, Ruth ii. 8; ſo to תרעי Ruth iii. 18, and to תחילי, Iſa. xlv. 10.

### חפא

In Chaldee ſignifies, *To cover*. Targ. in Iſa. xlii. 22.

### חפץ

Monſ. *Buffon*, Hiſt. Nat. Tom. IX. p. 281, 2, ſays the tail of the *elephant* is two feet and a half, or three feet long, and aſſez menuë *pretty ſlender*; but of the *hippopotamus* he obſerves, Tom. X. p. 192, from *Zerenghi*, His *tail* is not like that of a hog, but rather like a *tortoiſe*'s, only that it is *incomparably larger*.

### חרא

On 2 K. x. 27, it may be obſerved that in like manner the *Perſians*, in the year 1729, not only demoliſhed the ſuperb mauſoleum of the late *Afghan*, Sultan *Maghmud*, but "to add yet a greater mark of contempt and abhorrence, in the very place on which the mauſoleum had been erected, they built *a public jakes*." *Hanway*'s Hiſtory of *Nadir Shah*, p. 34.

### חרק

In *Virgil*, Æn. VIII. lin. 228, 230, *Hercules* is deſcribed, *furens animis*, dentibus infrendens, raging in mind, and *gnaſhing his teeth*.

### חרש

On 2 K. xxiv. 16, obſerve, that *Nadir Shah*, in like manner, after the conqueſt of Dehlie, "obliged 300 maſons and builders, 200 ſmiths, 200 carpenters, and 100 ſtone-cutters, to engage in his ſervice, in order to go into Perſia." *Hanway*'s Hiſtory of *Nadir Shah*, p. 196.

### חשך

II. *Atoſſa*, in *Æſchylus*'s, Perſ. lin. 300. upon hearing the bad news of *Xerxes*'s defeat, but that his perſon was ſafe, compares this intelligence to a *great light* after a *dark night*.

> Εμοις μεν ειπας δυμασι φαος μεγα,
> Και λευκον ἡμαρ νυκτος εκ μελαγχιμου.

So *Horace*, Carm. Lib. IV. Ode IV. lin. 38, &c. calls the *diſtreſs* of the Romans on *Aſdrubal*'s invaſion of Italy, in the ſecond Punic war, *darkneſs*, and likens his *defeat* to a fine day,

> ——*Aſdrubal*
> *Devictus. et* pulcher fugatis
> Ille dies *Latio* tenebris,
> *Qui primus almâ* riſit *adoreâ*.

Where the old commentator obſerves, "he calls the Carthaginians *Darkneſs*, from the *terrour* and *ſorrow* they occaſioned." Tenebras *Afros vocavit*, *propter* terrorem et mœrorem. Comp. *Livy*, Lib. XXVII. cap. 50, 51, and Lexicon under קדר II.

### חרטם

*Euſebius* in his Præparat Evangel. Lib. IX, cap. 8. p. 411. edit Colon, cites *Numenius*, the Pythagorean philoſopher, expreſsly calling *Jannes* and *Jambres*, who withſtood Moſes, Αιγυπτιοι Ἱερογραμματεις, ανδρες ουδενος ηττους μαγευσαι κριθεντες ειναι, "Egyptian *Hierogrammates*, who in magical arts were thought inferior to none."

## ט

### טבע

III. The very ancient cuſtom (ſee Gen. xli. 42. Eſth. iii. 10, 12. viii. 2, 8, 10.) of *ſealing* diſpatches with a *ſeal* or *ſignet* ſet in a *ring*, is ſtill retained in the Eaſt. Thus in *Egypt*, Dr. * *Pococke* ſays, they make the impreſſion of their name with their *ſeal*, generally of Cornelian, *which they wear on their finger*, and which is blacked when they have occaſion to *ſeal* with it." And Mr. † *Hanway* obſerves the *Perſian* ink "ſerves not only for writing, but for ſubſcribing with their *ſeal*; indeed many of the Perſians in high offices could NOT write.—In their *rings* they wear agats, which generally ſerve for a *ſeal*, on which is frequently engraved their name, and ſome verſe from the *Khoran*." So Dr. ‡ *Shaw*, "As few or none either of the (Arab) *Shekhs* or of the Turkiſh and eaſtern kings, princes, or baſhaws know to write their own names, all their letters and decrees are *ſtamped* with their proper *rings*, *ſeals*, or *ſignets*, (1 K. xxi. 8. Eſth. iii. 12. Dan. vi. 17, or 18, &c.) which are uſually of ſilver or cornelian, with their reſpective names engraved upon them on one ſide, and the name of their kingdom or principality, or elſe ſome ſentence of their *Koran*, on the other."

## טטף

*Niebuhr*, in his Deſcription de l'Arabie, p. 55, ſpeaking of the head-dreſs of the Arabs in *Yemen*, and particularly of their outermoſt cap, which he tells us is often richly embroidered with gold, ſays, "I have always ſeen upon thoſe which my friends have ſhewed me, theſe words, *La Allâh illa Allâh, Mohâammed raſul Allâh*, (i. e. There is no God but God, Mahomet is the apoſtle of God) or ſome other ſentence of the *Koran*." The Mahometan Arabians ſeem to have derived this cuſtom from the Jewiſh *frontlets*. Comp. *Shaw*'s Travels, p. 243.

# י

## יד

V. 1: Comp. Lam. v. 6.

4. Comp. Iſa. lvi. 5.

## יצב

I. Concerning the מצבה or *pillar* which Jacob erected over Rachel's *grave*, Gen. xxxv. 20, obſerve that *Homer* ſeveral times mentions not only the τυμϐος *heap of earth*, but alſo the στηλη *pillar*, which was erected over the graves of the ancient Greeks and Aſiatics. See Il. XVI. lin. 457, 675. Il. XVII. lin. 434. Odyſſ. XII. lin. 14. And Dr. *Chandler*, Travels in Greece, in his account of Athens remarks, that "in the courts of the houſes lie many round ſtelæ or *pillars* once placed on the *graves* of the Athenians; and *a great number* are ſtill to be ſeen applied to the ſame uſe in the Turkiſh burying grounds before the Acropolis."

3. As a N. fem. מצבת *Firm, abiding ſubſtance*, as the *ſtock* or *ſtump* of a tree, "ſtatumen, ſtipes." *Vitringa*. Iſa. vi. 13.

## ירק

I. In *Theocritus*, Idyll. XX. lin. 11, a damſel, to expreſs her *averſion* to a clown who attempted to kiſs her, *ſpits* three times on her boſom, τρις εις ἑον επτυσε κολπον.

## ישע

*The cup* of ſalvation, mentioned Pſ. cxvi. 13, is, ſays the learned *Joſ. Mede*, Works, p. 380, "the *libamen* or *drink-offering*, annexed, and poured upon the ſacrifice, at what time they uſed (as here you ſee) to call upon the Name of the Lord. 'Tis a *Synecdoche*, where the part is put for the whole. Alſo *To take* is here *To offer*, by that Figure *quâ ex antecedente intelligitur conſequens*," by which the conſequent is underſtood from the antecedent.

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* Cited in *Harmer*'s Obſervations, Vol. II. p. 459, where ſee more.

† Travels, Vol. I. p. 317.

‡ Travels, p. 247, 8.

## כ

### כד

To illuſtrate 1 K. xvii. 12, &c. Mr. *Harmer* remarks in *Obſervations on divers Paſſages*, Vol. I. p. 277, &c. from *Norden* and *Sandys*, that the people in Egypt and Paleſtine ſtill keep their *corn* in *earthen jars*, as כדים plainly ſignifies, Jud. vii. 16, 19, 20. The women alſo ſtill uſe *earthen jars* to carry water in, as Gen. xxiv. 14, 15.

### כלב

II. In Deut. xxiii. 18, this word ſeems to be uſed for *a Pathic*, *a Catamite*, called plainly קדש in the immediately preceding verſe, and joined, as here, with *the whore*. Such abominable wretches appear to be likewiſe denoted by the term *κυνες dogs*, Rev. xxii. 15, where we may alſo read their doom. Comp. Rev. xxi. 8. The pagan Greeks in like manner, though they practiſed *the abomination* without remorſe, as St. Paul (Rom. i. 27, 28.) and their own writers abundantly teſtify, yet called *male proſtitutes κυναιδοι*, from *κυων a dog*, and *αιδως modeſty*, q. d. *no more modeſt than dogs*. See more in *Le Clerc*'s Note on Deut. xxiii. 18. and in *Daubuz* on Rev. xxii. 15, and comp. Lexicon under קדש IV.

### כנף

IV. The learned *Vitringa*, in his moſt excellent Comment on Iſaiah refers the Hebrew expreſſions, ch. xviii. 1, הוי ארץ צלצל כנפים, *Ho! (thou) landſhadowed* with wings, to the *mountains*, by which he ſhews, particularly from *Strabo*, Lib. XVII. p. 543, that the land of *Egypt* was *bounded* both on the weſtern ſide towards *Lybia*, and on the eaſtern towards *Arabia*, and which mountains, in running from the South towards the North, gradually diverged on each ſide to a greater diſtance *like two wings*.

### כסה

IV. כוס is plainly conſtrued as a *feminine* N. Pſ. xxiii. 5. Lam. iv. 21.

V. I have ſaid in the Lexicon, that *deſolate* or *ruinated buildings* do not ſeem in any ſenſe applicable to the *Onocrotalus*; but that this is a miſtake appears from Zeph. ii. 14, where the קאת or *onocrotalus* is deſcribed as lodging in the כפתרי or *doorporches* of ruined houſes.

### כר

IV. The wandering Arabs, who live in the empire of Morocco, "when they remove to a new habitation, put their wives and children into *large ozier baſkets* or *panier*s thrown over the backs of their *camels*, and covered with a coarſe cloth, by which means they are kept from ſight, ſun, and duſt, and yet have air enough to breathe in." *Complete Syſtem of Geography*, Vol. II. p. 436.

### כרב

VI. p. 307. col. 2. On the ſuggeſtion of a friend I think Mr. *Spearman* has expreſſed himſelf too ſtrongly in his Critical Remarks on Rev. v. 8, 9, which I would therefore beg leave to ſoften in the following manner: "If the grammar of the 8th verſe be ſtrictly examined, the text ſays, *every one of them* had harps and golden vials; where the words in the Greek are εχοντες ἑκαστος in the maſculine gender, and *may* certainly refer to Πρεσβυτεροι *the elders*, the more immediate antecedent, *only*, and not to Ζωα or *the four beaſts*. And ſo the words, *Thou haſt* redeemed us (ver. 9.) *may be* the words of the elders *alone*, and not of the beaſts, who only ratify all, and give their aſſent by ſaying, *Amen*, ver. 14."

## מ

### מלך

III. *Homer*, in his Hymn to the *Moon*, addreſſes her, lin. 17,

> Χαιρε Ανασσα Θεα——
>
> All hail, *Queen*, Goddeſs?——

### משח

I. Iſa. xxi. 5, משחו מגן Anoint, or ſmear the *ſhield*; ſo in *Virgil*, Æn. VII. lin. 626, 7.

> Pars *leves* clypeos *et ſpicula lucida* tergunt
> Arvinâ pingui——
> Part *ſcour the ruſty ſhields with ſeam*——
> Dryden.

### משל

II. The Heb term משלים very nearly anſwers to the Greek ΚΥΡΙΑΙ Δοξαι, i. e. *Authoritative ſentences* or *maxims*. See *Cicero* De Fin. Lib. II. cap. 7.

### מת

It is expreſsly ſaid of the idolatrous Iſraelites in the wilderneſs, Pſ. cvi. 28, that יאכלו זבחי מתים *they ate the ſacrifices* of the dead, i. e. of the ſacrifices offered to, or in honour of, *the dead*. Such probably as were afterwards, though in very early times, offered by the Greeks. See *Homer*, Odyſſ. XI. lin. 29, &c. and Archbp. *Potter*'s Antiquities of Greece, Book IV. ch. VIII. p. 255, &c. 1ſt edit. Comp. Deut. xxvi. 13, 14.

## נ

### נהר

III. *Virgil* applies the Latin fluo *to flow*, in like manner, to men, Æn. XI. lin. 236,

> *Olli convenêre*, fluuntque *ad regia plenis*
> *Tecta viis*——

### נקף

II. On attentively reconſidering that very difficult text, Job xix. 26, I think it may be beſt rendered, *And hereafter my ſkin* ſhall thoroughly ſurround or encompaſs *this*; (זאת fem. pointing to his נפש or *body* namely; comp. ch. xiii. 28.* John ii. 19—21. Ezek. xxxvii. 6, 8.) *and from*, or *out of my fleſh ſhall I ſee God (the Propitiator)*. Comp. next verſe, Pſ. xvii. 15. 1 John iii. 2. And obſerve that נקפו plur. is here joined with עור ſing. in a *diſtributive* ſenſe, as in other inſtances, to expreſs Job's ſurvey, as it were, of the *ſeveral parts* of his miſerably excoriated frame. Comp. Lam. v. 10. So that on the whole the Vulg. has given the true explanation, though not a literal verſion, of the text, "Et rurſum *circumdabor pelle meâ*, et in carne meâ videbo Deum meum. *And* I ſhall be *again* ſurrounded with my ſkin, *and in my fleſh ſhall I ſhall ſee my God.*"

## ס

### סך

סכסך May not this V. in the only two texts in which it occurs, namely, Iſa. ix. 10, or 11, and xix. 2, be beſt deduced from נסך *To ſpread* or *pour abroad?* The LXX. in the former paſſage render it by διασκεδασει *ſhall diſperſe*, and *Symmachus* in the latter by συμϐαλω *I will ſet to fight together*, committam, where Vulg. concurrere faciam *I will make to run together*.

## ע

### ענב

II. *Lucretius*, Lib. IV. lin. 592, 3, deſcribes *Pan*, according to the popular mythology of his time, as playing on the reeds of his *ſyrinx* or *compound pipe, by moving his lower lip along it.*

> Unco ſæpe labro calamos percurrit hianteis
> Fiſtula *ſilveſtrêm ne ceſſet fundere muſam*.

Comp. Lib. V. lin. 1406.

### עלם

II. עילום is once uſed in the ſame ſenſe as עולם, לעילום *For ever*. occ. 2 Chron. xxxiii. 7.

### עמק

I. *Niebuhr*, in his Deſcription de l'Arabie, p. 329, remarks that "the Sultan could never impoſe a Turkiſh governour on the (wandering) Arabian tribes; for as every particular family may abandon it's tribe, when not pleaſed with the reigning *Shech*, toute la tribu ſe retireroit bientôt au fond du deſert, *all the tribe would ſoon retire to the bottom of the deſert*, if it ſhould be attempted to make them obey a Turkiſh governour."

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* Where ſee *Scott*'s Note, and *Merrick*'s Annotation on Pſ. xxxiv. 7.

## פ

### פא

I. Perhaps the name of the Arabian deity Ουρσταλτ may be beſt derived from אור *Light*, and (Arab.) תעלה *high*, *higheſt*. And probably his Votaries, by the manner in which they trimmed their hair, aimed at repreſenting the *Eradiation of the Solar Light*.

## צ

### צלח

In Kal, *To proſper*, *thrive*, as a tree or plant. Ezek. xvii. 9, 10. In Hiph. *To cauſe to proſper*, *bring to maturity*. Pſ. i. 3; where it is plain from the ſtructure of the ſentence, that the latter part of the verſe ſtrictly refers to the *tree*.

## ר

### רח

VII. On reconſideration, and reading what the truly learned *Vitringa* has written on Iſa. xi. 3, I think that text ſhould rather be rendered, His ſmelling (הריחו, *odorari ejus*, ſhall be) or, he ſhall ſmell, *the fear of Jehovah* (ב being here prefixed to the N. יראת as to ריח Lev. xxvi. 31.)

i. e. He ſhall *acutely and accurately diſcern* those true Iſraelites in whom is no guile, but whoſe ruling principle is the *fear of Jehovah*. How our bleſſed Lord exerciſed this diſcerning quality, ſee John i. 47—50. Luke vii. 39—48; and for further ſatisfaction conſult *Vitringa* himſelf.

## ש

### שלך

I. As a N. fem. שלבת. occ. Iſa. vi. 13. It is rendered in the Lexicon, *A caſting*, as of the leaves of a tree; but ſeems rather to mean *a felling*, as of the tree itſelf. The whole verſe may be thus tranſlated and explained. *And* (*though*) *a tenth* (*ſhall*) *yet* (*remain*) *in it* (the land of Judea mentioned in the preceding verſe, namely after the taking of Jeruſalem, and havoc of the Jews by Titus) *that* (*tenth*) *alſo ſhall be again cleared off*; (comp. Num. xxiv. 22. in Heb. which was dreadfully accompliſhed in the ſecond deſtruction of the Jews by Adrian) *as an oak and an ilex*, *whoſe ſtock remains* בשלבת in felling, or, when they are felled, *the holy ſeed* (*ſhall be*) *it's*, i. e. the land's or nation's, *ſtock*. Comp. Rom. xi. 16, 28, 29. and ſee *Vitringa*'s Comment on Iſa.

PSALM XLI. 14.

ברוך יהוה אלהי ישראל מהעלם ועד העלם אמן ואמן :

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